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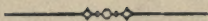
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INDEX TO VOL. XXIII.—1892.

	PAGE.
Another Missionary's Idea	Mr. JOHN DARROCH, 332
Are we then getting ready to believe that God is the Architect of Heathenism	Rev. WILLIAM ASHMORE, D.D., 517
Board of Revisers, Meeting of the	25
Boone, The Death of.—In Memoriam...	36
Bible Reptiles	Rev. R. H. GRAVES, M.D., D.D., 158
Beautiful Letter, A	176
Bible Revision needed	423
Bible and Tract Work, Union in	Rev. JONATHAN LEES, 412
Collectanea... ..	17, 61, 111, 162, 266, 361, 410, 512, 564
Chinese Short-hand, A System of	Rev. ALEX. GREGORY, 20
Chinese Etiquette, The Value of Attention to	51
China, One Bible for	A MEMBER OF THE EXECUTIVE COMMITTEE, 79
„ Scheme for the General Enlightenment of	Rev. T. RICHARD, 131
„ Higher Education in	Rev. JOHN C. FERGUSON, 149
„ The Betrothal and Marriage Customs of	Miss ELLA J. NEWTON, 376
„ Protestant Missionary Work in	Rev. J. W. DAVIS, 469, 506
Correspondence	35, 133, 182, 236, 286, 337, 388, 431, 478, 579
Central China Religious Tract Society	129
Christian Terminology in Chinese	Rev. JOHN C. GIBSON, 255, 418
Christian Church, The Progressive Apprehension of Divine Truth in the	Rev. D. Z. SHEFFIELD, D.D., 495
Diary of Events in the Far East 49, 97, 147, 196, 247, 297, 349, 397, 445, 492,	545, 593
Day-schools—How to conduct them Arch. E. H. THOMSON and Miss LAURA	HAYGOOD, 199
Drink-offering, The	Rev. C. HARTWELL, 315, 355
Educational Notes	30, 213
Editorial Comment ... 42, 91, 139, 189, 241, 289, 342, 392, 438, 485, 536,	584
Evangelization, Education a Factor in	Rev. P. W. PITCHER, 164
Education, Principles of	Rev. W. P. BENTLEY, 362
False Religions, What should be our Attitude toward the Rev. G. T. CANDLIN,	99
First Chinese Christian Endeavour Society in the World, The	Rev. G. H. HUBBARD, 573
How Mission Money is Expended?	Rev. G. A. STUART, M.D., 229, 259
Hankow and Wuchang, Scandinavian Missionaries at JOHANNES BRANDTZEG,	273
Highbinders, Among the	FREDERIC J. MASTERS, D.D., 268, 305
How should we preach to the Heathen?	570
Interior of China, An Experience of Missionary Troubles in the	Rev. GILBERT REID, 276
Innocent, Rev. G. M. H.—In Memoriam	Rev. GEO. T. CANDLIN, 426
Japan, The Great Earthquake in	Rev. C. A. CLARK, 75
Korea, Dr. W. J. Hall's Tour in	416
Lambuth, D.D., The Late Rev. J. W.—In Memoriam Rev. H. C. DUBOSE,	755
Missionary News ... 45, 94, 144, 192, 244, 294, 346, 395, 441, 487, 542,	589
Missionary Journal ... 50, 98, 148, 197, 248, 298, 350, 398, 446, 494, 546,	594
Mahommedanism	Rev. C. F. HOGG, 57
Methodist Episcopal Church, South, Report of the China Mission	81

	PAGE.
Missionary Review, The	285
Mandarin Revision	529
Missionary Arithmetic	Rev. JOHN ROSS, 568
New Testament, Bishop Moule on the Greek Text of the	10
Notable Missionary Address, Brief Report of a	172
"New China and Old"	Ven. Arch. MOULE, 367
Notable Meeting, A	Rev. JOHN C. FERGUSON, 465
North Formosa, Ignorant and Superstitious Methods of curing Disease in	Rev. G. L. MACKAY, D.D., 524
Our Book Table	37, 89, 138, 184, 238, 340, 389, 434, 532, 581
Our Native Workers, How to increase the Efficiency of. Rev. F. L. HAWKS POTT,	299
On Scripture Colportage... ..	420
Our Mission Schools, Objects, Methods and Results of Higher Education in	Rev. J. JACKSON, 556
Old Testament, Why we should study the	Rev. WILLIAM ASHMORE, D.D., 249
Protestant Collegiate School, Chefoo, Session 1891. Annual Report of the ...	22
Peking University	28
Parker, Thrilling Experience of Rev. J.	112
Practical Christianity	370
Pentateuchal Criticism	Rev. EDWARD S. LITTLE, 373
Quench not the Spirit	329
Riots and their Lessons, The	Rev. JOHN ROSS, 380
Russell, Dr. Gavin—In Memoriam	W. S. S. 531
Sunday Schools, The American Chinese	Rev. C. R. HAGER, 217
Shanghai Vernacular, The	386
St. Furseus, Irish Missionary, The Life of	Rev. HENRY KINGMAN, 399, 447
Szechuan, The Wild Men of	Rev. W. M. UPcraft, 475
Shanghai, Woman's Medical Missionary Work in	83
Tourane and Hue	Rev. E. W. PARKER, 325, 351
Thomson, M.D., A Testimonial to Rev. J. C.	335
Two Important Questions	Rev. W. S. AMENT, 407
天下路程, T'ien-hia Lu-ching	519
Talmage, Dr.—In Memoriam	Rev. LEONARD W. KIP, 530
Tones, A Graphic Method of representing	DAVID W. STEVENSON, M.D., 515
United Prayer for Native Workers, Proposal with reference to	167
Use of 你 in Prayer, The	Rev. C. W. MATEER, D.D., LL.D., 224
Vaccination a Duty	GEO. A. HUNTLEY, 120
Vernacular Versions, Conference Committee on	Rev. JOHN C. GIBSON, 457
Well-Balanced Life, A.	J. H. WAINRIGHT, M.D., 1
Why has not Christianity made Greater Progress in the World?... ..	EDITOR, 64
What are the Best Methods for proving Applicants for Membership in our Churches?	Rev. E. Z. SIMMONS, 125
Wên-li v. Vernacular, Letter to a Friend on	178
Wang King-foo	459
World's Fair, The Religious Possibilities of the	Rev. JOHN HENRY BARROWS, D.D., 547
"You" or "Thou?"	Rev. H. P. PERKINS, 222

CHINESE RECORDER

AND

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No. 1.

A Well-Balanced Life.

BY J. H. WAINRIGHT, M.D., M. E. S. M., KOBE, JAPAN.

A MAN amid the busy and stirring activities of the West once made this confession: "I perceived that the more I isolated myself from men and confined me to my own little sphere, the less I succeeded in protecting myself from the discomforts and suffering of the outer world." This characterizes the spirit of the age in the West. It is a time of intense activity and restlessness. The man who used to travel in the slow and tedious ox-cart now gets impatient if the lightning express is two minutes behind time. He was not far wrong who said that the modern Westerner would want a pair of spurs were he even riding a streak of lightning. This spirit pervades religious as well as secular life. The extent to which we have been influenced by it becomes more noticeable to us as we live among these Eastern people, who have gone to the opposite extreme. Every true missionary is more actively engaged here than he was at home, for there are so many more things which demand his attention. It is not difficult for him to occupy his whole time in active work. A recluse, once in defending his course, used an illustration, which seems to show the condition of many of the workers on the mission field. The story runs like this: "A hunter came by and saw Antony rejoicing with the brethren, and it displeased him." Quoth Antony, "Put an arrow in thy bow and draw;" and he did. Quoth Antony, "Draw higher;" and again, "Draw higher still." And he said, "If I overdraw, I shall break my bow." Quoth Antony, "So it is in the work of God, if we stretch the brethren beyond measure, they fail." The danger is not in activity, but in over-activity. One may be so busily occupied with secular matters that he will have no time left for spiritual work, or he may spend so much of his time in spiritual work as to suffer spiritual exhaustion. Spiritual activity is healthful, attention to secular affairs is

necessary, but excess in the one or the other is where the danger lies. Martha received her rebuke, not because she was serving in domestic matters, but because she was cumbered about *much* serving. She thought, as we often do, that many things were needful, or as we would put it: "There are so many things that must be done." But the Master tells her that but one thing is needful, which good thing Mary wisely chose. Mary sat at the Master's feet and drank in the portion that should not be taken away from her. We can imagine the surprise and astonishment with which Martha received her rebuke. None other than her Lord and Master had honored her home with His presence; and she felt it incumbent on her to do her best to entertain her distinguished guest; she no doubt thought that Mary had completely disgraced herself by her indifference under such circumstances. But the Lord commended the one who sought a spiritual blessing, who "treasured up the words of the Lord's mouth more than necessary food." While we of the West tend to over-activity and restlessness, the quietism of the East, so prevalent everywhere, shows nations of people who have drifted to the opposite extreme. A writer describes a devotee in India, which illustrates this phase of life carried to its most extreme form. "Sitting in a niche of the Anna-purna temple, he looked like a piece of sculpture, perfectly motionless and impassive, with naked body smeared with white ashes all over, matted hair, and the forefinger of the upraised hand pointing to the heaven to which he, in imagination, seemed to be transporting himself." But while the contemplative and quiet life has been common throughout the East, the West is not without men who have sought a life of solitude as the great numbers of monasteries testify. This form of life has been developed from two causes principally. When the rebellion of Absalom was forming, David cried out, "I am restless in my complaint, and moan; because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me, and in anger they persecute me. My heart is sore pained within me; and terrors of death and hell are fallen upon me. Fearfulness and trembling are come upon me, and horrors overwhelm me. And I said, oh that I had wings like a dove! Then I would fly away and be at rest. Lo then I would wander far off, I would lodge in the wilderness." And Jeremiah, with corruption all around him, said, "Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them! For they be adulterers, an assembly of treacherous men." Such experiences are common to most every child of God. When weather-beaten by the raging storms of the world not a few have fled to the wilderness, where in

its silent hush they could hear the still small voice of God speak comfort to their souls; and when sick and disgusted with the world's corruption, many, following the bent of their hearts, have sought a life of solitude in order to attain to higher plains of perfection and holiness. Hundreds were swept into the mountains and wilderness with every outburst of oppression in the Roman empire, until the sequestered recluse could be found in every nook and cleft. The result has been a fully developed system of monasticism, which in its early stages of development received many a panegyric from men not less influential than a Chrysostom or an Augustine. In the East the cause of monastic life has been the antagonism between mind and matter, flesh and spirit, self and the world, which has always been greatly stressed. Hence the most natural course has been to lead a life of contemplation in solitude, in order to break away from the bondage of sinful flesh and vile matter and escape from the corrupting influence of the world. In Indian philosophy, pain arising (1) from bodily and mental infirmities, (2) from external causes as cold, heat, wind, rain and thunderbolt, (3) pain arising from the influence of planetary bodies or evil spirits, is considered the bond which holds the soul in grievous thralldom, and meditation, contemplation and abstract thinking the most effective means to secure emancipation therefrom. A feeling of indifference to the world is common to all Asiatic peoples. The most distant wave of its influence is seen in the easy-going life of the Japanese. While nations in the West have been straining all their powers, striving and struggling to develop, improve and better their condition in the world, the thought of such a course has been utterly alien to the ordinary Asiatic mind. He would have hands off the flow of this world's event in the hands of unchanging fate, and only seek to free himself from its irresistible current. In both East and West the principle of inactivity has been carried to silly extremes. We hear of them sitting in the "lotus-posture," "shape of a cow's mouth-posture," "tortoise upset-posture," or in any one of the 84,000,000 postures which they claimed to have, and meditating on things heavenly until their flesh withers to the bone, and their finger nails grow entirely through their clenched hands. David said, "I said, I will take heed to my ways, that I offend not in my tongue." Therefore the monk of the West considered silence a great virtue. Pachomius taught his monks to indicate their wants by signs so as to avoid talking. We read of one monk who kept silent for forty-seven years. Another held a large stone in his mouth for three years. Simeon the Stylite spent his entire life on the top of a stone pillar. Monasticism was not an outgrowth from any Christian principle; rather a perversion or straining of certain



teachings. Its rise in the Christian Church was no doubt due chiefly to Eastern influence. While the soul may be disgusted with the corruption all around him and desire to live in constant practice of religion, or reach higher stages of Christian life and perfection; while the soul may delight in contemplating the infinities and mysteries with which he is encompassed about, and while good has come out of this phase of life, especially in Europe, where it has been fully developed, yet it is too radical and extreme to escape condemnation. It draws energy from the Church, for which it gives nothing in return; it takes men away from their post of duty; it ignores the meaning of human history, and it is in direct opposition to the spirit of Christianity and Christ's command to go into the world and make disciples of all nations.

Thus men have pursued in their religious lives courses as opposite as the poles. Extreme relaxation on one hand, excessive tension on the other. The life to be well-balanced must combine both, but steer clear of either extreme. We are not to seek to be swallowed up and lost in God, as the Brahmins do, nor to have God entirely swallowed up and lost in us, as the teaching of Gotama practically amounts to. We cannot trust alone to our own energy without going to God continually for fresh supplies, neither can we say, with Fenelon, that to rest on God's bosom as a child slumbering on its mother's breast, freed from all motives, from all action, ceasing entirely to will, but simply breathing "Thy will be done," is the highest aim. It is only by alternate intervals of rest and action that the function of any organ of our bodies can be preserved. Continued overaction, or inaction alike, results in loss of function. So it is in the work of the Lord. We should have a time for rest and a time for action; a time to retire and be alone with God; a time to enter the conflict with the world; a time for mending our nets; a time to cast them into the sea. As our tendency is toward a life of over-activity, it may be profitable to go over the principal channels of grace by which we are renewed in strength that we may realize more deeply their importance.

An Eastern proverb says: "Hold the skirts of your mantle extended when heaven is raining gold." We that have heard of showers of blessings the Lord is scattering full and free, should keep the mantles of our souls spread continually that we may ever be refreshed with heavenly grace. Bible study is a means of spiritual reinforcement. The energizing power of God working through every page of His Word, affords us a potent weapon in our warfare. The Holy Bible is an inexhaustible storehouse of God's truth, giving light on each of the infinite experiences and

circumstances of life. A knowledge of its truths is not alone necessary, but a knowledge of their varied application. Without the most searching diligence in the study of its truths and meditation thereon, we are not worthy to take it up to use as a weapon in our hands; with the proper time given to meditation and study, we can draw from its pages living and active energy. There is one important condition which must be fulfilled before any channel of grace will be opened unto us. God's gifts are only in response to faith that lays the heart open to Him. When faith like a messenger finds its way clear up to His throne, it brings rich gifts as it returns to the expectant and waiting soul. In Heb. iv, 2, we are told of a people who received God's Word, but it not being mixed with faith, profitted them nothing. The Word of God was an object of their knowledge, but not being mixed with faith, as food with the digestive fluid, it was not appropriated to the up-building of their souls. Reference is made in Heb. iv, 12-13, Rev. i, 16, both to the Personal and uttered Word. A right understanding of the uttered Word leads up to a knowledge of the Personal Word, that is, to a knowledge of Christ. To Him every avenue of Scripture leads from Genesis to Revelation. All things have been created through Him and unto Him: and He is before all things and in Him all things consist. "In him all the treasures of wisdom and knowledge are hid." Christ in saying to the Sadducees, "Ye do err, neither knowing the Scriptures nor the power of God," indicates that a proper understanding of the former enables us to apprehend the latter. So to know the Scriptures aright is to know Christ in whom dwells all the fulness of the Godhead bodily, and to discern the infinite power of His resurrection. After the Jewish people had spent many years in diligent study of the Scriptures, committing them to memory, making various comments and notes and interpretations, the Lord came among them and found them ignorant of the Scriptures. They were not unlike many of our modern scientists in their study of the human body. Some of those who have gone farthest into the intricacies and complexities of the human organism, have been the quickest to lose sight of the immortal soul enshrined therein. Modern textual criticism in the same way tends to obscure the hidden power in the Word and the spiritual discernment of it. Reverent textual study is helpful in many ways in giving us a more accurate knowledge of what the text means, but unless the Living Personal Christ who lives in His Word, breathing the eternal utterances contained therein over and over again to our souls, be spiritually discerned, we will lack that knowledge of the Scriptures which cannot be attained by any amount of study.

Study will not enable us to discern the indwelling divine Life and Energy. "For I said, Days should speak and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." David gives the same testimony: "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the aged, because I have kept thy precepts." It is only when the Spirit opens our understanding that we are really replenished in strength and wisdom. If we feed entirely upon husks, that is, spend all our time in working out the force of an article, the tense of a verb, or the various marks of authorship and the like, there will be no power nor substance in the matter we teach.

Prayer is another means by which the soul is renewed in strength. There is no means by which we can receive more power than in prayerful devotion. The indwelling Christ is an ever-living Intercessor; His life is an eternal prayer. If we truly abide in Him, the Spirit of prayer will ever well up from the depths of our souls. Faith, in prayer also, is the messenger which brings us the blessing. "Jesus answering said unto them, have faith in God. Verily I say unto you whosoever shall not doubt in his heart but believe that what He saith cometh to pass, he shall have it." Prayer is as necessary to our souls as breath to our bodies. As the *cetacea* must rise frequently to the surface from the ocean depths to get a breath of life-sustaining air, so the soul must find its way, at frequent intervals, up to the Father to breathe His life-sustaining grace. We can only study the Bible at intervals, as we take our meals; but not so with prayer. Like respiration, it is a constant necessity. When the Apostle said, "pray without ceasing," he meant for us to breathe in continually the energizing, soul refreshing oxygen of divine grace. There is no occasion which should exclude the possibility of prayer. Nehemiah, in the midst of his interview with king Artaxerxes, found time to commune with the King of kings in prayer (Neh. ii, 4-7). Prayer is a means by which the soul may gather strength in the midst of activity. As the dove during its flight rests one wing to gather energy while it flies with the other, so we may lift one hand to receive Heaven's refreshing grace while we wield the aggressive sword with the other. In the thick of life's conflict we should not even then fail to dwell in the sanctuary of prayer. As a great writer has said, "Life is a compound of prayer and work. It is not as though these were two separate agencies in merely external combination or mutual alternation; they must be ever united with each other. The one does not exclude but requires

the other, as the inner and outer man, as soul and body. Prayer requires work, and work requires prayer. Work must be the outward and visible form of prayer: prayer must be the soul of work, the soul of life in general." And again, "prayer is the ever present background of every action, that which vitally pervades and supports our every thought and deed, whence all must originate, and towards which all must tend, that our whole conduct may become an embodied prayer. It is by prayer that life on earth is connected with eternity, is sunk in it, grows out of it." This is the dispensation of the Holy Spirit. With whatever gift the soul may be enriched, whether the gift of knowledge, or of wisdom, or of faith, it is the same Spirit "which worketh, dividing to each man severally as He will." We were all "made to drink of one Spirit." The Holy Spirit is the all-comprehensive gift. All the processes of eternal energy operating in Christ's kingdom on earth, centre in and proceed from the Holy Spirit. This All-comprehensive Gift is secured to us through prayer. "How much more shall the heavenly Father give to them the Holy Spirit that ask Him." Without prayer the Christian would be limited to human capabilities; with prayer he has supernatural agencies at his disposal, which gives him vantage ground over any earthly power. That David was deeply conscious of the resources at his disposal through prayer, is shown by his prayerful composure while his enemies were threatening the very citadel of his kingdom. "Let us not fail to wait upon the Lord, that He may renew our strength; then we shall mount up on wings as eagles; we shall run and not be weary; we shall walk and faint not."

Meditation is a means of spiritual recreation. When one takes his seat in the evening twilight and fixes his eyes on the azure expanse above, only here and there a star can be seen, but as he sits in quiet observation, star after star sends forth its beaming light until the whole canopy of heaven is flecked with silvery twinklers. So it is when, with the eye of faith, we look into eternity. Promise after promise, truth after truth comes into the vision of the soul, and, like the Psalmist when he meditated on Jehovah in the night watches, his soul shall be "satisfied as with marrow and fatness; and his mouth shall praise him with joyful lips." Meditation is the quiet digestion and assimilation of experiences and truths gathered from various sources. God's promises may appear in conscious vision, His truths may be a subject of our thought, or we may be loaded down with the problems of our daily experience, yet we shall receive no practical benefit from them unless they are meditated upon and thereby

assimilated by our souls. The recluse in the forest may spend his time in a dreamy contemplation of the mysteries of time and eternity, but man in this world's conflict has set before him ideals of worth which he must ever struggle to reach. Unlike the animal, which, guided by instinct attains its ends with clock-like precision, he stumbles and blunders and fails, and after profiting by many such experiences, advances towards his ideal end. Hence with each day's activity he comes home with new experiences and with new problems thrust upon him by the complexities and vicissitudes of a sin-benighted world. To profit by these experiences he must have a time for quiet meditation of them in the light of God's Word and Spirit. And as he gathers from the forces of nature, through the quiet digestion and assimilation of food, energy by which he overcomes and brings into subjection the same forces, so he can gather, as it were, from the world, through quiet meditation of his experiences, power to overcome and conquer the world. Meditation is not a dreamy reverie as we sometimes think, but should be as practical and regular as the taking of our daily food. And as the body demands a time of quiet to digest the ingesta taken at meals, so the soul should have a time each day to meditate its experiences in the light of God's law. John, when instructed to prophesy over many "peoples and nations and tongues and kings," and Ezekiel when instructed to deliver a message to Israel, were first commanded to eat the roll or book containing God's message. When the rolls were first taken they were pleasant to them as honey to their mouths, but to their inward parts they became very bitter. A deeper meditation of God's Word gave them a realization of the blackness of sin, the awfulness of God's Word against sinners, the worth of a human soul, and their great responsibility in warning the lost soul of his future destruction, that they had never before experienced. The Psalmist, in that wonderful 119th Psalm, where, according to ancient commentators, 175 of the 176 verses each has a reference to the Law, says in his meditation, "Horror hath taken hold upon me because of the wicked that forsake thy Law." To give us more impetus in the work we need such powerful conviction. We need to have a deep and constant consciousness of the dreadfulness of the curse that hangs over these people, and the awfulness of their sin and idolatry in the sight of an all-holy God.

Ecstasy or religious joy is an effectual means of relieving the tension and strain upon our souls. "A merry heart doeth good like medicine." "The joy of the Lord is your strength." Joy is one of the distinguishing marks of the Messianic Kingdom. Isaiah in his prophetic conception of it says: "The ransomed of

the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "Behold I bring you good tidings of great joy, which shall be to all people," was the way the angel announced the birth of the Messiah. The greatest Apostle in the spreading of the kingdom said, "The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." Unless one experience this peace and joy, he deprives himself of one of the most gracious and soul invigorating gifts of God. For this peace is not an ordinary peace, but one which passeth all understanding; nor is it an ordinary joy, but a joy unspeakable and full of glory. "Let thy saints shout for joy"; "Taste of the Lord and see that He is good," says David. Tasting the Lord gives us an actual experience of Him; an experience of Him gives us a knowledge of Him. Joy is a means, therefore, by which we can better know the Lord. Were we to let the "river of God's pleasure" gush forth in our souls, like Ephrem the poet, whom the Church called the harp of the Holy Spirit, we should have to cry out: "Withdraw thy hand, Lord; a little, for my heart is too weak to receive such excessive joy." Why should we defer such a rich experience till we reach heaven? "Our citizenship is now in heaven," and the Lord is ready to "bless us with every spiritual blessing in heavenly places in Christ Jesus." The Holy Spirit is a gift unto us, and the Lord has promised to give Him without measure, for which reason we should enjoy Him to the fullest capacity of our souls. In fact, the religious life cannot be complete with the neglect of any part of our nature. The intellect, sensibility and will should each be developed and brought into activity. If the Holy Spirit enables us to will that which is right, to decide for higher acts of morality and reject the clamoring impulses that spring from the lower nature; if He enables the intellect to fathom the deep things of God, then why shouldn't His presence enable the soul to experience a joy above all joy?

These are the principal channels of grace through which the over-active and exhausted soul may be replenished and strengthened with heavenly grace.

In conclusion, let us turn to that matchless One whose life, viewed from any standpoint, is seen to be in perfect equipoise. As we follow Him through His short course in public life, we see that a halo of divine glory hangs alike over His inner and outer life. His life was a continual passing and repassing from the sphere of the finite to the infinite. We see Him sinking into the busy throng of the world about his "Father's business;" we see

Him receding from the noisy bustle of the world to the quiet shades of Gethsemane, to breathe the atmosphere of eternity; we see Him in the day on His feet teaching and pleading with the multitudes, in the night on His knees before the Father in prayer; we hear Him say to His disciples, "Go to the lost sheep of the house of Israel;" we hear Him say to them, "Come ye yourselves apart into a desert place and rest awhile;" we see Him leading them into the thick of battle; we see him leading them to quiet Bethany. He declares to them the great truth that they are in the world but not of the world. He rejoiced, says Luke, "in the Holy Spirit." He prayed, says John, that His joy might be fulfilled in them. Oh matchless life! Let us look to Him and live. His joy fulfilled in us and our spirits shall be buoyant; the power of His resurrection working through us and we shall be efficient; the glory of His divine light in us and we shall arise and shine; His love fulfilled in us and our influence shall be invincible. When the needle of the mariner's compass moves against the influence of the magnetic power, too far this side, it moves with quivering irregularity, or if it swings too far to that side, it is still unsteady and irregular; but when it is directly parallel with the polar star, it is held in perfect equilibrium. So, when the soul is too far to this extreme, resisting the secret influence of the Spirit, its movement and work is irregular and abnormal, or when too far to that extreme, it is unsteady and uncertain, but when in direct line with the Star of Bethlehem, it is held in perfect and absolute spiritual equipoise.

Bishop Moule on the Greek Text of the New Testament.

THE proceedings of the Board of Revisers of the Chinese Versions of Holy Scripture have already been reported in this magazine.

The following argument was addressed to the meeting of November 19th in support of my Resolution 'interpretative of Rule 4' of the Instructions to the Revisers adopted by the General Conference of 1890.

My Resolution was as follows:—"That with regard to the New Testament we adhere to the Text underlying the Authorized Version, except where it is found that the Revised Text of 1881 has the support of Dr. Scrivener;

"That in such cases the new Reading be adopted, if it is desired, by a two-thirds majority of the three Committees."

I have only to add to these introductory remarks an expression of my cordial appreciation of the manly Christian candour with which my proposition was discussed, of the unexpected support I received from one honoured member who seconded my motion, and from another who supported its principle. And, however thankful I am to be released from participation in a task which I conscientiously believe to be too complicated and difficult for my limited abilities, it is not without regret that I have resigned my place in a body of Christian Brethren so whole hearted in our Lord's service and so candid and courteous as I found them to be during my too brief intercourse with them.

G. E. MOULE.

Addressed to the Meeting of the Board of Revisers.

I trust the step I have taken in asking this meeting to consider Rule 4 of the scheme for Revision of the Chinese Scriptures will not be thought disrespectful to Dr. Graves and those Revisers who have assented to his * proposition on the same subject. I sent my notice of motion to Dr. Allen on September 28 ; and it was not till October 7 that Dr. Graves' circular reached me at Ningpo, and made me aware of his practical suggestions, and of the measure of support so many of the revisers elect had afforded him.

As I could not, on principle, have acceded to Dr. Graves' proposals so far as concerned Rule 4, my duty with regard to resigning membership of this Board of Revisers would have been made plainer if I had had earlier information of what was being done.

It has been objected indeed that, as I did not assist at the General Conference last year, I had let slip both time and place for criticising its action, and ought in all decency "thereafter for ever to have held my peace."

I stated, in my communication to THE RECORDER last January, my chief reason for not joining that Conference. But if I could have imagined that delicate and intricate questions, like that of the Greek Text of the New Testament, would in *any sense whatever* be submitted to so mixed a council, that, I confess, would have seemed an additional reason for staying away. As it was I had no intention whatever of publicly criticising the proceedings of the Conference. As soon as Rule 4 came to my knowledge, I told Dr. Wright what I thought of it, no doubt ; but I took no public action whatever.

* Namely to adopt as a working basis Archdeacon Palmer's edition of the Text underlying the Revised New Testament. This proposition, with others, was communicated to Revisers by letter with a request for an expression of their opinion.

When, however, I received the great honour of election on the *Wên-li* Committee, and when men whose judgment I was bound to respect, like Dr. Faber on the one hand, and on the other Dr. Happer who disapproved of the Rule as strongly as I did, deprecated my declining to serve, I felt obliged to state my views, and to elicit, if possible, some such expression of opinion as might help to guide me respecting my duty in the matter.

Some such expression of opinion has been elicited; but, with the exception of Dr. Graves' circular, which came too late, not decisive enough to determine my action. Such as it is, indeed, it has seemed to me abundantly to justify my raising the question in *THE RECORDER*, since my main contention has been granted without a dissentient voice.

Dr. Faber, chairman of the Executive Committee under which I was elected, and whose absence from the Committee of Translation no one deplores more than I do, only emphasizes my view of our unfitness for the task of criticism, though he differs from me as to the Text we should accept. Mr. Gibson, in his communication to the May *RECORDER*, minimizes indeed the risks of our undertaking, but acknowledges that I am fully justified in doubting the existence among us of any competent skill in textual criticism. The able article signed F. in the March *RECORDER* said all I wished to say in better form; though the writer did not admit my plea to stand, for the present, "in the Old Paths," nor approve my proposition for a two-thirds vote in certain cases. Dr. Happer, like Dr. Faber and Mr. Gibson, a member of the Executive Committees, earnestly endorsed my contention, and urged me to address a protest to the Bible Societies, which he undertook personally to support in America. I need not say that, highly as I valued the sympathy of so honoured a veteran, I did not see my way to follow his advice.

On the other hand I have not been able to discover that any of my critics know more of the subject than myself;—which was little enough. Because I demurred to the guidance of the English Revisers' text, I was assumed to hold the *Textus Receptus* for an infallible *norma*! Yet I have known of, and allowed for, its inaccuracies at least as long as most of my brethren: in fact ever since Dr. Westcott, Dr. Hort and I were undergraduates at Cambridge, some forty-five years ago; Dr. Hort in the same year with me, Dr. Westcott two years our senior.

One of the Revisers elect, senior to most of us in China, and better equipped, at least than I am, in Chinese learning, proposed as a possible appeal in our textual discussions, that very convenient though not very original work, "Jamieson, Brown, and Fausset's Commentary, or any other equally good." And, if I am

not mistaken, he was ignorant of the name and fame of Dr. Scrivener, *facile princeps* as he is amongst English-speaking textual critics, till I brought him to his notice. Another Brother, impatient of any hesitation in following the guidance of the General Conference, told us that the documentary evidence had been already "thrashed out!" He, at any rate, had not wasted time on the study of Hand-books of New Testament criticism, which would have informed him that Versions and Fathers, so important on many disputed texts, still stand in great need of critical editing, which is necessary for the accurate estimation of the full force of their witness to the Sacred Text.

If it is asked why, acknowledging freely the fallibility of the *Textus Receptus*, I still decline to accept the Text of the Revisers as a basis, I may be allowed to answer the question partly in the words of a scholar, Dr. R. S. of Cambridge, to whom my brother, the Rev. H. C. G. Moule, Principal of Ridley Hall, bears testimony as "certainly one of the most learned and most independent scholars in England, and known as such in Germany."

Conscious of my own lack of special knowledge, I sent a copy of the January RECORDER (1890) to my brother, asking him, if possible, to obtain for me some trustworthy opinion amongst his many learned friends. My brother is, if I may be pardoned for saying so, a Biblical scholar himself; though he would shrink from the responsibility we are asked to assume, of *textual* criticism. He sent my paper to Dr. R. S.; and these sentences are part of his kind reply to my brother's communication:—

"I have just read with the greatest interest possible your brother's letter to THE RECORDER. If I, as the veriest outsider, may venture on a few remarks of my own, I would say, it strikes me as much safer to move slowly than to move quickly and then have to return. The traditional text has had, at any rate, a continuous life of 1500 years. There are places where all, or most, competent critics are agreed that there are faults; others where it is a case of *quot homines tot sententiæ*. It seems to me that the Chinese Revisers, most of whom would not be specially experts, might fairly assume that if Scrivener in his "Introduction," and Westcott and Hort, in their Appendix, were agreed for a change, most critics would [likewise] agree on the passage. In such instances, were I a Reviser, I should feel it my duty to alter the Received Text."

Dr. R. S. proceeds to consider in detail a few texts in which Westcott and Hort differ, not only from Dr. Scrivener, but from Tischendorf and other recent critics, texts where, as he says, the authority followed, is "B and α , or B alone, against the field." He states what is abundantly illustrated by Scrivener, that the deter-

mining principle with Westcott and Hort is a "previously laid down idea, absolutely subjective and challenged by many, of a Syrian Recension of the Text, and of B being the only very good example of a pure Neutral text." He speaks strongly of the hazard of following such a guidance. By way of illustration he discusses briefly the last twelve verses of St. Mark xvi; and then, "texts of a different kind," St. Jude verses 22, 23; Rom. v, 6; Gal. v, 25; 1 Thess. ii, 7, and Heb. iv, 2,—in which Westcott and Hort are at variance with Tischendorf.

He proceeds :—"Personally in these cases I prefer Tischendorf; but, with critics varying, I cannot help feeling that no one but a special student has a right to an opinion on which he proposes acting. A change from the common text once made in an important passage, it would not be easily, or without friction, that it could be altered back if new evidence seemed to call for a fresh change."

After further remarks on the "highly subjective character of Westcott and Hort," as compared with Tischendorf, or even Lachmann, adding that until the subjective base is ordinarily accepted by scholars, "the outcome is simply a kind of clever guess-work;" he concludes with the advice,—to "hold to the *Textus Receptus*, except when there is decided ground for believing it to be wrong, as shown by the agreement of competent critics of both schools."

It was naturally a satisfaction to me to find so genuine a scholar as Dr. R. S. virtually endorsing the view I had been led to adopt by such reading as I had found possible during a non-studious life. But it will be objected that in my letter to THE RECORDER, which occasioned the remarks of Dr. R. S., I treated "the text underlying the Revised Version" as though it were identical with Westcott and Hort's text, which it is not. This is just criticism; and although I was well aware that the revisers had declined to follow Dr. Hort's lead in many instances, I did not know, so fully as I have since ascertained, the extent of their independence. Their guiding principle, however, though not followed so uncompromisingly as by Westcott and Hort, seems, by the testimony of their own defenders, to have been the same subjective theory of the Syrian Recension, and of B and ~~α~~ being the almost infallible witnesses to the uncontaminated text of the first ages. I have quoted the words used by Dr. R. S. regarding this Recension theory. They are not stronger than those of Dr. Scrivener, who has spent a life-time in reading, collating and editing the monuments of the period to which the supposed revolution in Sacred Letters is ascribed. His criticism of the hypothesis is that it is a matter of pure theory, lacking even the shadow of historical proof: whilst it is incredible that so sweeping a literary revolution could

have taken place in the Church at such a period, and yet leave no trace in the memoirs of the time.

The probability of a recoil from the theoretic method, which has been more or less influential since Griesbach's day, but never quite so influential as in the great work of Dr. Hort, is a real one. And the inexpediency of our accepting for the Chinese a text, discredited by the prevalent influence of theory over document, is in my view so obvious that I could not lend even my insignificant suffrage to promote its acceptance.

As the alternative, I should prefer to take the text of the Authorized Version *as it stands*; leaving, for the present, the indication of possible emendations to the pages of our expositors and annotators; leaving it, in short, for the Chinese to the same class of literature to which for the most part English readers of the Bible still resort for information regarding variant readings of the original. But since there are passages in which a word, a phrase, a context, has been practically demonstrated by the consent of critics to be incorrectly given in the *Textus Receptus*, I would not refuse to submit such passages to the vote, wherever the documentary school, represented by Dr. Scrivener, was found to support decidedly the theoretical, represented by the Revisers and Dr. Hort. It is true that Dr. Scrivener and the other textual scholars of his persuasion have as yet given us no continuous text. They do not consider the examination of documents to have gone far enough to justify them in constructing one.

But Dr. Scrivener's 56 illustrations of the application of his method, which fill 92 of his octavo pages, include most of the really important places where emendation is likely to be called for; and in several of them the Revised Version has Dr. Scrivener on its side. Amongst the examples are the Doxology after Matthew's Lord's Prayer, the last 12 verses of Mark xvi; *καθαρίζων* or *καθαρίζον* in Mark vii, 19, *εὐδοκία* in the Angels' Song (Luke ii,) the Bloody Sweat (Luke xxii) and the prayer 'Father forgive them . . . ' (Luke xxiii), the Angel at Bethesda (John v), the Adulteress (John viii,) the Baptismal Condition (Acts. viii,) the Church of God (or Lord) (Acts xx, 28,) *ἔχομεν* or *ἔχωμεν* (Rom. v, i), *μοιχοῖ* omitted (James iv. 4), the clause 'he that acknowledgeth the Son . . . ' affirmed (1 John ii, 23), and the three heavenly Witnesses omitted (1 John v, 7, 8).

In discussing these, Scrivener supports R. V. against A. V. for *αἱ απαρίζωνε*, *hesitatingly* for the omission of the Angel at Bethesda, *confidently* for omitting the Baptismal Condition (Acts viii,) and the word *μοιχοῖ* in James iv, also for retaining the clause 'he that acknowledgeth the Son . . . ', and for dismissing the mention of the three Witnesses in Heaven (1 John ii and v.)

On the other hand he maintains A. V. against R. V., *with some qualification*, in the case of the Doxology after the Lord's Prayer, but *without any qualification*, for the reading *εὐδοκία* in the Angels' Song, the integrity of Mark xvi, 9—20, *ἔρχομεν* in Rom. v, 1; and he would retain the paragraph of the Adulteress in John viii, though with full acknowledgment of the conflict there of evidence external and internal.

I have asked the attention of this meeting to the foregoing observations, not, I confess, with even the faintest hope of inducing a majority to support me, hardly indeed with any expectation of finding a seconder for my proposition. I have felt, however, that to the electors who chose me for an honourable service when I least expected it, and to my respected brethren, Mr. J. W. Stevenson and Dr. Y. J. Allen our General Secretaries, Dr. Faber, Dr. Happer, Dr. Chalmers and Mr Gibson, as well as Dr. Wright in England, who have all in very kind terms dissuaded me from declining to serve as a Reviser, some explanation was due of the views and principles which will not improbably compel me after all to decline the honourable, if onerous, task.

I have now only a few words to add by way of justification of the proposal to interpret your rule by inverting it, which I should certainly not have had the courage to make of my own suggestion. I derived the idea that Rule 4 might be interpreted in the sense of deviating *always* from the Text of the Revisers except in a few well-defined instances, not from myself but from the suggestion of the promoters and approvers of the Rule in question.

Dr. Mateer, in his communication to the March RECORDER, wrote: "I drew up the Resolutions . . . and in the first draft put the Authorized Version in front . . ." When we learn that the second draft put the Revised Version in place of the Authorized and *vice versâ*, that Dr. Mateer promoted the acceptance of both drafts in succession, is it wrong to surmise that the two propositions, conscientiously and intelligently advocated by Dr. Mateer, must, in his judgment, be equivalent at bottom, however contradictory they look on the surface?

But Mr. Gibson, a member like Dr. Mateer of an Executive Committee, is precise on the point. He writes in the May RECORDER, p. 226, regarding my suggestion in the January number, that "if it commends itself to the translators they will, under Rule 4, be perfectly at liberty to follow it." And again, p. 227: "As it is, the Authorized Text may be adopted pure and simple, since any deviation may be carried to the full length of entire conformity."

Dr. Wright's opinion is valuable, not only as an elected member of an Executive Committee, but as expressing the views of the

British and Foreign Bible Society. He writes: "The Society's Rule is to take the *Textus Receptus* with any deviations in accordance with the Text that underlies the Revised Version. The Conference turned the Resolution round, but their decision amounted to exactly the same thing You can take the *Textus Receptus* pure and simple, or"

Little, therefore, as I should have thought of extracting my meaning from a Rule which seemed to be intended to exclude it, I submit that I have full justification for so doing in the suggestions furnished alike by the precise words of Dr. Wright or Mr. Gibson, and by the significant action of Dr. Mateer.

I beg, therefore, very respectfully to move the Resolution which has been read. (See above, p 10.)

G. E. M.

Collectanea.

THE LIFE A TESTIMONY.—A Brahmin is said to have written to a missionary: "We are finding you out. You are not as good as your book. If your people were only as good as your book, you would conquer India for Christ in five years."

* * *

HOW THE HEATHEN PRAY.—The matter which arouses the Chinaman to pray with most energy, according to *Missionary Herald*, is drought or the near prospect of famine; but when he so prays, it is not in solemn or thoughtful ways, but by clanging cymbals and the noise of fire-crackers and the utmost confusion. The *Missionary Herald* of the English Baptist Society contains a report from one of their missionaries in Shansi concerning a great assembly held to pray for rain, and of the day of thanksgiving which followed after the rain fell. Buddhist and Taoist priests were together in their robes, and four holy (?) men were drawn from their retreats in the mountains, and were "stripped to the waist, and bore huge spiked iron collars around their necks and carried their arms stretched out before them with knives run through their flesh." The uproar was maddening. This was their mode of thanksgiving.—*Science*.

* * *

MIGHTY IN THE SCRIPTURES.—It is noteworthy that the converts from heathenism who go direct to the Bible for their rule of life, invariably come out right on the Sabbath question. The Rev. W. J. Lawes, of the L. M. S., says that the South Sea Island teachers were a living proof of the power of the Word of God. The great

characteristic of them each and all was the same as that of Apollos in apostolic times,—“Mighty in the Scriptures.” While in New Guinea one of these men was greatly annoyed while preaching by the sound of hammering, which came from a small store near the church. This was owned by a German, but he had for assistant one of her Majesty’s subjects from north of the Tweed, and he it was who had been desecrating the Sabbath. The teacher, a stalwart Rarotongan, could not read English, but knew enough to find chapter and verse of the Fourth Commandment in an English Bible. With the Bible open in his hand he strode up to the white man, and, pointing to Exodus xx, 8, roared out, “Read that !” The white man tried to pass it off as a joke, but the teacher was terribly in earnest. The man saw he was very angry, and moreover a very muscular Christian, so he took the book and meekly read the long-forgotten words, “Remember the Sabbath day to keep it holy.” Then followed a short but very vigorous sermon in broken English. “Your country sent my country the Bible, and we learn to make Sunday ; then I come here, bring the Bible, teach New Guinea people Sunday, and you say he no good. What for you make me liar ?” Needless to say there was no more hammering in that store on a Sunday.—*Exchange.*

* * *

CHINA’S POWER.—At the celebration of the Fourth of July at Amoy, China, by the Americans, the governor of the province was invited to the banquet, and made a remarkable speech, which shows his intelligence, and suggests some things worthy of consideration.

Tsin Chin-chung was called upon to respond to the toast, “The Emperor of China.” In part he said : “China, having followed its own principles of advancement during more than 5000 years, is now compelled to change and move along European channels. It has begun to own steamships and railways. Its telegraph now covers every province. It has mills, forges and foundries like those of Essen, of Sheffield and of Pittsburgh. China is to-day learning that lesson in education which Europe has obliged her to learn,—the art of killing, the science of armies and navies. Woe, then, to the world if the scholar, profiting by her lesson, should apply it in turn. With its freedom from debt, its inexhaustible resources and its teeming millions, this empire might be the menace, if not the destroyer, of Christendom. No matter what happens, it needs no prophetic gift to know that the 20th century will see at the forefront of the nations of the world,—China in the East and America in the West. Well may we pray that, for the welfare of humanity, their purposes will be as peaceful and upright as to-day.”

A HINDU WIDOW'S PLAINT.—If by chance my face is seen early in the morning, I prove a curse. If through haste or by accident my veil falls from my head, I am chained with a hundred bands of scolding. Every visitor to the house speaks of me ironically and treats me with disdain. From every word I speak, offence is taken. My heart has become sore from the piercing of these bitter words. I am deprived of every pleasure. While every one else in the house puts on dresses of different colours, and plays, laughs and talks among the company, I alone, the most wretched and full of grief, am deprived of such enjoyments. If even by mistake a spot of colour is seen upon my raiment, it causes trouble. In the house one woman will be engaged in adorning herself in fine robes, another will be busy combing her hair, blacking her eyes and teeth, another will be making the house ring with the tinkling of her foot jewels and ankle ornaments, while I am condemned to sit in a corner and weep alone with my broken heart. Even this comfort it is difficult for me to indulge in, for if any one should happen to see me weeping, he would consider it a bad omen and curse me for it. The will of my persecutors is, that I should neither scream nor weep, but die quietly in my misery. While the whole family enjoys eating delicious food, I am served with *fried dal* and coarse bread. I am strictly forbidden the comfort of sleeping upon a bedstead, but a mat upon the floor and a coarse piece of carpet is my bedding. The wretched barber's wife shaves my head daily. On every festive occasion and at weddings every one is present but me. The women whose husbands are alive take the lead in all ceremonies. One sings, one plays on the musical instruments, another puts on the holiday costume, another primps with pride before the looking-glass, while I am shut up in my room to prevent the ill omen which would be the result of my face having been seen. Who can be more wretched than I? Death comes to all, but I am deprived of that blessing also. This is the rainy season, the rain falls heavily; my equals, dressed with gay skirts and colored veils, with their fingers dyed red, are singing gaily the songs of this season of the year. Showers of tears flow from my eyes. I feel that some one has broken my heart; it is withered like the kammal (lotus) flower. I exist, but my life is useless; no flowers, no fruits. I have no rest, not even for a single day. I am as thin as a thorn; my body has become like a skeleton, and yet I am abhorred by others, and they are disgusted at the sight of me. I look upon all sides but find no comforter. There is no one to enquire into my condition, and no one to wipe away my tears. Our Gracious Queen Victoria takes pity upon all others.

The cries of unfortunate widows like myself, have not yet reached her ears. The Lord Jesus Christ gave life to the dead, but His followers do not attempt to relieve us from our sufferings. In what hope shall I spend the days of my life? How can the ship be anchored in the midst of the tempest? 'The boat is in the midst of the river, but there is no captain.' The government prosecutes the person who shows cruelty to animals deprived of utterance, but no notice is taken of the sufferings and cruelties which we poor women endure. Alas! that dear comforter, Hope, can do us no good.

A Christian widow hopes to meet with her husband in Heaven after death, but in our Hindu religion there is no hope of such a meeting. No one listens. To whom shall I complain? Before whom shall I go? Oh God! what shall I do?—A HINDU WIDOW.

A System of Chinese Short-hand.

BY THE REV. ALEX. GREGORY, M.A., AMOY.

IT has occurred to me that there must be many missionaries in China who are acquainted with Pitman's system of short-hand, and are desirous of adapting it to the Chinese language for the sake of themselves or their pupils. Having spent a good deal of time and trouble on various attempts to do this, I send you a few notes on the results attained, in the hope that they may be useful as a starting-point for others.

When I began to learn Chinese my first idea was that Mr. Pitman's system might be transferred almost in its entirety, strokes being used for the consonants, and a somewhat increased number of vowel signs being put in round the outline thus obtained. Dr. Grant, of Chinchew, has prepared such a system for the use of his students, and they write and read it with rapidity and ease. The great objection that I see to it is that the vowel plays far too large a part in the Chinese language to be relegated to a chance place on the exterior of the outline. It should have a position equal to that of the consonant, and be capable of being written in without having to lift the pen. The exterior of the outline would then be left free for tonal marks according to Chinese usage.

After some time I became acquainted with the Chinese method of spelling as employed in dictionaries used in this region and known as 十五音 dictionaries. According to this plan each word is divided into an initial and final sound; our Amoy dialect having fifteen initials and some forty-three finals. Of these fifteen initials, one, 英, simply indicates that there is no consonant before the final sound. Thus 英 and 金 yield the sound 音, and so on. Our initial consonants are thus really only fourteen, "m," "n" and "ng" being given by taking "b," "l" and "g" respectively as the initial, and a nasal for the final.

To choose from Pitman's list fourteen characters to represent these initials, was an easy matter. His p, t, k, ch, I transferred without alteration, using them as a basis. An initial hook on the left hand of these strokes (the "r" hook) gave the corresponding aspirates. As the Chinese object to the distinction between light and heavy (*i.e.*, thick and thin) strokes, the heavy stroke had to be discarded and a corresponding curve put in its place. "B," "s" and "l" are accordingly curves: the "b" being Pitman's downward "r", and the "s" and "l" as in Pitman's own system. The horizontal curves which represent "m" and "n" not being required, are used for "g" and "h."

The great difficulty was to find forty-three distinct and simple signs which would represent the final sounds of our dialect. It was only after many attempts and failures that I hit on the plan of using half-length strokes and curves, to which initial hooks may be attached, and which with the final hooks, and circle "s" which I use for "o," soon yielded me a sufficient supply.

It is important when fixing on these signs to keep by Pitman's capital rule that similar sounds should have similar signs, and so to form *groups* of characters. For example: "a" is a short down stroke to the right,—a halved "p"; an initial hook in its left gives you the nasal "a," while one on the right gives "ang." So with "e," etc.

Perpendicular, sloping and horizontal curves give a large variety from which to select other final signs; while a hook on the head of them may be determined on as the definite sign of their being nasal.

Grammalogues and phraseograms spring to light very readily as one begins to put the system into practice.

I hope these few hints as to the adaptation of Pitman's system to this dialect may guide others in the various provinces to some similar method. It seems a genuinely *native* method, true to the genius of the language, and yet purely phonetic; while, at the same time, for clearness, swiftness and certainty in writing it leaves hardly anything to be desired.

THE ALPHABET ARRANGED PHONETICALLY.

Initials.

P \	T	Ch /	K —	英, if needed, (or /
Ph \	Th }	Chh /	Kh —	
B \	S)	J /	G —	
		L /	H (	

Finals.

a	a ⁿ	ng	an	m
e	e ⁿ	ang	am	
i	i ⁿ	eng		
o	o ⁿ	iong	in	ien
o		ong	iang	im
u			un	ium
			oan	
a	ia	ia ⁿ	ai	ai ⁿ
e			au	au ⁿ
i			iau	iau ⁿ
o	io		oai	oai ⁿ
u	iu	iu ⁿ		iu

*Annual Report of the Protestant Collegiate School,
Chefoo. Session 1891.*

SEVEN years ago to-day the Protestant Collegiate School opened with three pupils, in one of the rooms of the house now occupied by Dr. Douthwaite. Since that time the growth has been very steady. Change after change has taken place as the increasing numbers of pupils demanded larger accommodation, and again this year there were more applications than could be entertained.

During this last session the boys have worked more steadily and conscientiously than we have seen them do before: along certain lines the progress has consequently been very marked. While Greek has been added to the curriculum and Chinese has been more systematically taught; while French and Latin have not been neglected, and music and mathematics have been kept well to the front, we have aimed throughout the year at giving special attention to a sound, practical education in English and the subjects more intimately connected therewith. We are pleased to be able to report that this method of work has told well. The Science Lectures on *Light* and *Heat*, by Dr. Randle, seemed to interest the boys, and the results of the examinations go to show that quite a number of the pupils have profitted by the course.

The loss of Miss Malin, at the beginning of the year through ill-health, was a great blow to the musical side of the school. Miss Webb, who succeeded, has well filled this important and trying position. Mr. A. S. Devenish, an Undergraduate of Adelaide University, came in Mr. Macoun's place, and has been giving valuable help in some of the higher subjects. The others of the staff remain as before. Staff.

We have to express great thankfulness to God that throughout the whole eleven years which this session brings to a close, not only has there been no deaths among the large number of boarders while at school, but that not even a serious sickness has visited the institution. This year the health of the pupils has been good, and the teachers have been able to hold on steadily, with one slight exception, to the arduous duties that fall to their lot. A visit from Mr. Frank McCarthy, a former master, who was much beloved, and whose health broke down through overwork among the boys, gave much pleasure. He is still far from well, and has gone to Canada, where he expects to remain for some years in hopes of a perfect recovery. Health.

As formerly, many outdoor games have been encouraged, and we believe that this has not a little to do with the improved and improving physique of the scholars. The athletic and aquatic sports were times to be remembered. The former, which came off in April, was pronounced a great success. After the prizes had been distributed, Alex. Hosie, Esq., H. B. M.'s Consul, made a very happy, telling speech, congratulating boys and masters alike. Exhibition Day drew a large number of spectators. Dr. Douthwaite kindly presided at the school. After the programme there had been gone through, the aquatic sports followed, when Commander Baker, R.N., and Capt. McCurley, of the U. S. corvette *Aliance*, acted as judges, Mrs. Carroll gracefully handing the prizes to the winners. Outdoor.

The competition for the school medal for 1891 has been the keenest we have seen here. After a long, hard struggle, Master Charles Howard Judd has won; his worthy competitor, Master George Frederick Stooke, running him so close as to leave a difference of only sixty-five marks in a total of four thousand eight hundred and sixty-six. Master Albert Edwin Cardwell was not allowed to compete, as he was medalist in 1889. He has done excellent work, however, and we hope to hear of him passing well in his London Matriculation, some time during the coming year. The medal for courteous bearing and gentlemanly conduct has been awarded to Master Harold Godfrey Judd. It may be remembered that a year ago a lady and gentleman presented the Medalists.

school with two such silver medals, and promised that, if the same boy should be the recipient for two successive years, they would present him with a gold one.

Up to the present time we have had no outside tests conducted by a public body of examiners; but this is to be changed during the coming session. We have arranged that early
The Future. in June, the College of Preceptors, one of the most important examining bodies in England, shall conduct an examination here, using the very same papers and on the same days as they are applying their test to the many pupils who present themselves, in the large centres throughout Great Britain and Ireland.

We are sure that every one interested in the school will be glad to learn that our mission has recently been enabled to purchase five
Extension. acres of good land, lying immediately to the west of our present quarters. As soon as possible in 1892, buildings capable of accommodating one hundred boarders, also a new school room with adequate class-rooms, are to be erected. These, although taking up considerable space, will still leave a splendid recreation ground.

We cannot close this report without thanking all who have contributed in any way to the success of the school during the year:
Thanks. to parents and guardians for the kind and encouraging letters we have received; to all who helped to make the prize list so large, and who gave so liberally to the Printing Press Fund. (The press will be out from England by the time we have room to receive it.) For the very kind remarks and full reports of our public days, given in some of the Shanghai newspapers, we would also acknowledge our indebtedness. But above and beyond all do we thank our God, not only for having brought us safely through another year and for having kept us in peace in Chefoo while in other parts of the empire tumult, incipient rebellion and murder were abroad, but for having graciously set His seal of approval on the work that was being done. Boys have been brought to a saving knowledge of the truth, and others who were professing Christians at the beginning of the year have taken such a decided stand that there has been quite a clear line between those who belong to the Saviour and those who do not. With hearts and hopes then, set on Him "with whom there is no variableness," we would look confidently forward to the coming year with its testing examinations, its new buildings, its increased privileges and responsibilities, and would simply ask for faith to follow Him.

ALEX. ARMSTRONG,
Principal.

Chefoo, 1st Dec., 1891.

Meeting of the Board of Revisers.

THE three Companies of revisers chosen by the three Executive Committees appointed by the General Missionary Conference of 1890, met in the rooms of the British and Foreign Bible Society at Shanghai, November 18th, and continued in session until the 23rd.

By request, the Rt. Rev. Bishop Burdon opened the meeting with devotional exercises and made an address suitable to the occasion. Bishop Burdon was elected Chairman and John R. Hykes Secretary.

There were present of the High Wên-li Committee, Dr. Chalmers, Bishop Moule, Dr. Sheffield, Rev. J. Wherry and Rev. M. Schaub; of the Easy Wên-li Committee, Dr. Blodget, Bishop Burdon, Dr. Graves and Rev. I. Genähr; of the Mandarin Committee, Dr. Blodget, Dr. Mateer, Rev. G. Owen, Rev. John R. Hykes and Rev. T. Bramfitt.

The following were absent,—Rev. J. Gibson of the Easy Wên-li Committee, and Dr. C. Goodrich and Dr. Nevius of the Mandarin Committee.

A Committee on Business was appointed, after which Bishop Moule presented a resolution with reference to the Greek text of the New Testament, to the effect that the *Textus Receptus* be followed, except where the text of the Revision of 1881 has the support of Dr. Scrivener. After a full and free discussion, and the offering of sundry amendments and substitutes, it was finally decided that “the text underlying the English Revised Version be accepted as a provisional basis of translation with the privilege of any deviation in accordance with the *Textus Receptus*.” When this decision was reached, Bishop Moule signified his inability to accept the invitation to become a member of the High Wên-li Company. Dr. Edkins was subsequently elected by the Executive Committee to take his place, and took his seat with the Board of Revisers.

Mr. Schaub of the High Wên-li, Dr. Graves of the Easy Wên-li and Mr. Bramfitt of the Mandarin Company, were appointed a Committee on the Greek text, whose duty it shall be “to consider the points of difference between the *Textus Receptus* and the Greek text underlying the Revised Version, to note those variations which, in their judgment, call for special consideration—including variations suggested by other members of the Board of Revisers—and to prepare a tabulated statement of authorities *pro* and *con*, the final decision as to all contested texts being made by the assembled Board of Revisers.”

It was also decided that, in order to secure harmony in first drafts of translation, great weight be given to the Revised English Version of the Bible as an interpretation of the meaning of the original text.

Rule 8 of the Shanghai Conference of 1890, so far as it relates to the use of the words God and Spirit, was interpreted to include the plural in both cases.

A Committee on Harmony of Versions was appointed, one member by each Company of Revisers, "whose duty it shall be to take note of divergent renderings in these versions" (the High Wên-li, the Easy Wên-li and the Mandarin), "suggest such changes as to lead to harmony and submit them to the revisers to be settled by a majority vote, subject to the final decision of the Board of Revisers in their united meeting, if desired." The Committee is Dr. Sheffield of the High Wên-li Company, Bishop Burdon of the Easy Wên-li and Dr. Goodrich of the Mandarin.

A Committee, consisting of Dr. Chalmers of the High Wên-li, Bishop Burdon of the Easy Wên-li and Dr. Mateer of the Mandarin Company, was appointed "to recommend the best renderings for Scriptural theological terms, as angel, prophet, justify, etc.; it being understood that the terms for God, Spirit and baptize are excepted."

A Committee, composed of Dr. Graves, Dr. Chalmers, Mr. Bramfitt, Mr. Wherry and Bishop Burdon, was appointed "to secure a uniform transliteration of Scripture proper names." It was suggested by the Chairman that Bishop Schereschewsky be invited to act as a corresponding member of this Committee.

The following principles of translation were adopted, viz.:—

1. Passages expressed in the same terms and in the same or similar connections in the original, translate in a uniform manner.
2. Translate Greek and Hebrew words occurring in different places and used in the same sense by the same Chinese words.
3. When practicable, use the nearest obtainable Chinese words to express weights and measures, terms in natural history, botany, etc., putting in the margin, when necessary, their actual value if ascertainable. In other cases transliterate the original words.
4. Allow the interchange of noun and pronoun when conducive to clearness.
5. Where, according to Chinese idiom, pronouns would not be repeated, use them only when required for special emphasis or to prevent ambiguity.
6. In passages in which by a Hebrew idiom different persons of the pronoun occur to denote the same person or persons, the use of one person be allowed throughout when necessary to prevent obscurity.

7. In the Wên-li versions exclude all signs of the plural in pronouns which are not necessary to prevent ambiguity, unless good Chinese taste require them.

8. Render euphemisms in the original by corresponding euphemisms in Chinese, and use euphemisms in other cases when desirable.

9. Retain metaphors and comparisons so far as possible.

10. When, in the division of our work amongst the translators, books are divided, take special pains to make the separate parts uniform in style and expression.

11. Make a special effort to render literally words and phrases which have a theological or ethical import, and which are, or may be, used by any school for proof or support of doctrines; putting an explanation in the margin, if necessary.

12. As readableness is essential to an acceptable version, allow more freedom of expression and arrangement of clauses, so as to secure perspicuity, neatness and idiom in portions that have no special theological significance.

13. In translating the poetical books of the Old Testament, preserve the form of the Hebrew parallels as far as practicable.

14. When any passage in the original is ambiguous, adopt, as a rule, that rendering which seems best to suit the context.

15. When two or more interpretations seem quite or nearly equally good, give one in the text and the other, or others, in the margin.

16. Write the genealogical table at the beginning of St. Matthew's Gospel three characters lower than the following text, to show that it is an introduction.

17. Punctuate by using the ordinary Chinese dot for comma and semi-colon, a small circle for period and a large circle to divide paragraphs.

18. While general uniformity of style is desirable in the whole Bible, do not press this so strenuously as to obliterate the individuality of the original writers.

The three Companies of revisers were requested to prepare their work in the following order:—

1st. The historical part of the New Testament.

2nd. The remainder of the New Testament.

3d. The historical part of the Old Testament.

4th. The remainder of the Old Testament.

The three Executive Committees were requested to invite Bishop Schereschewsky and Dr. Faber to act as corresponding members of the Board of Revisers.

It was decided that each company of revisers issue an invitation to the whole body of missionaries and to Chinese scholars who may be interested in the work of revision to suggest, in writing, such corrections, emendations and other changes in the existing versions as may appear desirable to them.

The present Chairman and Secretary were requested to remain in office until the next meeting of the Board and their duties in the *interim* were defined; a plan was adopted for acting upon motions proposed by circular letter; provisions were made for calling future meetings of the Board of Revisers, and the Secretary was instructed to have Bishop Burdon's address and an abstract of the minutes published in THE RECORDER and the MESSENGER.

Peking University.

ORGANIZATION OF THE BOARD OF MANAGERS.

PURSUANT to the invitation of His Excellency, the United States Minister, the Board of Managers of the Peking University met at the U. S. Legation, December 2nd, to complete the organization of the Board.

Present: Hon. Chas. Denby, Sir Robert Hart, Hon. J. H. Ferguson, W. A. P. Martin, LL.D., J. Rhein, Esq., Revs. H. H. Lowry, W. S. Ament, M. L. Taft and S. E. Meech, and W. H. Curtiss, M.D.

Prayer was offered by Dr. Martin; Col. Denby was called to the chair and Mr. Rhein chosen Secretary. After a brief statement of the object of the meeting by L. W. Pilcher, D.D., the President of the University, the Board of Managers was divided into three classes, the term of one class to expire annually, the term of each being three years. Lots were drawn to determine the time of the expiration of the term of the present members—retiring members to be eligible for re-election—and resulted as follows:—

Term of Office to expire in 1893.

Hon. Chas. Denby, Henry Blodget, D.D., Rev. J. Wherry, Rev. H. H. Lowry, Joseph Edkins, D.D., Rev. G. R. Davis, Wm. N. Pethick, Esq., Rev. Frederick Brown.

Term of Office to expire in 1894.

Hon. J. H. Ferguson, W. A. P. Martin, LL.D., Rev. S. E. Meech, Rev. M. L. Taft, Rev. Timothy Richard, Rev. John Innocent, John Wilson, Esq., N. S. Hopkins, M.D.

Term of Office to expire in 1895.

Sir Robert Hart, John Rhein, Esq., Rev. W. S. Ament, Rev. George Owen, Wm. H. Curtiss, M.D., L. N. Wheeler, D.D., E. Cousins, Esq., Rev. J. H. Pyke.

After the adoption of By-laws for the government of the Board, Officers and Committees were elected as follows:—

President (ex-officio)—L. W. Pilcher, D.D.

Vice-Presidents—Hon. Chas. Denby, W. A. P. Martin, LL.D. and Henry Blodget, D.D.

Secretary—J. Rhein, Esq.

Treasurer—Rev. Marcus L. Taft.

Executive Committee—Rev. H. H. Lowry, Rev. W. S. Ament, Wm. H. Curtiss, M.D., Rev. S. E. Meech, Rev. F. Brown, N. S. Hopkins, M.D.

Finance Committee—Rev. H. H. Lowry, Wm. H. Curtiss, M.D., Rev. George Owen, John Wilson.

Committee on Grounds and Buildings—N. S. Hopkins, M.D., Rev. M. L. Taft, John Rhein, Esq., Rev. S. E. Meech.

Committee on Library and Museum—Hon. J. H. Ferguson, Rev. George Owen, Rev. John Wherry, N. S. Hopkins, M.D.

Special Committee on University Seal—Revs. M. L. Taft, W. S. Ament, S. E. Meech and Dr. W. H. Curtiss.

Special Committee on Standard of Requirements for Certificates and Diplomas—W. A. P. Martin, LL.D., Henry Blodget, D.D., Revs. H. H. Lowry, G. Owen and J. Wherry, and J. Rhein, Esq.

A "Declaration of Principles," to be signed by the members of the faculty, was adopted, and the meeting adjourned.

This completes the formal organization of the Peking University, but time is an indispensable element in the successful development of the scheme. The times are ripening for the more thorough entrance of Western thought and methods into Chinese educational ideas, courses of study are gradually being adapted to the growing demand, and students are already applying for instruction, thereby justifying the existence of this and kindred institutions for the promotion of higher education in China.

L. W. P.

PEKING, 3rd Dec., 1891.

EDUCATIONAL NOTES.

THE EDUCATIONAL ASSOCIATION OF CHINA.

ITS ORIGIN.

ALMOST from the very commencement of Protestant Missions in China the need of an Association for educational purposes began to be felt. One of the first embodiments of this idea was the Morrison Education Society, which, established in 1836, began at once to do good and sound work, the results of which can be pointed out at the present day. The work, however, was chiefly in the line of imparting a good Western education in the English language, although the Chinese Classics were neither ignored nor neglected. The name of Samuel R. Brown, M.A., of Yale College, will always be associated with that Society as the first and one of the most successful educationists that ever came to China. That Society called upon the local foreign communities for subscriptions, and the call was most liberally responded to. The only difficulty it seems to have experienced was to keep up its supply of teachers. It was never hampered for want of funds or for want of warm supporters. Although framed on an entirely secular basis, missionaries and lay workers alike aided in its progress.

Over half a century has now elapsed since this first attempt was made towards the enlightenment of China. After many years of successful work in the South, chiefly in Hongkong, the continual changes in the officers, and the difficulty of keeping up a teaching staff, seem to have led to the gradual dwindling away of this excellent Society, and the establishment of the various missionary and secular schools and colleges which have taken its place. Every year now adds to their number, till the foreign educational work in this empire is assuming such proportions that the need of an Association becomes more and more strongly manifest, which shall serve as a bond of union between the various foreign educational centres. Such secular institutions as the Government Central Schools at Hongkong, the T'ung-wen Branch Schools at Canton, Shanghai and Nanking, the T'ung-wen College at Peking and the Shanghai Public School; or such missionary institutions as the Universities at Peking, Nanking and Shanghai, or colleges such as those at Tung-chow, Teng-chow, Wuchang, Kiukiang, Suchow, Ningpo, Foochow, etc., besides a number of smaller schools scattered over the empire;—all seem to point to the need of an educational organization that shall form a bond of union for the interchange of methods and plans of work, and in other ways mutually promote the interests of all its members.

One of the results of the General Missionary Conference in 1890 was the establishment of such an Association. The organization known as the "School and Text-book Series Committee," after having done good and faithful work, dating back to the General Conference in 1877, and having dissolved through lapse of time, its accumulation of books, materials and funds, was handed over by the Conference to the Educational Association of China, which had just been formed.

ITS ORGANIZATION.

The Constitution of this Association consists of five articles as follows:—

Article 1. This organization shall be called the Educational Association of China.

Article 2. The object of this Association shall be the promotion of educational interests in China and the fraternal co-operation of all those engaged in teaching.

Article 3. The officers of the Association shall be a President, a Vice President, a Secretary, a Treasurer, an Executive Committee of three and a Publication Committee of five, all of whom shall be elected triennially.

Article 4. All members of Christian Churches actually engaged in teaching, or in making and editing school and text-books, shall be eligible to membership in this Association.

Article 5. The Constitution and (or) By-laws may be amended at any time by a two-thirds vote of the entire membership.

The following are now the officers of the Association:—

President—Rev. C. W. Mateer, D.D., LL.D.

Vice-President— „ E. Faber, D.D.

General Secretary— „ W. T. A. Barber, M.A.

Treasurer— „ W. B. Bonnell, M.A.

General Editor—John Fryer, Esq., LL.D.

Executive Committee—John Fryer, Esq., LL.D., *Chairman*.

Rev. F. L. H. Pott, LL.B.

A. H. Moule, Esq., M.A., *Secretary*.

Publication Committee—Rev. C. W. Mateer, D.D., LL.D., *Chairman*.

John Fryer, Esq., LL.D., *Secretary*.

Rev. D. Z. Sheffield, D.D.

„ A. P. Parker, D.D.

„ L. W. Pilcher, D.D.

Ten by-laws were duly drawn up and agreed upon, and the newly-inaugurated Association commenced its work under the most favourable auspices, nearly forty members giving in their names at the outset. The entrance fee fixed upon \$2; the annual membership fee \$1; while \$20 in one payment entitles to life membership.

ITS OPERATIONS.

For the general information of its members as well as all those who take an interest in the spread of Western knowledge in the empire of China, a sketch of the proceedings of this Association is considered desirable.

A prospectus was issued by the General Secretary soon after the Association was formed, giving an account of its objects and aims, and calling on all engaged in any form of educational work to become members. It was pointed out that unity in their work and means for the discussion and decision of questions of common interest would naturally grow out of the Association.

The Executive Committee at once commenced operations by taking account of the valuable stock of books, materials, &c., left in their hands; and which were handed over by Mr. Fryer, the General Editor of the "School and Text-book Series," to the Presbyterian Mission Press, the manager of which undertook to store them free of charge and to continue to act as Depositary for the sale of the publications. As Treasurer of the "School and Text-book Series," Mr. Fryer handed over to the new Treasurer, Rev. W. B. Bonnell, the balance in hand, amounting to Taels 411.37.

The Executive Committee at its regular meetings has arranged for new editions of such works as have been sold out, and has endeavored to keep the financial affairs of the Association in as flourishing a condition as possible, without receiving or soliciting pecuniary aid of any kind whatever beyond the entrance fees and annual subscriptions of members.

The Publication Committee has arranged various matters by correspondence, but postponed the consideration of the more important features of their work till the opportunity offered for most of them to be present in Shanghai in order to attend the meetings of the Bible Revision Committee.

The first session of the Publication Committee was held at the Mission Press, Shanghai, on November 16th, 1891, and following days. All the members of the Committee were present, except Dr. Pilcher, for whom Rev. J. Wherry acted as proxy. The results of this session may be briefly summed up as follows:—

GEOGRAPHICAL AND BIOGRAPHICAL NAMES.

A Committee was appointed to undertake the task of drawing up as complete a list of names as possible in English and Chinese. The members appointed are: Rev. H. Kingman, Tientsin; Rev. W. M. Hayes, Tungchow; Rev. W. T. A. Barber, Wuchang; Rev. W. H. Lacy (resigned in favour of the Rev. G. B. Smyth); Rev. H. V. Noyes, Canton; John Fryer, Shanghai (Chairman). The following suggestions were drawn up for the consideration of this Committee:—

(1). Obtain as full a list of geographical names in English as can be procured to serve as a basis.

(2). Fill in as many names in Chinese as have already been drawn up and published by foreigners in school and other geographies, and in vocabularies, as well as those that can be collected from various native and foreign works.

(3). Form a system of characters for phoneticising names not already fixed that shall be as much as possible of the same sound in all the various dialects. Several different characters should be used where practicable for each sound, so as to avoid the names being too much alike.

(4). Modify existing names where it may be done to advantage; as for instance by abbreviating the number of characters, altering unsuitable characters, or having a fixed character to represent such common affixes as (堡) burgh, or prefixes as (聖) Saint or Saint.

(5). The list to include all Scripture geographical names, as well as the principal names in ancient and modern history.

(6). The lists of geographical names already drawn up by Rev. L. Chapin, Drs. Sheffield and Fryer and others, are recommended to be used as a basis for operations as far as they go.

TECHNICAL TERMINOLOGY.

The members of the Publication Committee undertook among themselves to prepare lists of terms in English and Chinese, asking for assistance wherever possible. The following mode of proceeding and general principles were agreed upon :—

(1). All the works in Chinese, whether of native or of foreign origin bearing on the given subject, are to be collected and carefully gone through. Then lists of the technical terms used in them are to be drawn up and their equivalent in English placed alongside. No term that has been used in a published work or vocabulary is to be discarded or omitted, unless palpably absurd from a foreign or a Chinese point of view. The collector is to designate by a system of signs the sources from whence the terms are derived and to mark in some way the one which he prefers.

(2). In addition to works already published, such as are in manuscript and are intended for publication, should also be made use of; also any current terms in use among mechanics, engineers, merchants, farmers, naval or military men, &c., &c., are to be diligently inquired for and entered on the lists.

(3). The members of Committee responsible for any department will communicate with and ask the co-operation of any persons whom they think able to render assistance in the work. Foreign authors of technical books in Chinese shall be asked to aid by furnishing lists of the terms they have employed.

(4). The lists as made out shall be sent round to the other members of the Committee for examination and approval, each member designating the particular rendering which he prefers. When returned to the compiler, he shall carefully go over the lists again. Where differences of opinion occur, he shall ask for the votes of members of the Committee.

(5). As the lists are completed they shall be forwarded to the general editor, who will arrange them all in one combined list in alphabetical order, ready for publication as an English and Chinese Technical Dictionary.

(6). Owing to the expenses and difficulties naturally attending the publication of the first work of the kind for the Chinese language, the lists need not be of too exhaustive or elaborate a character; the terms representing the most important features of each science being all that is aimed at in the present incipient state of things, to meet the present necessities.

The various technical subjects are roughly divided among the Committee as follows :—

Dr. Mateer—Arithmetic, algebra, geometry, trigonometry, surveying, navigation, analytical geometry, calculus, water, air, light, heat, electricity, steam, astronomy, printing, mechanical tools.

Dr. Fryer—Chemistry, mineralogy, meteorology, lithography, electro-plating, chemical apparatus, philosophical apparatus, founding and moulding, gunnery, ship-building, mining, engineering.

Dr. Pilcher—Materia medica, anatomy, surgery, diseases, geography, dentistry, photography, geology.

Dr. Sheffield—Mental science, moral science, political economy, government, official titles, international law, theology.

Dr. Parker—Physiology, botany, zoology, music (instrumental and vocal), steam engine.

The above list is merely a provisional one, and subject to such alterations as may hereafter prove necessary. Copies of *Dr. Fryer's Essay on "Chinese Scientific Terminology, its present Discrepancies and Means of Securing Uniformity,"* read at the General Missionary Conference at Shanghai, and of his technical vocabularies already published, will be forwarded gratis to any member of the Association applying to him.

BOOKS IN HAND.

Rev. W. M. Hayes's Treatise on Astronomy, having been completed and approved by the Committee, it was resolved to hand it to the Executive Committee for immediate publication. The following books were arranged to be prepared or revised :—

Mr. Chapin's Political Geography ... *Rev. H. Kingman and Dr. Pilcher.*

Natural Theology *Rev. J. Wherry.*

Mental Philosophy *Dr. D. Z. Sheffield.*

Trigonometry *Dr. A. P. Parker.*

Moral Philosophy *Dr. C. W. Mateer.*

Political Geography, elementary, ... *Dr. Pilcher, Mandarin version.*

Physical Geography *Dr. Pilcher.*

Zoology and Natural History... .. *Mrs. A. P. Parker.*

Mental Arithmetic *Dr. Pilcher.*

NEW BOOKS.

It was resolved to ask all persons interested in educational pursuits in China, whether connected with the Association or not, to give due notice to the Secretary, or in some other manner, of such books in Chinese as they either have on hand or propose to prepare. This would prevent the mistake that has already happened of the same book being handled by different persons unknown to one another; and would enable the Publication Committee to know better how to apportion their work. It was also resolved to ask any one who felt the need of any particular class of Educational Treatise in Chinese to communicate with the Association with a view to its being supplied.

JOURNAL FOR THE ASSOCIATION.

A meeting of the officers of the Association was held on the 18th of November at the Presbyterian Mission Press, at which the

subject of a journal to serve as the organ of the Association, was taken into consideration. A letter from the Rev. W. T. A. Barber, M.A., was read, strongly advocating this measure, which had been suggested in the first instance by Mr. S. Couling. As such a journal appeared hardly possible at present, it was resolved to ask the editor of *THE MISSIONARY RECORDER* to allow a page or two every month for educational matters, and Messrs. Fryer and Barber were appointed an Editorial Committee. The duty of this Committee is to keep the objects and work of the Association continually before the public notice, by writing articles themselves and publishing such communications as may be sent by members or others interested in the work of education. Dr. Wheeler, the editor of *THE RECORDER*, has kindly consented to allow a page or two for this special purpose.

PUBLIC EXAMINATION SCHEME.

This scheme, as proposed in general terms by Mr. Barber and others, was taken into consideration, and its importance and desirability as a part of the Association's work were fully allowed. It was resolved to make a collection of the courses of study already established at the various mission schools and colleges in China; to frame from these a comprehensive scheme that will cover the requirements of each establishment; to draw up a list of textbooks recommended for each subject; to arrange different courses of study for longer or shorter periods, with standards for proficiency; to cause yearly or half-yearly examinations to be held under local committees at the various mission centres; to make examination in general religious subjects as well as in other languages optional; to grant certificates or diplomas of different grades to all who fulfill the requirements of the Association; to appoint a Committee to take the matter in hand at once; and to endeavour to obtain that united action that is indispensable to the proper carrying out of such an important undertaking.

Five members of the Association were appointed to form a committee for this purpose, viz., Rev. W. T. A. Barber (Chairman), Drs. Parker and Sheffield, Rev. F. L. H. Pott and Rev. G. B. Smyth.

CORRESPONDENCE, ETC.

The success of this Association will, of course, be measured by the exertions of its individual members. Every one is therefore earnestly requested to help forward the objects and work to the utmost of his power. Each member might easily induce at least one friend to join the Association during the coming year, so that the

list of members, which will shortly be published, will the better represent the educational forces now in operation in China. The Rev. W. B. Bonnell, Shanghai, will be glad to receive new names and subscriptions. Correspondence on general subjects should be addressed to the General Secretary, the Rev. W. T. A. Barber, Wuchang. Articles, notes, criticisms, hints or anything else intended for publication, may be sent to the editor of THE MISSIONARY RECORDER or to either of the members of the Editorial Committee appointed by the Association.

SHANGHAI, December 19th, 1891.

In Memoriam.

THE DEATH OF BISHOP BOONE.

The many friends of Bishop Boone in China were shocked and grieved at the news of his death, which was made known in Shanghai on Tuesday, the 6th of October. The Bishop left Shanghai on Thursday, August 7th, for Wuhu, Hankow, Wuchang and Ichang. On his arrival at Wuchang there seemed so great danger of a riot that the ladies and children of the mission who resided there, were sent to Hankow, while the Bishop and the Rev. Mr. Graves remained to carry on the usual work of the mission. It was while they had reason to believe that an attack might be made on them at any moment that the first symptoms of illness were noticed by the Bishop; typhoid fever developed rapidly, and after one week's illness he was called to his eternal rest.

Bishop Boone was the second son—the third child—of the Right Rev. Dr. Wm. Jones Boone, the first missionary Bishop of the American Protestant Episcopal Mission to China. He was born in Shanghai, May 17, 1846; graduated from Princeton College in 1865; ordained deacon by Bishop Beckwith, July 26, 1863; appointed a missionary to China, he arrived at Shanghai, November 1, 1869. He was, for a time, President of the Standing Committee, and for several years treasurer of the mission. He was consecrated fourth missionary Bishop in China in the Cathedral of the Holy Trinity, in the English Concession, Shanghai, October 28, 1884, by the Right Rev. Dr. C. M. Williams and the Right Rev. Drs. Moule and Scott. His sudden and wholly unexpected death while in the prime of his manhood, has called forth many expressions of sorrow and appreciation from his Chinese and foreign friends here and at home. A few extracts from the writings of those who knew him best, will show in what estimation he was held by his fellow-labourers. "The personal thought of Bishop Boone for his fellow-workers and solicitude for their health and well being, was characteristic of him; and painstaking carefulness in regard to every detail of the work, marked his administration from first to last. The current of his letters uniformly showed his hearty joy in the successes of the missionaries and his eagerness to help forward their enterprises for the spread of the mission and for the salvation of the Chinese. Unsparing in his own toils, he was fully appreciative of the toils of those about him. Throughout his career in the China mission he has laboured with single-hearted devotion, and in his several relations he has always proved to be a wise and careful administrator of

the trust committed to his keeping." "In the midst of our sorrow we look back and think of the days when he was with us, of the great interest he felt in the welfare of the school, of the hours he spent in examining the classes and of his invariable kindness to all the students. In innumerable ways we would do well to strive to follow his example and to remember his gentleness, his patience, his forgiving spirit, his high sense of duty, and above all, his possession of the greatest of virtues,—charity, 'the very bond of peace and of all virtues.'" "We whose privilege it was to be on close terms of intimacy with Bishop Boone, deplore our bereavement even as we can but inadequately express our sorrow, at the loss of our good and ever consistent friend, whose virtues will live in our hearts for many long years to come." "Bishop Boone had very special qualifications for his high and holy office. The son of the first missionary Bishop in China, and familiar from his youth with the people among whom his lot was cast, he seemed pre-eminently the right man in the right place." "His sun has gone down while it was yet day, and his life work is finished when we thought it only well begun."

"We may feel sure that he has entered upon a field of larger service in the great beyond, and that the promise in the book of Revelation is his, 'Him that overcometh I will make a pillar in the temple of my God.'"

Our Book Table.

We have received the following books: *Typical Women of China and What they were Taught*, by Miss A. C. Safford; and *Shantung*, by Alex. Armstrong, F.E.I.S. A more extended notice will be given next month.

The Child's Paper for January, issued by the Chinese Religious Tract Society, contains a variety of excellent matter and a number of fine engravings. It is a beautiful specimen of typographical art.

官話常談 (Kwan Hwa Ch'ang T'an)
Common Sayings in Mandarin. Shanghai Mission Press. 1891.

This work is the result of a suggestion of Dr. Macklin, a missionary physician in Nanking, to his personal teacher. It consists of a translation of the Gospel of Luke into simple phraseology, with proverbs and ancient sayings; and the whole is well adapted to assist young missionaries in acquiring the art of popular address. The

structure of the language and method of illustration are wholly from a native standpoint, and therefore largely Confucian and Buddhist. It is not claimed that the book has any value as a Christian commentary; but a beginner in Chinese could not fail to receive material benefit by a perusal and re-perusal of its pages.

The Eleventh Annual Report of the William's Hospital at Pang Chuang, Shantung. For 1890. Shanghai: Presbyterian Mission Press. 1891.

Dr. Henry D. Porter in this Annual reviews the year which completes a decade of work. A collation of the tables and daily record shows that the patients have come from no less than a thousand and thirty-one villages. Many operations have been successfully performed; among them is mentioned the case of one man who had suffered two dislocations of the hip joint and who was treated at

the hospital more than one hundred days after the accident. "Native doctors had tried to do all the injury they could in vain attempts to drag the victim to pieces. They could neither pull the man together nor pull him apart. The accident was easily reduced under an anæsthetic." A formula of medicine had been prepared for the cure of opium smoking, and the pills were quite popular; but it did not seem to be a satisfactory form of treatment. "The danger is that it simply continues the habit under a new though very mild form." A subsequent method by hypodermic injections of minute doses of morphia was adopted, with more promising results.

Fourth Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese, for the year ending October 31st, 1891. Shanghai: Printed by Noronha & Sons, 1891.

Rev. Timothy Richard, the new Secretary, elected in the place of the late lamented Dr. Williamson, makes the following statement as to "Proposed Methods:"—(1) Periodicals of a high class order will be provided. In these there will be some subjects treated systematically, somewhat after the manner of *Cassell's Popular Educator*. Happily we have secured the able services of Dr. Allen as Editor for these. (2) A series of books and pamphlets it is hoped will be also provided to show the bearing of educational and religious development on industries and trade and on every department of national progress. (3) Prizes, it is hoped, will be given for the best papers by the Chinese on various subjects connected with the enlightenment and progress of the nation. (4) We hope also to stimulate towards other means for the enlightenment of China, such as lectures, museums, reading rooms, etc., by supplying them with useful knowl-

edge on the great value of these. (5) Depôts, it is hoped, will be established at each examination centre where our publications will be on sale. (6) We hope especially to secure the co-operation of the Chinese in all these efforts and to get them to form societies for the advancement of learning. (7) We intend to have advertisements of our Society's aims and purposes put out at every examination. As the school-masters of every distant village attend these examinations, we hope in this way to make our influence felt in every nook and corner of the empire.

Missionaries in China. By A Candid Friend. Tientsin: The Tientsin Press. (63 pp.)

Evidently the aim of the author has been to produce an exhaustive critique on the character and work of missionaries in this land. His complaint that the sources of information on the subject are obscure and unavailable, are not well founded, since the *modus operandi*, at least of Protestant missions, is freely published to the world and investigation courted on every hand. We are not prepared to admit the charge that "when trouble comes upon them there is a loud and pretty unanimous outcry among missionaries for the avenging sword;" although it may be said that, while many conscientiously avoid all appeal to the secular arm, the majority who do seek Consular protection look upon such a course in the light of duty both to the interests in jeopardy and to their official representatives who are appointed to guard their nationals from outrage, and revenge is not the inspiring motive. It may be true, as stated, that missionaries were forced on China by the treaties made with foreign powers; but this is a dilemma for which the foreign diplomatic *status* is chiefly responsible, and Christianity is not

on this account necessarily associated with the humiliation of the empire, unless we are ready to admit that the opening of treaty ports and the presence of European merchants and diplomatists in the country is to be placed in the same category. Our critic assumes that there is throughout the empire a popular hatred of Christianity. We would modify the proposition by asserting that, as a rule, whatever there is of hostility to foreigners in China should be largely attributed to the sentiment of race hatred, which is a natural phenomenon entering more or less into all international problems. Illogically enough, it is admitted that the Chinese are very tolerant so far as religion pure and simple is concerned, and "the presumption therefore is irresistibly strong that it is never the religious, but some other element in the missionary compost, that rouses the passions of the Chinese." Of course, the average preacher is responsible for mismanagement in the delivery of his message. We insist, however, that it is an error to repeat the stock criticism of his being a destroyer of the traditions, morality and philosophy of China. There may be radical enthusiasts on this line, as there are ardent and fanatical persons in every great moral movement, but their number does not preponderate. Again, too much is made of the fact of denominational differences; for many of these are kept in the background and practically lost sight of in the eager effort to publish "glad tidings." We would inquire, parenthetically, what is meant by reference to "St. Paul when he deemed the Christians of his day worthy of death by stoning"? Perhaps the allusion is to one Saul of Tarsus, who assisted at the taking off of the first martyr Stephen.

The alleged indiscretions in connection with hospitals and asylums

must be admitted, so far as they are borne out by the very few facts given; but we are bound to dissent when Protestant laborers in the field are impliedly made responsible for the peculiar practices of Roman Catholics in the conduct of orphanages which in a measure seem to justify their being "held up to popular odium as kidnappers of children." The intimation that the propaganda has by indiscrete and unwise methods opened the way not only for the Chinese to travesty and grossly caricature the doctrines of our holy faith, but charge the missionaries of both sexes with foul crimes, can hardly be sustained. It is well known that the Fathers of Christianity were compelled to write Apologies in self-defence against similar if not almost identical forms of defamation. We may as well accept the fact that pagan human nature is prone to evil imaginations, and that all who are identified with the inception and early progress of true religion in any country, especially where the people are semi-civilized, will inevitably feel the wrong of the most atrocious indictments.

We are charged with "affronting the whole nation by vehement denunciation of what is literally dearer to them (the Chinese) than life," *i.e.*, filial piety. This is very unjust. Idolatrous practices in connection with habits of reverence for ancestors are treated with kind expostulation, and never, so far as we know, in the manner specified. Ancestral worship is not a problem to be solved in the off-hand way that some who have never met face to face the difficulties involved seem to imagine it may and should be done. It is urged that a real difficulty exists with regard to the Bible itself. Missionaries are guilty of thinking and talking in Scripture phrase, of referring to that ancient book

for instructions as to method of teaching and substance of doctrine in the work of modern evangelism, and of giving the written word too freely to the people. Without doubt, it is wise to guard and regulate methods of Bible distribution; but few indeed are the toilers in a foreign mission field who could live at all, and much less work successfully, without drawing upon that same ancient volume as a fount of inspiration. And to them it must ever be the Law and Testimony.

As to the *Modus Vivendi* suggested, we have little to say, beyond an expression of doubt, as to the feasibility of withdrawing all foreign protection for missions in consideration of certain guarantees by the government of China. Can this be done? If so, would it be wise procedure in any view of the case? Would not important interests other than missionary be seriously involved? Is there any ground of hope that hazard and trouble can be forefended by a trick of diplomacy? Is it not true that more or less of upheaval and turmoil has everywhere and in all time attended the on-going of a higher type of civilization? But we should not despair of modifying the necessary evil, both by a wise statesmanship in the handling of questions as they arise, and by improved and improving spirit and method on the part of the entire missionary body.

The writer does not fail to now and then pay a graceful compliment to the objects of his criticism, for which we are duly thankful. Wishing to be quite ingenuous in this brief and therefore imperfect review, we are free to record our almost unqualified approval of three points of animadversion. (1) Too many missionaries fail to enter into the thoughts and feelings of the natives, and do not make a study of the customs and prejudices and religious preconceptions of the people to whom they preach. (2)

There is too much of the imperious spirit, impatient of opposition and delay, so characteristic of the typical Westerner. (3) Under the influence of a species of "logolatry," or the worship of words, more than a generation of missionaries have expended their strength in wearisome and fruitless controversy about the Chinese term for the Supreme Being. This folly should end with the coming in of the new Union Bible for China.

All who can read these pages with a candid mind, are recommended to send one dollar to Kelly & Walsh, Shanghai, with a request for the book.

答謗瑣言 (Ta Pang Su Yen) A Reply to Slandorous Words.

This little volume, which is written in response to the notorious *Defensio Populi ad Populos*, though probably not the work of a finished scholar, evinces a high degree of intelligence. The discussion affords an interesting study of how the mind of a native can grasp and deal with a question of this kind. The following extracts will indicate the author's style and method:—

"Last month I heard that you, Sir, through the medium of the English language, had defamed the Christian Church in China. I think that he who slanders another is indeed a mean man; a gentleman never does so, therefore I concluded to pay no attention. But when returning from the country I conversed with a missionary on the subject, and knew that in trying to harm the Christian missions, you are really doing harm to China, I requested my pupil to translate your article into Chinese with precision, and I have read it with great care, and as I read my mind was roused. Now I present you respectfully with my views on the subject in the form of a reply. You say (quoting Confucius) that 'Man can elevate and strengthen religion; religion cannot elevate or

strengthen him.' In answer to this it may be said that a human religion cannot elevate man. Although it has moral essays exhorting people to be good and do good, it possesses no power to extend the needed help. It cannot make men morally great, because it is a religion of exhortation and not of life. But the Holy Bible says, 'In him was life and the life was the light of men.' This divine religion is therefore competent to elevate both man and society." . . . "You say: 'Those who join the Christian Church abandon and forget the traditions of their ancestors.' I do not exactly know what you mean by these words. If reference is had to the worship of spirits, all should know that the present form of this worship is not of the Confucian school, much less of the Christian Church. Should we not do away with it? As to the worship of ancestors, the present form of worship differs from ancient custom. Men of the literary class were not accustomed to worship at the tomb; neither did Confucius or his disciples. Was it possible that Confucius and his disciples should have suddenly abandoned the customs and practices of the ancients? As to the taking care of tombs, although it was not an ancient observance, the native Christians are accustomed to show this respect for their dead." . . . "You say that 'natives who enter the Church lose their sense of filial piety.' Why do you speak thus? Of those who become Christians many exhort their parents with filial love to the love of God. There are some, it is true, who, when they have joined the Church, seem to have lost proper regard for their parents, but it is really their parents' ignorance of the Gospel that causes it to appear so. A better

knowledge produces reconciliation between father and son. Why do you not ask to what religion do those persons belong who through love of money are unfilial? What religion is it to which they belong?" . . . "You remark that 'the very coolies in the service of foreigners know that the missionaries as a body are not looked up to by the better class of foreigners as their moral teachers.' I observe that it is not quite clear what is meant by the better class. Does it mean those who have rank and wealth, or does it mean those who are high in morality? In the world it is noticeable that some men who are very rich and high in station yet lead immoral lives. Do you regard these as the better class? If so, you admire the men of low type, not those that Confucius and Mencius esteemed highly, much less those that the New Testament holds up as patterns. Every man of elevated aim places virtue above other things. He esteems others with sincerity, and represses every thought of pride. He does not make use of wealth and station to act superciliously to others, nor does he on account of the poverty of some despise them." . . . "You ask, 'has not the time come to put an end to the missionary enterprise?' I reply that to say this is probably the main intention of your essay. Yet if a religion is of human origin it will come to an end of itself. If a religion is of heavenly origin the attempt may be made to put an end to it, but the result will be rather to elevate and extend it. Do not cherish the purpose to bring to an end the spread of Christianity by various plans. Plans entered upon to injure others are sure at last to entail evil on the planner. Should you not be careful?"

Editorial Comment.

IT gives us much satisfaction to announce that a full index to THE RECORDER for twenty-one volumes, from 1867 to 1889, is in course of preparation by one of our most diligent and capable writers. This will insure a like service for subsequent volumes, and the whole will be of great value to all who desire a repertory of facts on Chinese topics.

THE statement is publicly made, whether or not on good authority we do not know, that the Emperor of China is a student of the English language. While some may attach too much importance to the fact, if it be such, we should not fail to note that the statement seems probable enough, and this alone is a significant sign of the times.

MOST of our readers have high ideals of life. A purpose to do the best we can in the development of character becomes any one of us. But the exacting conditions of work in this great field of China give little opportunity for serious reflection upon our personal relation to environment. Without such reflection, ideals will have but imperfect realization. We invite all who read these lines to set apart one quiet half hour to a perusal of the leading article in this number. A healthy stimulus will come from communion with a fellow worker who has thought out some of the questions that enter the problem of a useful and happy life. Standing at the threshold of a new year, we do well to meditate on these things.

WE publish Bishop Moule's paper in deference to his request, and because it has a certain historic value. While the spirit in which it is presented to the public cannot

but be commended, the logical bearing of the position assumed, as it seems to us, is not so apparent. The Bishop would make one textual critic, Dr. Scrivener, the absolute arbiter of the whole question at issue, which would be an unwise concession to one man as against many; the more so as Dr. Scrivener has expressed no opinion on a large number of emendations. The Bishop made the acceptance of his proposed resolution a *sine qua non*, and would accept no other; but it was impossible to determine the matter in debate except upon the basis of just and fair compromise. The Board of Revisers felt that it was the wiser course to follow the lead of the Shanghai General Conference in placing the text underlying the Revised English Version in the front, and making it the provisional basis rather than the *Textus Receptus*; assured that the action of the Conference not only represented the views of the large majority of the missionary body, but also of a majority of scholars in the home lands who possess competent skill in textual criticism.

IT is a pleasure to record the fact that the scholarly and able gentlemen who, for various reasons, declined to serve in the work of revision and translation, are in harmony with the movement as a whole, however much they may have desired, in a few particulars, a different result of the deliberations of the Board of Revisers. Bishop Moule has offered his valuable assistance to the Company of which he had been a member; Dr. Faber has extended a similar favor. Dr. Griffith John, writing to the Chairman of the Easy *Wén-li* Executive Committee, November 18th, says: "I have done more than the New Testament, Psalms and Proverbs, but it is in manuscript. If I had

gone on I should have been drawing to the close of the Old Testament by this time. It is well, however, that I have been relieved from the burden, and that the task is devolved on better men. I can only pray that you may have God's guidance in all things, and that the work will be a grand success in your (their) hands. Please give my kind regards and best wishes to all the brethren."

THE whole civilized world has been stirred by the recent agitation of the opium question. It appears that we are not likely very soon to hear the last of appeal and argument on a subject of so much interest to reformers. The late Methodist Ecumenical Conference at Washington devoted the large part of one session to a discussion of the traffic in opium, and, by formal resolution, extended to British Christians "warmest sympathy and earnest prayers for their success in the removal of this national dishonor and the abolition of this appalling evil." Two educated and intelligent natives of India, for some time students of the law at Oxford, England, where they were active in arousing public sentiment in favor of their cause, are now visiting America for the same purpose, and they are busy addressing audiences and circulating gratuitously a magazine entitled *The Indian Appeal*. It is announced that arrangements have been made for a visit to Great Britain by an eloquent Christian Chinaman, Cheok Hong-cheong, Superintendent of the Church Missions to Chinese at Melbourne, Victoria, who will make the tour of the leading towns in the United Kingdom to address the British public on behalf of his countrymen in China. We are told that Mr. Cheok is a forcible platform speaker, quite at home in the English language, and is thoroughly well acquainted with the history of the question he is to discuss.

WE have to concede that the Bible, like the world in which we live, has what may be called paradoxes and contradictions. But they are parts of the same truth: exactly such contradictions as centrifugal and centripetal forces in nature about us,—equally necessary to the order and completeness and integrity of the universe. The so-called irreconcilable differences in The Book are more and more coming to be demonstrations of infallible authority in the written Word. Geology has not yet answered some important questions within its domain, but enough is determined to indicate that Moses in his story of the creation anticipated by forty centuries the results of the latest science. The astronomy of Job, the physical and psychical intimations of other of the ancient sacred books, which were at one time supposed to be "insoluble contradictions," are now among recognized and established data. The buried civilizations of the old world, uncovered and read in the blended light of contemporaneous and modern history, are proving the fidelity of what we believe to be the inspired record. It is logically consistent and scientifically accurate to maintain the old position of the Church that the Word of God is the complete and infallible rule of faith and life. We heartily agree with Mr. Gladstone when he declares himself convinced that it is just as possible to-day as it was in the Middle Ages to "uphold belief in perfect good faith." A ministry that is inspired with anything less than implicit confidence in the authority of the Bible will fail of enthusiasm and success. Against the "Rulers of the darkness of this world," against "Spiritual wickedness in high places," and even against the classic learning and gross superstitions of the great people among whom we dwell, there is but one message of power: "Repent and believe the Gospel, for thus saith the Lord."

BISHOP THOBURN, of India, discusses in a leading Review the question of Missionary Failure. From his wealth of experience and wide observation he draws the conclusion that failure may be pointed out in every large foreign field, and contends that the Church should resolutely and honestly look this fact full in the face. A school may be an evangelizing agency, or it may be so conducted as to have no marked Christian influence on its pupils. Christianity planted in foreign lands, in too many cases, fails to become indigenous. The teacher and preacher, and their system of ideas alike, are not in any way assimilated to the general community, even after many years of manifold activities. While it is true that local and isolated examples of failure should be regarded as inevitable and in no proper sense derogatory to the general theory and practical working of missions, it must be conceded that the time has come for a careful reconsideration of old methods with a view to their increased efficiency and the possible introduction of new methods. The popular idea of a missionary, living among ignorant and bad people, persuading a few to give up their idols and worship the true God, teaching a number of children to read and sing and pray, and in the meantime doing good by educating the orphans and feeding the poor, does not rise to a comprehension of the full measure of success; nor is it possible that this kind of labor is ever going to accomplish the overthrow of the gigantic systems of error prevailing in pagan lands. "The popular notion is that of cultivating small flower-gardens in desolate heathen fields, rather than of subduing great empires to obedience to the King of kings." Missionaries should deeply ponder their personal relations and adaptation to the work. One important step to be taken is

to recall the Church to a sense of her duty as recognized by the pioneers of the missionary movement. The unwillingness to admit failure is cherished by a strange indisposition to plan for success. A return to the old time missionary spirit—which recognized the immediate and imperative necessity of giving Christ's own message of light and salvation to all the nations—would be followed by the adoption of plans more worthy of the task placed upon the Church. With few exceptions, existing plans seem altogether out of proportion to the stupendous work to be accomplished. The cry of recent years in favor of a species of missionary asceticism is founded wholly upon a mistake; for the method has been tried by the Salvation Army, and by not a few missionaries of other bodies, but with no satisfactory results. It would be impossible to change the whole condition of the field—as some vainly hope—by a single reform. We are standing upon the threshold of great events; and let no one be afraid to utter the word "success," much less to plan for it. "The missionaries in the field and the managers at home have alike a common duty and a common responsibility, from which they must not shrink. Let both parties set out all their empty vessels and borrow from all their neighbors, in full confidence that God will increase the oil up to their fullest capacity to receive."

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THERE is a marked tendency to unity in the religious world. The fact was evidenced by the Lambeth Conference of Episcopalians from many lands. The Pan-Presbyterian Alliance included representatives of the various branches of that order, and the recent London Council had delegates from Congregational Churches of varying shades of doctrinal belief all

over the world. Fraternal intercourse and the interchange of ideas have made it apparent that the points of separation are incidental and comparatively unimportant, while the points of agreement are essential and permanent. All this is a natural result of the progress of Divine truth in the world. In October last, the Methodist Ecumenical Conference, composed of delegates of all the Methodisms, was held in Washington, U. S. A. This body of 500 men, representing 6,500,000 communicants, in round numbers, and more than 26,000,000 adherents, adopted resolutions calling for Methodist Federation, and a movement looking to organic

union was happily inaugurated. The influence of these great events ought to be pronounced in all the mission fields of the world. It should be our first aim to promote fellowship rather than legislative procedure; although we would like to see in China such a division of the vast field before us as would avoid, as far as possible, the overlapping of denominational lines. A system of co-operation in literary work would be labor-saving in a high degree, and otherwise desirable. It is our profound conviction that nothing would so serve the cause of union among missionaries as a coming together on the "term question."

Missionary News.

—Rev. H. V. Noyes, of Canton, writes us that a native preacher of his mission had recently returned from a tour in the southern part of Hunan province, where he found the Imperial proclamation for the protection of missionaries and native converts, posted in all the large market places through which he passed.

—The increasing importance of our own, as well as of every medical work, may perhaps best be illustrated by a survey of the field which is touched and affected. In common with all missions in Shantung, our own is feeling the uplift and impulse of a certain momentum, which has been little appreciated hitherto, but which is to be increasingly an element in the expansion of knowledge, intelligence and faith in China.—*Henry D. Porter, M.D.*

—According to the *Hiogo News*, the Japanese authorities are putting so many difficulties in the path of foreign Christian teachers, "that it looks as if they aimed at exas-

perating the missionaries to make them leave the country." The indications in Japan point to a reactionary policy on the part of the Government and leaders of public opinion, that may seriously interfere for a time with the progress of missions. The movement is essentially anti-foreign.

—Rev. W. N. Brewster, of Hinghua city, sends this cheering word from the Methodist Episcopal Conference held in Foochow during the month of November:—

"Though a short year of but eight months since last Conference, there was unusually large increase reported. And while in session the cable brought the news that nearly, if not quite, all our estimates for 1892 had been granted. This includes the Kuchang Hospital, a new missionary for the College, and another for educational work in Hinghua. The good work goes on in Hinghua. The short eight months report an increase of members and probationers of 612. Only the tried pro-

bationers are reported: 300 or 400 names of new people, not yet tested, are on the books, not included in the above; adult baptisms, 179; self-support, \$461; church building, \$767. We have had no indications of political disturbances here. The people are as friendly as could be desired."

—But I have never ceased to pray for the opening of Hunan, and my heart is full of joy and thankfulness at the prospect of seeing my prayer answered. The opening of Hunan will tell powerfully on the whole empire, and especially on the temper of the people in all the surrounding region. It will also greatly further the missionary enterprise in China. We have a number of Hunan men among our converts, and they are, taking them all in all, the finest specimens we can boast of. Missionary work in Hunan will move apace when once the province is thrown open. Should the province be opened up in the immediate future, you must not expect me to wait till I receive instructions from home before entering in. I shall feel it to be my duty to go and take possession at once. Our Hunan converts are the very men we shall need as helpers, and we shall have no difficulty in manning Yoh-chow, Siang-tan and Chang-teh at once. These are the three most important points in the province, and they are the points which I should like to see occupied by the London Missionary Society.—*Dr. John, in Home paper.*

—The two leading men are in themselves pictures of what the love of Christ can make this people, and an evidence that there was a true and real work from the very first here. Just before I came an attempt had been made by the heathen to compel the Christians of the village to subscribe to a new idol temple. The richest man on the island is a Christian, and, led by

him, they stoutly refused, and held their own. Not only so, but they did more. The island was reached by a stone causeway, covered at high tide. The chief village on it extends for half a mile along the side of the island facing the mainland. At the upper end, opposite the new temple, is the old causeway, so that to cross from the lower end of the village a long detour had to be made. The Christians refused to subscribe to the temple, but, to show their public spirit, offered to build a second causeway at the lower end of the island. This was done, and I was taken to see the new causeway as a triumph, which indeed it was.—*Rev. T. G. Collins, Fookien.*

—Ven. Archdeacon Wolfe relates a suggestive incident of a visit to Hok-ching, Fookien province:—"Early in the morning after the day of my arrival, as I was standing on the street in front of the church, the mandarin happened to be passing by in his grand sedan-chair, surrounded by his retinue of soldiers. As he passed I saluted him in Chinese fashion. He at once ordered his bearers to halt and let down the sedan, and came out and walked back before the crowd to where I stood, and took me by the hand and saluted me, saying in *English*, 'I am so glad to see you!' He then invited me to call and see him at his yamun. I did so the next day, and enjoyed a long conversation with him. My daughter called on his wife the following day, and spent a very pleasant time with her. She was very anxious to hear all about Christ, and begged especially for a copy of St. John's Gospel. She said they had heard much about St. John, and should like to read his book. My daughter sent her a copy of the New Testament in Chinese."

—Mrs. Leavitt, who has been round the mission fields advocating the temperance cause, and has

devoted eight years away from her American home, in all parts of the world, recently addressed a missionary meeting in England. A report of her remarks says:—"Mrs. Leavitt protested that it was not right for missionaries to dress and live like the natives, for, if they did, the natives concluded that their own ways were best, 'or else why do they adopt our ways?' The most painful sights she had seen in her missionary journeys were men and women of the Salvation Army going about India barefooted, and with the blood trickling from their feet. She was glad the spirit was in their hearts, but was humiliated that people at home should think it helped on the Gospel. She knew of saintly souls in the Salvation Army who had lost their lives in this way. She knew of no missionary who had not sacrificed much; let not the Societies add to those sacrifices by giving salaries too small to admit of the workers making both ends meet."

—Rev. J. M. Foster, of Swatow, under date of December 10th, reports a somewhat disturbed state of things in a region lately traveled by him, as follows:—

"We are beginning to feel some effects of the anti-foreign demonstrations. Last week, while on a tour in the districts of Pu-ning and Chao-yang, I heard repeatedly of natives being poisoned by Chinese from another province, who, when arrested, said they were 'hired by foreigners.'

"All this was of course joined to the 'heart and eyes' story. Reports vary as to the price paid for these pharmaceutical treasures; some say the foreigners give \$200, and others as much as \$600. It is evident that the village people believe these rumors. No violence was offered me, though these accusations against foreigners were urged as an objection to the foreign doctrine. We were also urged to move away from our last mooring place, because men

had been arrested that day for poisoning children and had confessed to being employed by foreigners. When my boat appeared, they concluded I was connected with the scheme, if not the employer of the assassins. My boy's home was near by, and his people came down to tell him they feared the towns were so much excited men might come down and assault us. I have heard nothing further from that point, but at another place men have come and thrown stones at the chapel in the night. Indeed, they threw stones at the boat which lay there a few days before I arrived from another river: after I came all was quiet, and the elders of the town promised to look after the matter. Other parts of the field have been quiet and opportunities excellent for village preaching. These rumors are always exaggerated and many pure fabrications, but one statement is the same in all; it is always said that these bad characters are confessedly in foreign employ, which leads one to surmise that Hunanese tactics may be displayed even at this distance. We hope this little alarm may not disturb the whole prefecture before the officials can be roused to investigate and publish a denial of the charges; but while Hunan is allowed to go on breathing forth falsehood and blasphemy, if not threatening and slaughter, we cannot hope for any assured quietness."

—I am improving this fine weather in visiting the villages. It was quite an agreeable surprise to hear a little boy at a strange village begin reciting the Christian San-z-kyin. He and his little sister said they were scholars in Mr. Silsby's day-school at the South Gate, Shanghai. The little fellow joined me in singing, "Jesus loves me," much to the gratification of the crowd. Very interesting cases of people who have heard the Gospel in unexpected ways, are met with. One old lady was called to make

some shoes in a Christian family, and while stopping over night, the father read a portion of Scripture, and gave an exhortation. Then the family suddenly knelt down to pray. The old lady was frightened and ran out. After worship they called her in and explained that they were only worshipping the Heavenly Father, and she need not be scared.

This object lesson was better than a dozen sermons. I found the old lady the other day a very intelligent listener, and trust she may find her way to the Saviour. I am more impressed with the great value of such voluntary and practical preaching on the part of native Christians. Possibly it may be worth more than our best paid efforts.

I lost my road to-day and wandered around a desert place till I reached the village of Đông-dien. There I found a girl with a big sore on one leg, which I showed the friends how to dress and left some "iodoform" for it. Treated some sore eyes, and found ready listeners to the old story and a parting good-bye, which assured me of a welcome next time. On the way back from a long, tiresome walk, met some men from ten miles away, who bought the Gospel of Mark and a tract. So every day has something good in it, and the good and bad are all recorded above. When we get home after the toil of life, we will know what all these things mean, and I suppose we will be agreeably surprised that success has come through our most insignificant efforts.—*Rev. D. N. Lyon, Soochow.*

—The Rev. Dr. Mackay writes from Formosa concerning an extraordinary turning from idols on

the part of the people of Ka-le-oan, a village, or rather a congeries of villages, recently visited by him. A native assistant had commenced work in that district, but Dr. Mackay had been hindered from going there. On his recent visit he found many of the people having a clear idea of Gospel truth, while all of them were wearied of idol-worship. But they told the missionary that the military mandarin had declared that they must keep their idol-worship or else become rebels against Chinese authority. Dr. Mackay visited the official, who "wished him peace," and gave permission to the people to do as they liked. A council was at once held by the people, which turned out to be boisterous; but on Mr. Mackay's entering the assembly and inquiring if it were because of difference of opinion, he was informed that the people were unanimous, and that they were only giving vent to their indignation for having served idols so long. They then handed over for Christian service an idol temple, which they had built at a cost of 2,000 dols. The next day was a joyous one. Led by the head men of the place, parties went from village to village gathering up idols, incense sticks, and all the paraphernalia of idolatry, and made a great bonfire of them all. The temple, now a Christian church, was opened, and the people poured in, singing with great gladness the 100th Psalm. The three main facts in the case Dr. Mackay states thus: (1) Nearly 500 idolaters cleared their houses of idols in our presence. (2) They declared themselves anxious to worship the Lord, the Redeemer. (3) They gave a temple built for idols as a house of worship for the living and true God.

Diary of Events in the Far East.

November, 1891.

29th.—Foundering of the Messageries Maritimes steamer *Delta*, off the coast of Hainan. Passengers and crew and one bag of mails saved.

December, 1891.

3rd.—Sudden and disastrous squall in Hongkong harbour. Great loss of life and property amid the native floating population.

4th.—Riotous conduct of French man-of-war sailors, ashore on leave in the French Concession, Shanghai. English sailors summarily ejected from the Clyde public-house, in which everything breakable was demolished. Jinrickshas overturned, passengers molested, and other uncomfortable and irregular ebullitions indulged in.

6th.—Imperial Decree published regarding the disturbance by banditti in Jehol and Chao-yang. The Tartar Lieutenant-General of Jehol, Tuteh, is to lose one degree of rank, whilst two degrees are to be taken from the Taotai and Prefect of the same district. The degrees thus lost by these officials cannot be retrieved by purchase. In another decree of the same date Li Hung-chang and Generals Ting On and Tü Lu were ordered to send soldiers from different directions to quell the insurrection. Several victorious battles against the rebels have been reported.

8th.—Dinner given by the Shanghai Taotai in honor of M. Carnot, the son of the President of the French Republic. The company, which numbered sixty, included the principal foreign civil and naval officials and other personages of importance.

11th.—A Bill introduced into the Washington Senate, rendering it unlawful for Chinese laborers to enter or remain in the United States.

14th.—Letter from Dr. Griffith John in the *N. C. Daily News*, showing that the notorious "Death Blow to Corrupt

Doctrines" was compiled by a Hunan man, called Tsuei Wu-tze.

—The jail of the Provincial Judge of Soochow set on fire by condemned criminals, who made a desperate attempt to escape. The soldiers who re-arrested them were wounded, but the prisoners were all captured, and on the 16th twelve of them were beheaded.

15th.—Stranding of the *S. S. Yunnan*, off the Cape of Good Hope, near Swatow. The *S. S. Tongshan*, which went to assist, also got ashore, but it is hoped she will get off.

21st.—Mr. E. L. Woodin, late Superintendent of the P. and O. Company, Hongkong, has been sentenced to six years' imprisonment for embezzlement.

23rd.—Public recognition of the noble conduct of a jinricksha coolie, who though in straitened circumstances himself, supported his sick and destitute former master, Mr. Marshall, by running his jinricksha for hire, and sharing his room and food. \$310.00 were subscribed, with part of which a well-furnished native lodging-house was provided, so that the coolie and his wife may have a fresh and propitious start.

—It is reported, on good authority, that at the Empress Dowager's instigation the Chinese Emperor has commenced the study of English and arithmetic.

24th.—Riotous proceedings of Chinese at Yangtszepoo Road Police Station, Shanghai, caused by misapprehension that improved bunding of the creek would interfere with waterway.

27th.—Disturbances in Hongkew, Shanghai, at non-distribution of wadded clothing to poor persons. The Benevolent Society who announced the distribution found there were more poor beggars than good clothes: and failing to solve the problem of adaptation, decided to make no distribution. This resolution was followed by a lively discussion and some very striking developments before the army of beggars was dispelled.

Missionary Journal.

MARRIAGE.

At Ch'ung-k'ing, on December 11th, by Rev. J. Cameron, M.D., Rev. S. POLLARD, Bible Christian Mission, to Miss HAYNES, China Inland Mission.

BIRTH.

At Ng-kang-phu, near Swatow, on Dec. 8th, the wife of Rev. D. MACIVER, English Presbyterian Mission, of a daughter.

At Amoy, on December 11th, 1891, the wife of the Rev. F. P. JOSELAND, of L. M. S., Chiang-chin, of a son (Arthur Noel.)

At Canton, China, on the 24th Dec., the wife of Dr. J. M. SWAN, of American Presbyterian Mission, of a son.

ARRIVALS.

At Shanghai, on the 2nd Dec., Mr. O. NESTEGAARD, Rev. H. M. and Miss RÖNNING, Rev. J. BRANDTZAG, of the Norwegian Lutheran Evangelical Mission of the U. S., for Hankow.

At Shanghai, December 4th, for C. M. S., Si-chuen branch, Messrs. KNIPE and BEACH; December 11th, Rev. J. H. and Mrs. HORSBURGH and family, Rev. O. N. JACKSON and Messrs. CALLUM, HICKMAN and VARDON, Misses GARNET, MEERTON and LLOYD.

At Shanghai, Dec. 11th, Mr. JEREMIASSEN, and Rev. Mr. NORTH (returned.)

At Shanghai, Dec. 7th, from Toronto, for the Friend's Mission, Nanking, Miss F. M. L. STANLEY.

At Shanghai, on the 8th Dec., Miss L. M. STANLEY, of the Friend's Mission

of Ohio, for Nanking; Miss ROSINA SMITH, from England.

At Shanghai, December 7th, from Toronto for the C. I. M., Mr. and Mrs. H. A. SIBLEY, Miss F. M. HAYNES, Miss ANNIE HASTINGS, Miss ANNIE H. SMITH.

At Shanghai, December 11th, from London, Misses E. J. CHALMERS, AMY BRADBURY, ELIZA ASTIN, MARY S. BARRACLOUGH, M. C. COWAN, ANNE BARKER, GRACE RUDLAND and SEKIN STORHAUG.

At Shanghai, Dec. 11th, from London, Ven. Archdeacon MOULE, Mrs. and Miss MOULE, Dr. and Mrs. MAIN, Mrs. DALZIEL, and Mrs. MCINTOSH (all returned.)

At Shanghai, December 26th, from London, Mr. W. E. BURNETT (returned) and Messrs. G. S. SHINDLER, G. S. WOODWARD and ALEX. MENZIES.

At Shanghai, on the 28th Dec., Rev. GEORGE S. MINER, wife and two sons, of M. E. Mission, for Anglo-Chinese College, Foochow.

DEPARTURES.

From Shanghai, on the 9th Dec., Miss E. TERRY, M.D., of the M. E. Mission, North, for U. S.

From Shanghai, on the 2nd Jan, Rev. P. D. BERGEN and wife, Dr. J. B. NEAL and wife, for U. S., of American Presbyterian Mission, Shantung province.



THE
CHINESE RECORDER

AND

Missionary Journal.

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No. 2.

The Value of Attention to Chinese Etiquette,

BY FOREIGN MISSIONARIES IN THEIR INTERCOURSE WITH NATIVES.

*A paper read before the Shanghai Missionary Association,
Dec. 29, 1891.*

By the Ven. Archdeacon Moule, B.D.

INTRODUCTORY NOTE.—The subject discussed in the following brief essay is one of great interest and at the same time of unusual delicacy and intricacy, and I should not have ventured to offer anything so crude and imperfect to the readers of THE RECORDER, but for the kind solicitation of the editor, and the hope that my paper (hastily composed, not from carelessness or neglect, but from positive inability to command more time) may suffice to draw fresh attention to the subject and commence a practical and useful discussion of the whole question. I may add that I undertook this task for the Shanghai Association at very short notice, in consequence of the illness of Dr. Fryer, who had kindly promised to bring the subject forward. It is to be hoped that we shall soon see the result of his researches and reflections.

I HAVE just come from one of the great centres of Christian life and missionary enthusiasm, and I have been wondering what the effect would have been in one of the densely-crowded and fervently enthusiastic meetings in Exeter Hall had I informed the audience that the first practical missionary subject which I should join in discussing, on my arrival in Shanghai, would be Etiquette. I imagine that something like a shudder of dismay, or a scarcely-suppressed groan or hiss of reprobation, would have greeted my announcement. "Surely the simple proclamation of the Gospel," these eager souls would say, "and that alone must be the all-absorbing theme of a missionary's discourse or of his consultations and conferences with his brethren. What time can he have for the discussion of such puerile matters as the stiff and old-world formalities of Chinese ceremonies? He has a duty to perform. Let it be done boldly, plainly, unflinchingly and without fear of man. The missionary may offend the prejudices of his audience. Woe be to him if, through fear of man, he keeps back the offence of the cross! Woe be to him, if all men speak well of him! Let him glory in being abused for righteousness sake! Let him

eschew mere cut and dried etiquette! He is a herald with a war cry to utter, and cannot pause to bandy compliments and ceremonious verbiage!"

Yet surely grave error underlies these enthusiastic truths and truisms. For are we not taught to be pitiful, to be courteous and friendly; and to walk in wisdom toward those who are without? And it can never be really wise to disregard the prejudices of others and to ignore their customs and etiquette. I cannot agree with Professor Drummond in his exaggerated representation of a half truth, when he teaches us that in missionary life the man's example, and not his message, is of first importance. The *message* is "the power of God unto salvation." But at the same time rude and vulgar behavior, and careless disregard of a country's habits, not to speak of grosser inconsistencies in a Christian missionary, must gravely offend his hearers, frighten away hopeful enquirers, and seriously retard the triumph of the Gospel: and possibly for this reason St. Paul adds, "Walk in wisdom . . . redeeming the time;" "buying up the opportunity."

In Book xxiv of the Book of Rites, entitled "Confucius at home at ease," the Master tells us that "Respect shown without observing the rules of propriety is called vulgarity; courtesy without observing these rules is called forwardness; and boldness without observing them, is called violence." And in Book viii of the Analects, the Master says again, "Respectfulness without the rules of propriety, becomes laborious bustle; carefulness becomes timidity; boldness, insubordination; and straightforwardness, rudeness." Now we all desire to be respectful and courteous to the Chinese, and careful in our conduct, and at the same time we wish to be bold and straightforward in our witness for Christ. But according to Confucius, an authority not surely to be ignored or despised, if we do not attend carefully to Chinese rules of etiquette, we are in danger of being accounted vulgar, bustling, forward, timid, rude, or violent!

Confucius remarks once more in the xxivth Book of the Rites, "According to what I have heard, of all things by which the people live, the rites are the greatest." And quoting from the Yi King he says, "The superior man is careful at the commencement; a mistake then, of a hair's breadth, will lead to an error of a thousand *li*." And as these rules grouped in the Book of Rites under five categories and again under six, comprehend 300 usages of ceremony and 3000 modes of demeanour, the subject cannot readily be grasped, or when touched, easily dismissed. "Benevolence is akin to music," says the Book of Rites, "and righteousness to ceremonies. Music has its origin from heaven; ceremonies take their

form from the appearances of earth. The knowledge of music leads to the subtle springs that underlie the rules of ceremony." Must we all be musical, then, and all ceremonious, if we would walk before the Chinese as we desire to do, with our conversation in heaven and our sympathies and activities on earth?

To show by the way how important the knowledge if not the observance of Chinese etiquette is to a missionary, I may quote here P. Callery's description of the *Lî Kî*. He calls it "the most great and complete monograph which the Chinese nation has been able to give of itself to the rest of the human race."

Now, with reference to the value of observance of etiquette when it is possible, I may remark that it removes prejudice. It inclines the observer to modify his preconceived impressions. "This stranger," the observer will say, "evidently desirous of imitating (however awkwardly and imperfectly) our ancient and matchless rules of propriety, cannot be much of a devil after all. He evidently has done what Confucius used to do when visiting foreign states; he has enquired as to the government and manners of the people (入墳須問俗), and is wise enough to follow them. Possibly the poor man may have something worth listening to." Whereas inattention to etiquette confirms all prejudice and adds zest and piquancy to every truculent rumour; and does without doubt gravely hinder our work.

But then the question arises, What do you mean by Chinese etiquette? Is it all capable of imitation and observance by a foreign missionary? Is there nothing superstitious, dishonest, puerile, or unmeaning to be found in it? The character 禮 or propriety, seems to touch two spheres of thought,—the religious and the moral; the service of spiritual beings and the acting out of the rules of propriety before men;* and the religious part has become largely idolatrous and superstitious; the moral, largely insincere.

We may ask further, what do you mean by "the intercourse of foreign missionaries with natives"? Do you mean that in conversation with the natives, either heathen or Christian, or in corresponding with them, or in social intercourse, you should observe all that you *can* of their etiquette; or does the question go further and imply that missionaries in seeking to guide the native converts into the ways of truth and righteousness and honesty, should countenance without protest or reproof or suggestion, Chinese etiquette full blown? Or, further, is it supposed that missionaries, living in the land and seeking to be all things to all men, should adopt in their persons and in their families Chinese etiquette?

* cf. Sacred Books of the East, The *Lî Kî*.—Dr. Legge, chap i, p. 9.

Now let me first of all, but in a very rambling manner, suggest some of the dilemmas into which the observance of Chinese etiquette may land us.

Husband and wife, before marriage, must never meet or see one another or know anything about one another, save by surreptitious interviews with the official go-between. After marriage they seldom if ever go out together, or if they do, it is only in single file, never side by side or arm in arm. The presents of betrothal and before marriage must indeed be sincere,—“sincere” boots, hats and coverlets, from the bride to the bridegroom; “sincere” gold and silver and silks from the bridegroom to the bride and to her household; but no interviews and no going out together, and certainly when guests are present, no eating together at the same table. The wife also must be called “the mean one of the inner apartments” or “the foolish one of the family,” and there are few missionaries from the Far West who, “at their peril,” would cheerfully conform to these rules of etiquette in the bosom of their own families! At a feast which I attended once in a rich man’s house at Hangchow, the wife was out of sight, and not once alluded to in conversation, save when my host shouted to his “better” half, busy in the kitchen hard by, to be quicker in sending up the dishes. I know that there is considerable relaxation of these rules in many cases, but the rule lies nevertheless much as I have described, and is not, I think, one to which Christian missionaries can conform with any compensating advantage.

Then when we turn to the other side of human history and observe Chinese etiquette at times of death and of mourning and funerals,—though it would be false and ungenerous to denounce the whole as insincere and mere ceremony, and though Confucius has somewhere uttered the noble truth that sincere grief is better than 1000 rites of mere funereal observance,—yet the majority of their customs, even when free from idolatry and superstition, are so lamentably un-Christian that it is impossible for missionaries to take part in them, or, I think, to countenance their observance by the native Christians without some gentle or firmer remonstrance.

An ancient worthy is held up for admiration and imitation in the Book of Rites. He mourned for his mother three years, and all the time his tears fell like blood.

Mourning is done by rules of propriety and by rigid custom. Now the Christian hope which sounds above the grave like music from heaven, tells us “that we sorrow not as those that have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” Well! our converts believe this. I do not doubt their faith. Yet most of them

are fast bound by etiquette and must wail by rule, and be hopeless according to laws of propriety. One of my most faithful catechists died a short time ago in perfect peace. His mother and his young widow sorrowed, as Christian sincerity allowed them to sorrow, for a dear and dutiful son and for an affectionate and kind husband. But at the funeral and after it there was this same ceremonious despair of wailing and lamenting. A missionary present remonstrated gently with them: "He is not dead but sleepeth; safe in the arms of Jesus, who is with you, and you will join him in the home above ere long." Yes! yes! they replied, but it is our "li" to wail and to be in despair. We must not, for fear of shame and offence, break the custom! The remonstrance surely was justified in this case, and neither in our own homes of mourning, nor in intercourse with our dear native Christians in *their* times of bereavement, must we countenance *this* etiquette, born of the despair which Christianity alone can remove.

There is also much in Chinese etiquette which smacks so much of insincerity, and almost of untruthfulness, that it is hard for an honest Christian to comply with it. Not all that seems so, is so, however. Our Lord's own injunction, "When thou art bidden to a feast, sit down first in the lowest room," is exactly in accordance with Chinese etiquette. You know that your host will not let you stay there, but it is not insincere to put yourself there. But in conformity with customs, we must beware of the white lies which are not unknown, alas! in Christian lands. If you ask anyone to your house, *mean* what you say! The Chinese seem to have a rule of etiquette that if they grasp your clothes eagerly when they ask you to a meal, the invitation is genuine, and when they do not grasp you, it is a mere form. Then when you accept the invitation, can you with an honest English heart hesitate (as etiquette requires) at each door, as though you dared not accept such an honour? Must you never receive the *whole* of a present offered in apparent sincerity, but certainly return one half? And must you never, when staying at a friend's house, rise before your host? *Is* it necessary when sitting at table as host with your Chinese guests, to fill their plates with niceties picked up by chop-sticks just removed from your own mouth? Is it quite honest when writing a letter to call yourself a simpleton at stated intervals? These are a few of the trials and perplexities connected with Chinese etiquette.

But I remark secondly, and only too briefly, that *very many* points remain which we should *all* conscientiously and rigidly strive to observe. *Imprimis*, learn carefully and adopt both in speech and in writing the usual complimentary terms used by the Chinese when naming relatives. Do not ask after your friend's boys and girls

or sons and daughters, but after his 令郎 and 令愛 or 小姐. Not for his father and mother or for his wife, but for his 令尊, his 令堂, his 尊夫人. Do not ask bluntly, what is thy name, N. or M., but what is thy 貴姓 and 台甫? Do not enquire where your friend lodges or hangs out, but what is your 貴府? Not how old are you next birthday, but how many 貴庚 have you passed? And be sure, when such complimentary expressions are addressed to you, to reply by contraries. My 微姓 is so and so, and my 草號 is so and so, and my low hovel is situated in such a place. There is no intentional inconsistency in this, I think. It is custom; not ungraceful, not unseemly, and we shall do well to observe these and similar rules of etiquette. And if the Chinese prefer to fold their hands and shake them at you, why force or entice them to shake your hand instead?—a piece of etiquette seldom if ever observed by the Chinese, except in the case of the sudden meeting of very great friends. I do not venture here to do more than mention the difficult question of Chinese etiquette as affecting principles of translation in, for instance, the use of the second person in addressing God.

The separation between men and women in our churches involves no very definite conscientious principle, and should be carefully observed, though the demand made by, I think, Prince Kung, after the Tientsin massacre, for the erection of screens running down the naves of our churches and completely concealing the two divisions from one another, is another question.

It may seem to us puerile to enact that dutiful sons should rise with the first crow of the cock, and when dressed, proceed to their fathers' and mothers' apartments, and with bated breath and gentle voice, ask if their clothes are too cold or too hot, and if they are in pain or discomfort in any way. It may clash strongly with our ideas of happy family life in England, to be told that etiquette requires from sons and daughters respectful and well nigh awed enquiries with humble and deferential demeanour, after a father's health when he returns from a long journey. But we must remember that the formation of character is *the* object of each of these intricate rules, and that the type of character thus evolved, if stilted and formal, is yet infinitely nobler and better than one which familiarity, irreverence, and uppishness in the rising generation would certainly produce; and that, to quote the closing words of the *Lî Kî*, those most animated with the spirit of benevolence, can perceive the affection underlying these usages; he who has most knowledge can perceive the nice distinctions pervading them; and he who has most strength can perceive the force of will required for their discharge.

I venture to add in the form of theses the conclusions which I have formulated in my own mind on this subject, not with a view

to the excitement of mere controversy, and least of all with the wish to criticise censoriously those whose practices differ from my own views, but merely as the expression of my own strong and strengthening convictions.

(1) Very great value indeed is to be attached to the observance of Chinese etiquette on the part of foreign missionaries in their interviews with the natives. (2) So far as it is possible, this etiquette should be studied and observed. (3) Coming to the Chinese, as we do, as foreigners in foreign dress, with our foreign etiquette, though not with a foreign religion, the natives will appreciate our efforts to observe their customs of etiquette, and will condone any unintentional errors on the part of the foreign guest. (4) If, however, we adopt the native dress and attempt to appear before them as Chinese and hope thus to strip the foreign garb off our religion, then it seems to me that the Chinese may, and perhaps ere long *will*, require far more rigid adherence to Chinese etiquette than missionaries either will or can with Christian fidelity accede; and will demand, *e.g.*, the abolition or large modification of public work of women. And for this reason I have ever felt and feel increasingly an insurmountable objection to change of dress, unless the transformation can be made honest and complete. But this is of course (in order to observe here, too, Chinese etiquette) only my own stupid and bigoted private opinion.

May I not add this one last word, that any pains however minute which we can take in order to attract the Chinese to the Saviour and to introduce them at last to the glorious freedom of the children of God, and the blessed "proprieties" of heaven, will be abundantly repaid.

Mahommedanism.

Note—Recollections of a Conversation.

BY REV. C. F. HOGG.

V.

THE Ahung is not identical with the Imam. The former is the teacher (教學的), the latter the congregational leader, described as 'one who stands in front' (站在前頭的).

Public worship (聚禮) cannot be performed by fewer than four persons. Women worship individually, never in companies, even should several of their own sex be worshiping at one time in one place. They usually worship at home or in mosques set apart for themselves and in charge of a female. To these the other sex is not admitted. In this town (Chou-chia-k'ou) there are said to be seven mosques for men and three for women.

The Second Advent of Our Lord, whilst it is emphatically asserted, is not looked upon as imminent in Honan as it is in some other provinces. The accepted doctrine, however, differs nothing from that taught by the Koran and held in other parts. Our Lord is now asleep in heaven, from whence He will come to be King over all the earth. Then all religions and all nationalities shall be united under His sway. Meantime the world must go on getting worse until He bring in peace and safety under His righteous rule.

The following recollections of a recent conversation with an educated Mahomedan may throw some light on their beliefs:—
 “Erh Sa (Jesus) was the son of God.” “True, but in no other sense then were the rest of the sages or any and every man. Nay, more, in no higher sense than is this table on which I lean. He manifested God; so do we all, so does all creation. I see this article, but I see it by means of the light; without light it is nothing to me. So but for God I can neither be nor know. We all manifest God; we are, as it were, mirrors,—all men, all things are mirrors, and we and they alike reflect God. God is in all things; we cannot speak of either apart from the other. Yet God is. He created Eve with a father only, and Jesus He created having a mother only. Jesus was God’s son only as all men and all things are sons of God—we see God in them and know Him by them.”

“Jesus knew of Mahomet. Mary died when he was absent, and on his return to their home amongst the hills, he sought her grave and cried to God to permit him to look upon his mother again. ‘Why hast thou done this, my son?’ she enquired. ‘For three things,’ he replied,—‘to ask whether I had failed in my duty as a son, to ask for your last request and to enquire whether you are happy where you are.’ To which she replied that ‘He had ever been a dutiful son, that she was at rest in the grace of God, and that her only message to him was that a prophet would shortly arise, Mahomet by name. The signs by which he might be recognised were the formula, ‘There is no God but God, and Mahomet is the prophet of God,’ the five daily prayers and the month’s fast every year.’”

“God foretold Mahomet to Adam and taught him to repeat ‘God is God and Mahomet is the Prophet of God.’ Adam asked to see this prophet and was permitted a transitory view of his countenance on his (Adam’s) own fore-finger nail. Hence we kiss the fore-finger nail to the present day.”

“Erh Sa was not born as other men are, yet God was not his father. Had not God created Jesus, His omnipotence would not have been omnipotence (全能之不全). He made Adam with neither father nor mother.”

TERMINOLOGY.

*Transliterations : Biblical Names.**

施師 Seth.	母撒 Moses.
葉而孤白 Jacob.	達五德 David.
索來馬尼 Solomon.	爾撒 JESUS.
阿丹 Adam.	易司馬儀 } Ishmael.
努海 Noah.	依思馬愛喇 }
易卜刺欣 } Abraham.	費而傲 Pharaoh.
以卜樂希獸 }	

Transliterations : Miscellaneous.

[NOTE.—I add to words in the following list the Arabic and Persian equivalents. It should be remarked that Kaf and Ta are uniformly aspirated. They correspond to the Kaph and Thau of Hebrew. The Nestorians from Assyria who visited Shanghai in the spring of 1891 in reading the Syriac pronounced the same letters with an aspirate. It is probable that in ancient Hebrew they were also so pronounced. At present this aspirated pronunciation is very widely spread.—J. E.]

哈聽 “Sealed” (封印), the distinctive title of Mahomet’s mission. Khitam, sealing wax A. The Persians say khatam kardan, to seal.	亞西亞 Asia.
比喜世忒 Paradise. Behisht (Persian).	歐羅巴 Europe.
討刺特 The Pentateuch (Taurat), taulat, i.e., Torah.	蘇魯檀 Sultan.
則爾逋 The Psalter. <i>Ar.</i> kitab azzabūr.	克兒白你 Sacrifice. Corban. See in Mark 7, 11; in Greek, Syriac Vers., Engl. Vers.
引支勒 The Gospel. <i>Ar.</i> injil.	作損納忒 To circumcise. Sonat, <i>Ar.</i> The Persians say sanat kardan, to circumcise.
甫爾加尼 The Koran (Forcau.) Canton dialect.†	以馬目 The Imam. Imam, chief leader. <i>Ar.</i>
身毒國 India. A Han dynasty name of India.	撒累目 A salaam. Heb, shalom, peace.
默克國 Mecca.	以思累目 Islam, din al islam, religion of obedience or submission.
默德那國 Medina.	以媽納 Iman, religion, <i>Ar.</i> Same as <i>din</i> .
阿爾壁 Arabia, anciently 筠冲.	

Terms applied to God.

無方所無, 形似無, 遐邇無對待	無體之體, 無用之用
無生無滅, 無方無體, 無物之先	無一與之配, 無匹無配, 獨一無相
	無欠無餘

* Seth, Jacob and Solomon belong to the third order of prophets; Adam, Noah, Abraham, Moses, David and JESUS to the second. The fourth does not contain Biblical names, or at least none are mentioned. David was King of 天方.

† Canton was the port through which Mahomedan teaching was chiefly spread. F has taken the place of an aspirated k in some words.—J. E.

無形色可見，無方位可求
 隱然無象。
 其前無始，其後無終，其大
 無外，其細無內。
 真宰之體無所不包，真宰
 之用無微不入。
 造化性命之真宰，執掌生
 死之真宰。

究竟*，運行理氣者。
 曾八方如一室，合千古若
 一時。
 不牽於陰陽。
 至清至靜的，至知，至能，至
 全，至善。
 生根。
 調養我的主。

Miscellaneous Vocabulary.

罰贖 To expiate.
 主罪 The Condemnation of the
 Lord.

恕饒 To forgive.
 脫離罪業 To forsake sin.
 不能撇罪 Unable to release
 from sin.

故意幹的 done wilfully; 錯幹的
 的 done in error; 暗幹的
 done in ignorance; 明幹的
 done in open day; 知道的
 done knowingly; 不知道的
 done unwittingly. Refer to sin.

考算，判命 To judge.
 悔吝 To repent.
 寂滅† Annihilation.
 黜退的邪魔 Satan (called
 Eblis), the apostate demon.

醒慧 To arouse.
 我相 Selfishness (used as a
 noun with 除).

疑二 To doubt.
 忍性 To harden the disposition.
 領袖 A leader, as in worship.
 差使 A prophet.

主的欽差 The Prophet of God.
 經文 Arabic.
 經書 Alkoran.
 遺言 A testament, will.
 天堂 Heaven.
 天神 Angels.
 潔淨的人 A pure man.

成全我 Perfect me!
 復生日期 The Resurrection.
 Day.

出幼 Attaining manhood.
 敬事, † 叩拜, } Worship.
 瞻禮, 拜事, }
 把齋 To fast.

禮齋課 Rites, fastings and pray-
 ers.

捐天課 Almsgiving.
 朝覲天闕 Pilgrimage to Mecca.
 作為 To act, conduct.
 徵驗 Proof.

徵兆 Signs and wonders.
 性命 Life (individual).
 靈性 The mind, intelligence.
 本性 The disposition.
 資始 Original gift.
 歸宿 Destination.
 睿智 Intuitive wisdom (such as
 Mahomet had).

定制 Decree, Law.
 規模 Rules and examples.
 行教 To propagate religion.
 預先曉諭 To foretell.
 婚配 Marriage.
 新郎 A bridegroom.
 穆民, 信士, 順者, 君子 Ma-
 hommedans. Shun che, "the
 submissive," is a rendering of
 the term Islam.

* Eternal.

† Buddhism has furnished this phrase. See Diamond Sutra, etc.

‡ Defined thus:—至精至微無一動不尊主。

禮拜寺 A mosque.

殿若堂 A Roman Catholic chapel.

祝虎院, 祝乎德寺 A Jewish synagogue. Yahudi, a Jew; Jahud, Jews, Ar. Juhud; Juhudi, Pers.

挑筋教 Judaism. Extraction ('*tian*) of sinew (*chin*) Sect.

識主爲宗旨 The knowledge of the Lord is the main thing.

前定 To predestinate.

護宥, 護祐, 保庇 Divine protection.

求護, 祈祐 To pray for Divine protection.

趨向真宰 To follow the true Lord.

歸信 To believe.

信認主 To believe in and confess God.

托靠 To trust in.

歸宗 To revert to as a disciple.

諦言 A confession.

白氣 Twilight.

語氣 Style.

理氣 Mind and matter.

觔 The catty 教規稱 of twenty-six ounces (兩.)

生, 生化 To create (as in 物不外生.)

萬物未形 Before creation.

有無之奧妙 The mystery of being and not being.

生死幽冥之說 Discourse on life and death, and the invisible world.

When a person's name is repeated, one character only is used. Thus in the sentence "After Adam Noah and after Noah Abraham," the first Noah having been written in full, the second would be represented by 海 only.

In transliterations characters have not always their exact sounds. Thus in Abraham 樂 (刺) is heard 'ra.' In fact the Arabic word is spoken and the Chinese characters only roughly represent the sound.

(Concluded.)

Collectanea.

GOOD POINTS IN CHINESE CHARACTER.—The Chinese are a remarkable race. Books tell us this, but experience declares it with greater emphasis. Personal contact with the natives of the Celestial Empire cannot but awaken and perpetuate interest in them. He is to be compassionated who could live in their midst without having his best sympathies aroused. True, their defects are grave and very apparent. A superficial acquaintance with them is enough to show that they are anything but a model nation. *Audi alteram partem* is, however, a wise and righteous maxim, and the heathen have a just claim to its application. Our dogma of human depravity becomes "a mockery, a delusion and a snare" when we allow it to hide from us men's good points. There are in the Chinese people phases of character which no unbiased observer can fail to appreciate. There is,

for instance, a robustness of mind which is equal to anything found in the masses of our own countrymen. Chinese are far more vigorous in point of intellect than the inhabitants of the Malay Archipelago or those of Southern India. A fallacy or a sophism is not more likely to impose on them than on us. If you have anything good to communicate, they are quite able to take it in.—*The Freeman*.

* * *

A CHINESE MILITARY CUSTOM.—The Viceroy or generalissimo of the Chinese army, whenever he is about to start on a warlike expedition, must worship his flag. Whenever he sends away with a detachment of soldiers any high military officer as his deputy to fight the enemy, and generally, whenever any high military officer is about to proceed into battle, the flag of his division or brigade must be worshiped. The worship is often performed on the public parade ground. The Viceroy sometimes chooses to sacrifice to the flag on his own private parade ground connected with his *yamun*. The time selected is often about daylight or a little later. Oftentimes the high officials, both civil and military, connected with the government, are present. It is necessary that all of the officers who are to accompany the expedition should, not only witness the ceremony, but take a part in it. The same remark is true of the soldiers who are to be sent away or engage in the fight. In the centre of the arena is placed a table, having upon it two candles, one censer and several cups of wine. The candles are lighted at the proper time. Some officer, kneeling down, holds the large flag by means of its staff near the table. The Viceroy or the officer who is to command the expedition, standing before the table and the flag, receives three sticks of lighted incense from a professor of ceremony, which he reverently places in the censer arranged between the candles. He now kneels on the ground and bows his head down three times. Some of the wine taken from the table is handed to him while on his knees, which he pours out on the ground. Then a cup of wine is dashed upon the flag, the professor of ceremony crying out, "Unfurling the flag, victory is obtained; the cavalry advancing, merit is perfected." The whole company of officers and soldiers, who had previously knelt down and bowed their heads in the prescribed manner, now simultaneously rise up with a shout and commence their march at once for the scene of action or the appointed rendezvous.—*Andrew T. Sibbald, in Overland Monthly*.

* * *

WHAT A CULTIVATED "ANTI-FOREIGN" HINDU THINKS OF THE ANGLO-SAXON.—As another example, there is published at Lahore, both in English and in the vernacular, what is known as the

Vedic Magazine, edited by Pandit Gurn Vidyarthi. This university graduate is a man of ability, and his motto seems to be, to "Carry the war into Africa." Among other striking articles is one entitled "Pecunia Mania." This vice or craze is ascribed with telling effect to the whole Anglo-Saxon race. "It is," says the writer in an editorial, "a disease of the type of insanity, very contagious, transmissible by hereditation, incurable or hardly curable and of the most virulent type. It is an unsatiable thirst, an always hungry stomach, an extreme sensitiveness and irritability, restless anxiety and sleeplessness, paralysis of moral and spiritual faculties, extreme proneness to overfeeding and overclothing, indolence, luxury and comfort; it has an air of superficial independence, personal weakness and infirmities." All these are presented as marked characteristics of the so-called Christian nations, and are in strange contrast with the "quiet thoughtfulness, the spiritual aspiration of the Indo-Aryan races." "This disease," says the author, "sneers at all metaphysics, looks down upon all thoughtful reflection and philosophy and discards theology as speculative, unpractical and absurd. It stigmatizes all efforts to ennoble mankind, whether moral or philosophic, as theoretical. It brings morality down to the level of expediency. Instead of the worship of the God of nature, it sets up a wretched and worse form of idolatry,—the worship of copper, of silver and of gold. It denies to man any nature other than one capable of eating, drinking and merry-making, and we ask whether such a disease should not be at once uprooted and destroyed, never to spread again. For so long as this influence is dominant in the world, there will be no morality, no truth, no philosophy. If there is to be such a thing as disinterestedness or truthfulness in the world, if mankind is not to be given over to restless anxiety, turbulence and the overweening bias of sordid interest, something must be done to resist this fearful tide."

It is not to be denied that the writer of such articles has a keen insight into many of the worst phases of character shown by the beef-eating, beer-drinking, plethoric, discontented and yet self-consequential Englishmen and Germans, whom the lank and spiritual Hindu of the higher classes encounters on the soil of India. "This plethoric travesty of humanity, instead of walking forth to breathe the pure air of heaven and enjoy the scenery of nature and delight in pure and elevating thought, seeks conveyance in luxurious carriages rather than by muscular action, and plethoric fulness borrowed from the activity of drugs and the administrations of physicians, instead of inborn healthy glow. . . . Dead photographs and lewd portraits hang upon the walls of his room instead of the scenery of

nature. He is entirely dependent on the cooling power of punkas and the warming properties of fire, the refreshing power of beverages and stirring influence of wines for want of natural endurance. Is this the independence that a rational being should feel?"

Why has not Christianity made Greater Progress in the World?

BY THE EDITOR.

[Read before the Shanghai Missionary Association, November 3rd, 1891, and published by request of that body.]

WHY has not the work of evangelism advanced with greater speed and success,—healing moral disorders and restoring the spiritual health of the nations? The remedy for the ills of mankind is divinely appointed, and must therefore be adequate. Why do we not behold corresponding results? We might reply, in a general way, by saying that—

I. The Gospel is proclaimed to but a small part of our race. It is true that Christianity to-day is the greatest power on earth; while its teachings are, in one view, widely disseminated. Protestantism is comparatively a modern movement, and although there are men who have pronounced it a failure, it has attracted some attention in the world. How can that be a failure which in A. D. 1500 did not exist, and in A. D. 1891 controls populations to the extent of 410,000,000,—or nearly twice as many as the Roman and Greek Churches combined?

In the heart of London, a 1000 merchant princes assemble daily for prayer, and they give of their silver and gold as they pray, to multiply evangelizing agencies at home and abroad. In all the great cities of Europe and America, temples of worship stand with open doors and resounding pulpits, inviting the multitude to enter and hear the news of Gospel grace. In myriads of hamlets, on either side of the Atlantic Ocean, the spire and the cross point heavenward, the church-going bell on each holy day sending out in silvery notes the call to prayer. On the wide American frontier ministers of Jesus go in every direction, planting churches, establishing schools, proclaiming over the prairies and through the forests their message of peace on earth, goodwill to men; and they are always in the van of the march of empire as it bends its course toward the setting sun.

Religious tracts and papers, with the Bible and other books of sacred learning, are multiplied by the million and scattered broadcast over many lands like the leaves of the Tree of Life.

Missionary societies are sending forth well-equipped men and women to proclaim glad tidings in the ends of the earth and among the islands of the sea.

No political or other secular movement covers so wide a territory, nor includes so many nationalities, nor rejoices in so large a measure of success, as the missionary movement.

And yet, the Gospel is heard by only a small portion of the human family. In those large cities to which reference has been made, it is safe to say that the masses do not hear it. The houses of worship, numerous and spacious as they are, could not accommodate more than one-third of the population. Within a stone's throw of Dr. John Hall's church in New York, built at an expense of \$1,000,000, there are men, women and children who, if interrogated, would be unable to tell who Christ is; their state of ignorance as to revealed truth is scarcely above that of the untutored Hottentot or South Sea Islander.

If we look at London, we find a similar state of things. In spite of churches and chapels, philanthropic societies, evangelistic agencies and rescue work of all sorts; in spite of the army of Sunday-school teachers and other innumerable helpers, there are still in the heart of that great city districts crowded with people so sunken as to be not unjustly called "home heathen." Many of them are practically beyond the reach of influences so near at hand and so beneficently active.

Among the more educated classes of the urban and country populations, a great multitude are utterly unable to give an intelligent account of the Christian religion. With these may be classed many occasional hearers of the word, who would hardly be suspected of ignorance, and yet they have not listened with attention to a sufficient number of Gospel sermons, nor read enough of sacred literature, to be able to put together in their own minds any connected system of revealed truth.

And then, there is the great outside world of heathendom,—stretching along the eastern borders of Europe, through many portions of North and South America, sweeping nearly the whole of the vast continents of Asia and Africa, and taking in many islands of the sea. The darkness and superstition of pagan night brood over six hundred millions of our race.

The Scriptures teach us that, as to the Divine compassion, there is no difference between the Jew and Greek, between the chosen people of God and the barbarian; for the same Lord over all is

rich unto all that call upon him. But, "How shall they call upon him in whom they have not believed? and how can they believe in him of whom they have not heard? and how shall they hear without a preacher?" In reply to the question: Why has not the Gospel done more? we then find, first of all, this reply,—it does not operate where it is not applied. Salt is not a failure because meat, which is not salted, putrifies; and so the Gospel can make men holy in proportion only as it is adopted.

II. Again: In the Divine plan persuasion, not force, is the evangelizing power. Mohammed proclaimed to his followers that Paradise could only be found under the shadow of crossing cimeters. Islam conquered by the might of armies. And Christ could have summoned to his aid legions of angels that excel in strength, and, taking to himself miraculous power over nature, have gone through the world in resistless majesty,—a conqueror of men and the principalities of earth.

But this would have been contrary to the whole spirit and genius of Christianity. Moreover, unwilling subjects would manifest their discontent in plotting treason and open rebellion. God numbers among the children of his family or subjects of his realm those only whose hearts confirm and seal the covenant of their lips.

Some have contended that if God were to redeem the world that he would do so as he made it,—by a word, an act of arbitrary power. To this I reply: The kingdom of heaven, in growth and self-propagation, is like the kingdom of nature. One of the unchangeable laws of God is that of gradual development. He does not even make a mustard-seed at once; nor do the harvests of earth suddenly mature into fullness and ripeness. Physical and mental laws may be suspended by human volition, and the ordinary courses of nature have been diverted by interposition of miraculous power; but moral laws may not for one moment be set aside, since they spring out of immutable relations. God will never by the hand of his servants work a moral miracle to save sinners. That the Divine plan is dictated by wisdom and mercy we cannot doubt. It will make for righteousness, and the ultimate triumph of the reign of Christ, as no scheme of man or angel could do. God may not violate his own nature, or man's, even, to save a rebel world. It is only by maintaining all moral harmony that he can render himself worthy the worship of the universe and establish his throne upon immutable foundations.

III. Christianity encounters persistent and determined opposition in the depravity of human nature. Despite the theory of some ancient wise men, and of certain philosophers in the modern school,—that all men are possessed of innate and inborn goodness,—

we must accept the teaching of Scripture, of reason and of experience, that the human heart is alien from God. We can in no other way account for the existence of moral evil and the vices of men. Doubtless, there are many restraints, graciously imparted, to depraving tendency; and yet, when we see the falsehoods, the dishonesties, the licentiousness, the murders, the blasphemies, which are so rife in every age and among every people, we wonder if depravity has not taken possession of the very fibers of man's nature. A sceptic once exclaimed: "If only virtue were incarnated, all the world would fall in love with the entrancing vision." Not so: for virtue incarnate once walked among men, and the world crucified him.

Not satisfied with resistance from the lower passions,—such as ambition, lust, avarice and hatred of the truth,—man arms the soul, the intellect, every lofty attribute of his being, in the rebel war against God and duty. How do men love darkness rather than light, and how intense and persistent are the forces of evil! No sooner is it announced that the Bible has become an open book to the sons of Ishmael, than men are found to translate into Arabic, and infidel clubs to propagate, such writings as those of Voltaire, Eugene Sue and others of like character.

The history of all great reforms illustrate the slow progress of truth because man has the will and the power to retard its advance. Take the cause of Education. It has never stood so high and wielded such power in the civilized world as it does to-day; but the struggle with superstition and ignorance has been a long battle, from the fathers of Greek and Jewish learning down to the present time. Even now the educational idea is far from being comprehended by the masses, although the later centuries have made a glorious record. And such has been the history of the anti-slavery movement. Opposed by kings and parliaments, by proud and wealthy oligarchies, by popular suffrage and public opinion, it has forced its way through the long centuries,—by moral suasion, by the heroic and martyr-like devotion of a few, and even through fiery contest, to well-nigh universal emancipation.

The Temperance Reform has been, and still is, passing through the experience of all reforms. Opposed by appetite and social custom, the contention is long and doubtful, and ultimate triumph must be the work of ages.

Christianity takes in its wide embrace all human progress, and all lines of upward movement within the entire range of human endeavor. There is not to-day—and there never will be—a genuine reform that does not derive its genius and inspiration from the Sermon on the Mount. The customs of society; the follies and fallacies of reason; the tendency to sensual indulgence; the cowardly fear of

otherwise good men to stand in avowed championship of what conscience itself has revealed to be the cause of right and truth: these all are forces massed and organized under Satanic leadership; and, like Milton's host, they stand up to war against the Son of God.

IV. There is a tendency or characteristic of our times which perhaps should be called by a softer name than depravity, but which furnishes a serious obstacle to the wide acceptance of practical religion. I mean what Dr. Holland calls "the canonization of the vicious." Men who have successfully associated splendid genius with ungovernable passions, great intellectual achievements with detestable vices, and high social position with weak or wicked lives, by the sufferance of the Christian public, are not only condoned of their faults but accepted as the moral teachers of mankind. When was there ever a celebration of the birthday of Luther, of Milton, of Cowper, or of many another son of genius whose words and deeds glorify humanity? And yet we are often witnesses of the fact that the banquet hall is thronged by representative men, who, with toast and song and witching oratory, almost apotheosize the name of Tom Paine or Robert Burns. True it is that the former rendered service to political science and human freedom, while the latter, in his best poem, "The Cotter's Saturday Night," touches and illumines that which is noblest and truest in life; but the effect of the social custom is to create in many minds the impression that there are no real safeguards against infidelity and libertinism, and that great genius may safely present the example of indulgence in debasing appetite and those vices which compromise individual and social purity. In our admiration for Goethe as the man of science, the poet, the philosopher, we are prone to overlook the man whose moral character calls for downright execration, whose life was a scandal and reproach even to the age of license in which he lived. Coleridge was a striking example of the moral irresponsibility of genius: without civic virtue, destitute of self-restraint, he was "one of the chartered libertines of minor morals."* If a man is rich, or the heir of a throne, or successful as a literator, an artist or a poet, however destitute of religious sentiment or common rectitude, he can secure the services of a Christian eulogist. So-called best society permits all this, and the world takes note. The effect with a multitude is to obliterate moral distinctions and harden

* An unprincipled man of genius who can achieve and maintain power over the minds of good men, independently of his moral character, and secure at the same time the sympathy and support of bad men, by participating in their vices, will always do both. The prevalent disposition which I see on all sides to make heroes and martyrs in the infamous great, amounts to a premium on all that is despicable and horrible in unbridled ambition and limitless lust. What means the attempt of the world's greatest living writer to apotheosize the brute whose choice it was to be buried with his horse? What will its effect be but to obliterate moral distinctions and lift up for imitation a character as much out of place in this Christian age as a wild-boar would be in a conference meeting.—*Dr. Holland, in "Gold-Foil."*

the universal conscience against every appeal of the heaven-sent evangel. During the recent session of the London conference on national morality, a resolution was taken into consideration expressing a desire that a general council of the Churches in all English-speaking lands should be summoned to consider the question of the morals of public men, and especially to consider the moral relations of public men and women. As it is justly remarked by a leading journal: "The question is one of the gravest of this age as it has been in ages past." But there is every reason to fear that the race has not advanced far enough in moral, scientific and philosophic enlightenment to erect a standard that would be at all effective to withhold the honors of offices that should not be desecrated.

V. Another reason why Bible religion has not spread with swifter and wider progress, may be found in the influence proceeding from the character and lives of many who are its accepted but not its real representatives. Daniel Webster, a great American statesman, once said: "Christianity must be divine, or it would long since have perished by the follies of its friends." Some form of error or fanaticism has always been creeping in to corrupt the faith and practice of good men. It would be difficult to mention a mad folly or stupid blunder that has not been committed in the name of religion. Much zeal has been expended in mere sectarian strife that, if rightly directed, might have gone far in the conquest of the nations to Christ.

Well would it be if this were all. But we are confronted with the awful fact that so-called Christian peoples and nations are responsible for crimes against the moral law, and universally recognized principles of justice, that have repelled the heathen, instead of pursuing a course of action that would attract and save them.

The Indian empire of Great Britain, whatever may be said in favor of the present government of that country, was founded in violence, and for many years upheld by oppression and injustice. The impartial historian—and that historian is Macaulay—tells us of the native population that "they had been accustomed to live under tyranny, but never under tyranny like this. Under the old masters they had at least one resource: when the evil became insupportable, the people rose and pulled down the government. But the English government was not to be so shaken. That government, oppressive as the most oppressive form of barbarian despotism, was strong with all the strength of civilization."

Who that has ever read them can forget the indignant denunciations of Edmund Burke in the House of Parliament, when he pictured the desolations wrought by fire and sword,—“that universal systematic breach of treaties which had made the British faith proverbial in the East;” those intended rebellions falsely charged

upon wealthy natives, who were "acquitted of their money and their treason at once." No wonder this orator called the Anglo-Indians of the last century "birds of prey and of passage," who descended upon the land to glut themselves with its wealth, then to fly homeward and perch in princely mansions and dwell in virtuous aristocratic estate.

Think of the fate of ancient Peru and Mexico, when Catholic warriors marched forth with consecrated banners and baptized cannon to save the souls of men and destroy their bodies; to publish the name of Jesus and to ravish the cities of their inhabitants and the mines of their gold. And history will tell us of the Cape Hottentots, whose European masters punished them by shooting small shot into their limbs; of the extinct West Indian tribes, who, under the taskmaster's whip, were worked to death in mines; of those 9000 Chinese whom the Dutch massacred one morning in Batavia; of the Arabs suffocated in the caves of Dahra by the French; and these are but a few samples of the treatment too often received by subjugated races from nominally Christian powers.

Among the people of Java the belief prevails to this day that the souls of Europeans pass at death into the bodies of tigers; and it is related of a Hispaniolan chief that he hoped not to go to heaven, when he learned that Spaniards would be there. How many and great the wrongs heaped upon the aborigines of North America! Wm. Penn's treaty with the Indians has been described as "the only one ever concluded which was not ratified by an oath, and the only one that was never broken!"

How have we destroyed the red man by our vices and our strong drink! An effort was once made to induce a chief of a tribe of the Mohawk nation to allow a missionary to come and dwell among his people. "What do you preach?" said he, "Christ?" "Yes." "We don't want Christ!" was the startling reply. "Once we were powerful; we were a great nation; our young men were many; our lodges were full of children; our enemies feared us. But Christ came and brought the fire-water! Now we are very poor; we are weak; nobody fears us; our lodges are empty; our hunting grounds are deserted; our council fires are gone out; we don't want Christ! Begone!!"*

* Under Mohammedan rule the sale of alcoholic liquors, opium and Indian hemp was strictly prohibited in India. Their use was considered a degrading vice. But under English rule, in spite of the protest of Christendom, the sale of narcotics is not simply allowed, but pushed by a pernicious license system that makes it to the interest of every local officer to extort all the revenue possible from their sale. Under this system the number of shops licensed to sell opium and Indian hemp now number over 20,000, and those for selling alcoholic liquors about the same. The duties on spirits increased from 1,000,000 rupees in 1870 to 90,000,000 in 1889. "Drink is now a rising tide among the masses of this massed nation," writes Rev. H. C. Stuntz, editor of the *Indian Witness*. "Englishmen are rapidly making this a drunken nation," writes another. Still another says: "Sober India was hard enough to preach to; what will drunken India be?"—*The Presbyterian*.

And to-day, on almost every important island of the South Sea, in every part of India, Africa, China and Japan, in many of the larger interior cities of heathendom where commercial enterprise has carried the white man, you may distinctly trace the terrible influence of foreign vices. To vast numbers in the empire of China, Christianity and opium are synonymous terms. It may be described as a popular belief. The heathen masses in this country are wholly unable to distinguish between the various species of foreigners; and it is well-nigh impossible to convince them that our civilization and our religion are better than their own.*

Of course, every candid and well informed person will acknowledge that real Christianity cannot be held responsible for any violation of moral law; but we are dealing with *facts*, and none can successfully deny that the wrong-doing of those who are ignorantly taken as its representatives, must prevent multitudes from fearing God and loving righteousness, and has lifted a mighty barrier against the progress of the kingdom of heaven.

V. There is a practical aspect to this thought which demands the attention of every sincere mind. The major part of scepticism and unbelief, in that part of the world best known to us, has its origin in this one fact: the imperfect embodiment of Christianity in the lives of those who hold the form and symbols of its faith.

Lord Byron said: "I date my first impression against religion from having witnessed how little its votaries were actuated by true Christian charity." Voltaire became what he was by observation of the Church of Rome. Infidelity and rationalism in France and Germany largely owe their existence to the spirit of intolerance and the corrupt practices of Catholicism.

True it is that the verity of the Christian religion is practically acknowledged by the bitter taunts of its enemies; for, when they speak of the vices of the heathen, they blame the principles of their

* Dr. Legge, the eminent missionary, now professor at Oxford, gives it as his opinion, that the reason for the seemingly slow progress of Christianity in the world, and especially among heathen nations, is not to be sought in any failure of doctrine or precept of the system itself, nor in any lack of authority and power on the part of its Divine Author. He says, "We must blame ourselves: the divisions among Christian Churches; the inconsistencies and unrighteousness of professors; selfishness and greed of our commerce; the ambitious and selfish policy of so-called Christian nations. I cannot illustrate what I mean better than by telling you, as my last word, of a conversation with His Excellency Kwo Sung-tao, the former Chinese ambassador, soon after he arrived in London in 1877. 'You know,' he said to me, 'both England and China. Which country do you say is the better of the two?' I replied, 'England.' He was disappointed, and added, 'I mean looking at them from the moral standpoint;—looked at from the standpoint of benevolence, righteousness and propriety, which country do you say is the better?' After some demur and fencing, I replied again, 'England.' I never saw a man more surprised. He pushed his chair back, got on his feet, took a turn across the room and cried out, 'You say that, looked at from the moral standpoint, England is better than China! Then how is it that England insists on our taking her opium?'"

vicious systems and ask, how could it be otherwise? but in denouncing the faulty believer, they point in triumph to the contrast between his principles and his practices, thereby confessing that he does not act as the Bible bids him and as he ought to act.

I do not think that the former days are better than these. Christianity was never so wise and pure as it is in our day,—never did so much for the world as it is doing at this very hour. Statistics are wholly inadequate to define results.

Consider for a moment the indirect benefits that flow from this Divine source. In the dark ages it kept the fires of literature burning beside the fires of the altar; it founded the free schools and colleges both of Europe and America; it has furnished nearly all the great masters of learning who have made profound and beneficent impress on the civilization of our times; it has modified the barbarism of wars; it has inspired and ordained philanthropy for its sublime mission of breaking down the barriers which so long separated man from man, providing charities for the poor, healing for the sick, culture for the ignorant and reforming the criminal; it is the influence back of science which has done so much to bring pestilence under control; it has prolonged life, chiefly by restraining vice, and more and more adds to the pleasure of living by an indefinite expansion of the environment of that great world in which we live and move and have our being; it has imparted those humanizing and purifying influences to literature and the domestic and social relations which constitute such a check to men that even an infidel, unconsciously pressed by it on every side, like the circumambient air, may lead an upright life. What if these restraints were withdrawn? and what would be left if all that comes from true religion were taken out of the world? We may justly deprecate the imperfections that may have characterized the propagandism of our faith; but, as one has said of that faith: "Its whole history, with all its heresies and counsels and scholasticisms and crusades and sects, marks one grand, incessant, progressive intellectual movement. While the great empires of antiquity arose but to decay, modern states, by force of Christian truth, have not only been set on the track of progress, but kept moving, until their wheels are all aflame." Losing sight of what are only moral and material results, we may enlarge our idea of the higher spiritual achievements of our Gospel by calling to mind the fact that it would long since have filled the world with saints if God had not been pleased to take uncounted millions of them to himself.

And yet, how circumscribed the triumphs of the Gospel, when compared with those mighty agencies committed to the Church,—the Word, the Cross, the Spirit! We do not require a new method of propagating revealed truth, All needful appliances, as to mere

method, are in hand. The apostolic plan is essentially our plan. It is not necessary that we should confirm our message by a display of miraculous power. What, then, should be the object of hope and prayer as a requisite of prime importance in world-evangelism?

Not very long ago a book was published in Europe and America, which at the time attracted wide attention. Its principal title is, "Modern Christianity a Civilized Paganism." One leading character in the story is the son of a wealthy native Hindu, who, having received an English education, willingly exiles himself from the home land, yielding himself to the easy life of pleasure into which a person of large wealth and no call for professional exertion and no religious purpose would be likely to fall. He pays a memorable visit to his friend, an English clergyman, a bachelor of his own age, who is pleasantly situated in a country parish with a curate to attend to his heavy work. With pipe and wine, over an open fire, in a comfortable library, they begin a remarkable conversation. The cultivated Hindu gentleman has sloughed off his faith in Brahminism, but is repelled from Christianity by the inconsistency between its revealed principles and the lives of its professors. He admires the character of Christ, but affirms that His life would be as offensive to modern Christendom as it was to the Jews; and that should He appear again among men, they would laugh at him as a fanatic or restrain Him as a madman, and refuse to accept His unworldly and self-crucifying doctrines.

He affirms, and his clerical friend can only groan out weak explanations between his puffs and sips, that Christians do not believe their own Scriptures, but have fallen into a lazy habit of accepting and asserting their statements. They cannot believe that the great body of their fellow-men are in peril of future retribution, or that any man is required literally to live as Christ taught,—as unworldly, as spiritual and as consecrated to God and the good of mankind. The priest simply stammers that it would break up all ideas of a comfortable living to give these truths their full literal force and to attempt to embody them in our lives. That is just the position the civilized pagan himself takes. A virtuous life is its own reward, a vicious one its own punishment; and a man need consider no more than how to meet all the proprieties of the social circle.

As a last resort, the parish minister thinks of one, a neighboring pastor, whose life approaches that of the Master. He has given up his large property for the evangelization of his fellow-men; he devotes himself day and night to their temporal and spiritual well-being. The Hindu is in doubt. He wishes to see such a man. It occurs to our free and easy rector that he may be in his church at this very hour,

for, like his Master, he sometimes prays all night. They walk out under the midnight sky and quietly enter the church. Sure enough, the earnest pastor is praying there. They notice that he speaks to Christ as to a personal friend, that he passionately entreates the benediction of his Lord; and then they see him triumph in a baptism of holy light and love.

Rising from his knees, he notices the brother minister with whom he is acquainted; and, after the token of recognition, tells him that he is waiting for one to bring him word that he may visit a parishioner dangerously sick. The Hindu inquires the disease, and finds it an infectious fever. He seeks to persuade the clergyman not to go, as he will imperil his own life. But he quietly responds that such a thought never troubles him; he has placed himself in Christ's hands, and if it pleases Him to call him to Himself, to die would be gain. Just then the messenger comes, and he hurries to the fatal bedside. Both men are profoundly impressed. The self-denying pastor is taken down with the fever and dies. The worldly rector visits his dying bed, and his own soul is conquered. He learns that his Hindu friend has been there before him, and that he has listened to the touching experience of a present Saviour from the lips of the departing saint. The young clergyman, in a tender mood, finds himself drawn, one evening soon after the burial of the deceased minister, to the church where he had witnessed the wrestling and conquering Jacob. Who should he find on his knees, striving in the agony of earnest petition, on the same spot where the departed clergyman had obtained his victory, but the hitherto simply Christianized heathen!

There could be but one result: the Anglican and his dark-browed brother rejoiced together in the faith that brings salvation and the power of Christ that subdues all things unto himself.

The moral of the book is at once apparent: "*A supernatural faith can only be satisfactorily attested by a supernatural life.*" This is the apology upon which revealed religion must now stand. It can stand on no other. It is not the historic Christ, but the present Christ, incarnated in the lives of his devoted followers, that commands belief, that holds forth the sign infallible by which we are to conquer.

"Ye are the salt of the earth: but if the salt has lost its savour, where shall it be salted?" "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

When the Moravian Church had but six hundred members, it began to send out foreign missionaries.

The Great Earthquake in Japan.

FROM THE JOURNAL SHEETS OF REV. C. A. CLARK.

⑤ *SAKA, Japan, Wednesday, Nov. 4th, 1891.*—The last two days since returning from the month's trip in Kiushu, have been "clarin' up" days. Fuller reports from the earthquake region confirm the seemingly extravagant first reports of destruction and death. *Thursday, Nov. 5.*—Having collected all the old clothes I could, and taking a small tent of Rev. J. T. Gulick's, to sleep in, if necessary, and some extra provisions, I start this morning for Ogaki, the centre of the shaking. We see little evidence of earthquake till within two or three miles of Ogaki. I arrive here at 3:30 p.m. Trains go no further than this, for the railroad is twisted out of shape and bridges are down for thirty-five miles beyond here. Leaving luggage at the depôt, I go to the extemporized hospital of the city, a large school building, still standing, braced up by long timbers. Here Dr. J. C. Berry, of the Doshisha Hospital, Kyoto, and a corps of assistants, have been at work since last Sunday, attending to the wounded. This corps consists of Dr. Berry, Dr. Kawamoto ('87 Oberlin College) and two assistant doctors and three nurses from the Doshisha Hospital; four or five Doshisha students are giving efficient help also. Dr. Berry is out when I call, and I take a stroll through the city. It is a picture—no, an *awful reality*—of ruin and desolation; stores, residences, temples and public buildings are alike indiscriminate heaps of mortar, wood and tile. The earthquake occurred at about 6:30 a.m., Sept. 28. Many of the people had not yet wakened; many were at breakfast or engaged in other occupations of the early morning when, with only a second or two of thundering warning, terra-firma (?) began its tremendous rocking and tumbling, and in less than five minutes the cities and towns were heaps of ruins, beneath which thousands were lying bruised and mangled and dying. In many of the towns, fire at once broke out and rushed with mad fury over the ruins, multiplying the numbers and horrible sufferings of the victims. Here in Ogaki, a city of 18,000 people, 800 are dead, 3000 wounded; 1500 houses are burned up, 3350 others are entirely destroyed and a thousand more are only partly standing. In Gifu, population 26,000, 480 are killed, a thousand more *severely* wounded; 2050 houses burnt and 1900 others are destroyed. In Nagoya, population 137,000, the killed number 175, wounded 275; houses entirely destroyed 1050, number burnt I do not know. In some of the villages every house was thrown down, and some of the villages were burned up besides. For

instance, Kasamatsu village, 900 houses were burned and 600 others destroyed; 153 people killed, 300 severely hurt. The following totals are given for the two shaken provinces of Gifu and Aichi: Killed 7500, wounded 10,000; houses *totally* destroyed over 89,000, number made homeless 235,000. For immediate shelter the people are putting up for themselves little shanties, some of them floorless and only roofed over with coarse straw matting or old cloth; some covered, top and sides, with such old boards as could be got from the ruins; some of the inmates are comfortable with what has been rescued from the ruins; many—very many—of them are blanketless and almost clothesless; some have the wares of their former stores dug out of the wreck on exhibition and sale in their little extemporized huts along the street sides. Government is dealing out boiled rice, enough to prevent starvation; *e.g.*, in Ogaki there are six distributing stations, to which about 14,000 people come three times a day with their dishes for their supply. Two or three thousand more, just as needy ones, are ashamed to come. This will continue for about two weeks from the first, when, in its stead, money distribution will be made to the extent of one and eight-tenths (.018) cents a day each to working men and .012 cents a day to old men, women and children. This will continue through November. This is in Ogaki. Similar arrangements are made for other large places. From private sources money and clothing are being collected, and some distribution of it is being made. The rice crop is very abundant and food will not be extremely high. Aid in clothes and bedding, and to put up little houses, is the great need. But, in spite of all that will be done, the suffering during the winter will be incalculable. After inquiries of possibilities of my being helpful, and being specially urged by Dr. Berry to stay and help in the hospital, I conclude to do so. Besides the force from the Doshisha Hospital here, there is a similar company from the Kyoto city hospital, representing the Red Cross Society. They are occupying other rooms in the same big school building. *Friday, Nov. 6.*—I have been in the hospital all day and getting a view of this dire calamity from the hospital standpoint and helping what I could in the dressing of wounds. Among the 97 cases that have come into our part to-day, there have been every sort of bruises and wounds, and fractures and dislocations. One amputation of a broken limb was necessary. Many of the cases had had no attention from the first, over a week ago. The sights inside and outside the building where the wounded were waiting their turns, were pitiable indeed. *Saturday, Nov. 7.*—To-day as yesterday, both hospital forces have been kept very busy. Another surgeon from Tokyo has come; over 220 cases have been treated. One woman was brought in from the

country with one limb badly mangled and broken and the other foot badly bruised. She had had no surgical attention from the first. The limb had to be amputated above the knee. It was thought that the other could perhaps be saved. (Two days later the other limb had to be taken off). Some of the stories told were pitiful. One woman escaped safely from the house, but returned to save her child and was badly hurt. Another, escaping with her child in her arms, was thrown down by falling timbers, and for three hours, on her knees, she held up heavy timbers across her back to save the child under her from being crushed. She probably will never walk again.

Sunday, Nov. 8.—Another surgeon and assistants have come this morning. Dr. Berry's work in Kyoto needs him, and he can now be spared, and also for the glory of the other doctors, all of whom were Japanese, he wishes to withdraw, and so asks that all the *new* cases to-day be taken to the other rooms and attends to the old ones only. He himself, in answer to a telegram, goes in the afternoon to Nagoya, 25 miles away, to see Rev. Van Dyke, who was quite seriously hurt, though apparently not fatally. His wife also was slightly wounded. Other than these I think none of the missionaries were injured, and in this region their opportunities for usefulness, in these days, are very great.

Monday, Nov. 9.—Plenty of other surgical help has come, and it is decided by the Doshisha Hospital corps to give all their cases into the care of the others and return home. It has been a very busy week with them, and their services have been very greatly appreciated by all parties concerned. I take the day for a visit to Gifu, the city 12 miles away which, next to this city, suffered most in proportion to its population. The ride shows me the desolation of the villages, nearly all of which are total wrecks; a very few houses stand in one or two of those I saw; none of those I passed then had burned, however. I noticed from the road that the long iron railroad bridge over the river is down. Great cracks, 3 feet and less wide, were very abundant in the road. Much of the road is on or alongside of a high embankment 2 rods or so wide at the top. Much of it is so badly broken up that it cannot be ridden over. In places, many rods long, half the road is sunken 4 or 5 feet, probably into a great crack, and in some places the whole road is settled down 4 or 5 feet for several rods. Of course such cracking and settling shows more on such a ridge than on the level. I saw very few large cracks in the rice fields. The crops in the fields are uninjured. Gifu is about two-thirds destroyed; nearly half the houses in the unburnt part are standing, and can be straightened up and used again, though all are greatly damaged. If it had not been for the fire which swept away standing as well as ruined houses, the loss of property and of life would have been very much less

here. But the richest and best part of the city is all in ashes, and hundreds—yes thousands—are homeless and mourning for the dead. Rev. Mr. Chappelle, of the C. M. S., the sole missionary of the place, is doing heroic work in relieving the destitute so far as the limited means with which he is supplied permit. His own house, a Japanese house, was badly shaken. His wife was sleeping upstairs. A section of the wall fell over the way down stairs, imprisoning her upstairs during the rocking. She was scared but not hurt. Mr. Chappelle was 12 miles away at the time. The ride home through all he saw, and with his anxiety about his own wife and home, he says, will be remembered long. He has Rev. J. T. Gulick's big mountain tents, and is sheltering himself and many others in them. His wife is in Osaka. They will soon be back in their house, which is being straightened up; three or four of the C. M. S. ladies are in villages in this region. Nagoya has several missionaries, which form a relief committee for that region. The Y. M. C. A. of Osaka is doing nobly in distributing relief. The Germans of Kobe have distributed a good sum. And the English and Americans of Kobe, Nagasaki and Shanghai will raise and distribute several thousands of dollars; their agent was in Gifu to-day, looking over the ground and consulting as to the best means of distributing the collections. Mrs. Neesima and Mrs. Kozaki, of the Doshisha, came up on Saturday to Ogaki with 420 garments, which the Doshisha girls and the ladies of Kyoto had prepared, and others are doing likewise. So the better and brotherly instinct in man are finding occasion to show themselves. In the larger cities there are hospitals and abundant surgical help, voluntarily and freely given. And I learn that the villages also are now cared for somewhat in the way of medical aid. I return to Ogaki this evening. Dr. Berry also arrives from Nagoya. We sleep here in one room of a small one-story house, which did not fall, and which belongs to a wealthy man, the owner of half a dozen houses and publisher of a newspaper. All his houses but this one were totally destroyed. The man at every occasion possible introduced the subject of Christianity, asking many questions about Christian doctrine and in a way that showed him to be really interested. His wife is a near relative of the old Daimyo of this province, the son of whom has the title of Count and is minister to Austria, I think,—Viscount Toda. The old mother, I think it was, came hurt to the hospital and was treated by Dr. Berry. By invitation, Dr. Berry and I called at the old family mansion and were cordially received. The group of large houses still stand mostly, but are so racked that they will all have to be taken down. The difficulties of judicious giving in such a calamity as this I am able to understand better than I did before. The small mer-

chant and the well-to-do class are great sufferers, more than the poorer and less proud, and who really have more resources of labor and rough skill than those who have very little now that is available at such a time as this. I asked our host to select some of the most destitute and send for them to call for the few things I had to give. One was the wife and two little children of a jinricksha man, who was disabled, and they had lost all, so there was no resource left. Another was a widow with several children, house and contents burned and husband killed; another a blind man, house, wife and child burned, etc. My little bundle of clothes went for all it was worth to help eight or ten such, only a speck to be sure, but giving me a little glimpse of things I could not have got otherwise.

Tuesday, Nov. 10.—Dr. Berry and I return home to-day. The experiences of the few days here will be long remembered by me. The horrors of such an earthquake cannot be overestimated. The Kumamoto earthquake of two years ago was nothing. The shaking of Osaka and Kyoto at the same time as that of Ogaki, was enough to throw down chimneys and kill a few people, but is not mentionable at the same time with that of the Ogaki region. Kind was the Providence which held back the terrible force till it had passed these two great cities. Had it been they that were shaken, a thousand fold more fearful must have been the destruction. Unless the good that is to come from it is to be greater than the evil, the Father above would not have permitted this calamity. And doubtless it will be made evident that a large balance is on the side of the good. Even now some of the good is appearing in the shaking of men out of their selfishness and self-seeking and stirring up the good in them, and in many other ways this event is telling in the line of the general good. Christianity has had something of advertising by means of it, and the ears and hearts of some have been opened to the Gospel, which would have been closed to it otherwise. We are not praying, however, that the calamity may be repeated, even if we are able to find a bright side to it.

One Bible for China.

BY A MEMBER OF THE EXECUTIVE COMMITTEES.

AMONG the subjects for which Christians, all over the world, were invited by the Evangelical Alliance to give God thanks, on the first day of the week of prayer, was "the real unity of all believers and the growing desire for its fuller manifestation." Proofs of this growing desire were found in the increasing number of undenominational Conferences held from year to year, which are attended by members of

almost every section of the Church. And perhaps the thoughts of many in China were taken back in grateful remembrance to the happy fellowship enjoyed at the Shanghai Conference of 1890; where our oldest and most experienced missionaries, forgetting the rivalry and strife of bygone years, formed the holy resolution to unite once more their intellectual and spiritual forces in the production, if possible, of **ONE BIBLE FOR CHINA.**

For the manifest guiding hand of God in all the difficult and delicate arrangements which the carrying out of that resolution involved, we have much cause for thanksgiving and praise. The prayers of many on behalf of the first united meeting of revisers, received a most gracious answer. No one can have read the admirable address of Bishop Burdon in the December number of **THE RECORDER** without thanking God and taking courage. Indeed, one of the most accomplished scholars in China, who from the first had taken the most hopeless view of the practicability of the Conference scheme, frankly acknowledged that if anything was calculated to remove his doubts and to insure the success of this grand undertaking, it was the harmony, brotherly love, reasonableness, courtesy and profound spirit of devotion witnessed at the recent meeting of translators held in the Bible House, Shanghai. If the Jerusalem Chamber at Westminster has gathered to it the hallowed memories of Biblical scholars in the West, we believe that the upper room of the British and Foreign Bible Society in Shanghai will yet be invested with equal sacredness by Bible-loving students in this far off eastern land.

In writing thus I am not unmindful that the task is only begun; that it must necessarily engage the labors of many anxious years; that the real difficulties of harmonizing conflicting views and submitting in love and humility immature opinions and imperfect work to mutual criticism, so that the final product may only express the mind of the Spirit in the best possible Chinese language; all this and more is still in the future. My object, therefore, is to invite all to become helpers in this work by their prayers. Let us continue in prayer for the translators that each may find his best reward in the blessedness assured to those who meditate in God's law day and night.

There is another subject which I would venture to commend to the readers of this letter. The blessing already vouchsafed to our efforts after union, has awakened other and grander hopes which as yet have only found timid expression here and there. We praised God at the Conference of 1890 for the resolve to prepare a common Bible, divided only by style and the diverse use of the names for God, Spirit and baptize. Is this point the *ultima thule* of our hopes? Is it the utmost which our faith in God and in each other can claim for the Church in China? That the Confer-

ence resolutions were the wisest, because the only practicable ones, for the time being, is most readily granted. But are we to stop here? Are we to be satisfied with present attainments? or shall we, in the spirit of faith, look for greater things than these?

It is well known that Dr. Faber felt compelled to refuse a responsible position on the Bible Revision Committees, because, for one thing, he regarded the deplorable division on the term question as a sin, and could not sanction what appeared to him as a stereotyping of this division. It is easy to point out the inconsistency of Dr. Faber's contention, seeing he was himself a principal party to the Conference resolutions; but no one can fail to join him in the prayer that his action may lead to a greater and better union. If his withdrawal from the post of great honour and responsibility at first offered to him (he has since happily consented to become a corresponding member of the Board of Revisers) should lift this Term Question out of the arena of controversy into the higher region of prayer for its solution, then a great end will have been gained.

Brethren, let us unite to ask this of our Divine Master. What may seem to be impossible with men, is possible with God. Our hope in this matter must be in the great Head of the Church, to whom alone will be ascribed the glory when we have in China one Bible, speaking in every dialect of the empire to the learned and unlearned, the wonderful works of one God *in one set of terms*.

Already, in response to united petitions, the Lord has done great things for us, whereof we are glad. Let us have faith and doubt not, and even those who have already spent twenty and thirty years in the country, may live to see greater things than these. The Lord hasten it in His time.

Report of the China Mission, Methodist Episcopal Church, South.

For the year ending September 30, 1891.

THIS mission was founded in 1848. Shanghai was the first station occupied, and the work has ever since been confined to the Kiangsu province. From the inauguration of the mission to the close of the bygone year, there have come to the field:—

Missionaries of the Parent Board	28
Wives of missionaries	24
Ladies of the Woman's Board	18
Less included as wives... ..	3
Making total of those arrived in China	67

Of this number, seven have died in China, three have returned to the United States and died, seven have been transferred to the Japan mission, and fifteen, from various causes, have retired from the work. This leaves thirty-five representatives still in the field.

The terms of service have ranged from a few months to thirty-two years, the average period being, for males about seven years, for females a little more than six years.

It was in 1878 that the Woman's Board of Missions, M. E. C. S., sent its first representative to China; and in 1886 that the mission was organized as an annual conference.

The existing force consists of:—

Present Status.	Missionaries of Parent Board	...	...	...	...	...	15
	Wives of Missionaries	...	...	...	...	...	10
	Ladies of W. B. M.	...	...	...	...	...	10
Total number now engaged							35

The mission has at present:—

Organized Churches	...	...	...	...	...	...	11
Of which are self-supporting	...	...	...	...	...	...	2
Native helpers, including exhorters 6, preachers 11, Bible women 4,							
colporteur 1	...	...	...	...	...	...	22
Native members, including helpers	...	...	...	...	...	...	365
Of these are enrolled in Shanghai district	...	...	...	...	...	...	279
And in Shanghai proper	...	...	...	...	...	...	194
Probationers	...	...	...	...	...	...	83

The growth of the mission, as well as its effectiveness, may be indicated by the following tabulated statement for six years past:—

Year.	Missionaries.	Native Communicants.	Net Increase.	Contributions of Native Church.
1886	23	146	—	\$222.11
1887	30	207	61	190.34
1888	35	271	64	246.91
1889	36	324	53	235.58
1890	39	351	27	265.33
1891	37	365	14	287.11

NOTE.—In 1891 there was an increase of 43 in the Shanghai district; but this was counterbalanced in part by a decrease of 29 in the Soochow district.

At present the mission occupies two main stations,—Shanghai and Soochow,—besides which there are twelve out-stations, seven of these being the walled cities of Sung-kiang, Ts'ing-pu, Chuan-sha and Kia-ting, in the Shanghai district; and Kwen-shan, Chang-shuh and Wu-sieh in the Soochow district.

Sunday Schools.	Number of Sunday schools	...	...	...	...	24
	Number of Sunday school teachers	...	...	...	...	80
	" " " " scholars	...	...	...	...	853

Education.	Colleges.—Anglo-Chinese College, Shanghai	1	...	...	2
	Buffington College, Soochow	1	...	...	6
	Foreign teachers in colleges	...	...	...	8
	Native " " "	...	...	...	236
	Native students in college (reported enrollment)	...	...	...	13
	Day schools (Parent Board)	...	...	...	13
	Native teachers in day-schools	...	...	...	210
	Native pupils " "	...	...	...	17,914

NOTE.—Schools of W. B. M. to be reported by Miss Haygood.

Medical Work.	Hospital under Parent Board	...	...	...	1
	Foreign physicians in charge	...	...	...	2
	Native patients in hospital	...	...	...	6034
	Dispensary, Parent Board	...	...	...	1
	Patients in dispensary	...	...	...	3751

NOTE.—Woman's Hospital and Dispensary to be reported by Miss Haygood.

Collections.	For support of native ministry	...	...	...	\$884.20
	For mission work	...	...	...	403.70
	For Bishop's fund	...	...	...	30.00
	For other purposes	...	...	...	283.34

Total amount collected \$1101.24

This sum may be separated as follows:—

Contributed by foreign missionaries	...	...	...	...	\$811.23
Averaging \$22.25 per capita.					
Contributed by native members	...	...	...	...	\$287.11
Averaging 81 cents per member.					

NOTE.—Considering the poverty of the Chinese Christians generally, this latter average is remarkable. Would that all the home Churches would do as well.

We have had, during the past year, six places for preaching in Shanghai, viz., Trinity Church and the East Gate Chapel in the French Concession; New Church and the Peking Road chapel, in the English Concession; and Anglo-Chinese College chapel and the Hongkew chapel, in the American Concession. At each of these Sunday schools have been conducted, and at each the Gospel has been preached several times a week to large and attentive audiences. Result: two-score have been added to the Church of such as expressed a desire to be saved.

W. B. BONNELL.

Woman's Medical Missionary Work in Shanghai.

THERE are, as many of you know, four medical women and two foreign assistants, also women, that have been working among the Chinese during the past year,—Dr. Swinney, of the Seventh Day Baptist Mission; Dr. Haslep, of the Protestant Episcopal Mission; Dr. Gale and Dr. Reifsnnyder, of the Woman's Union Mission.

Miss McKechnie and Miss Andrews are also of the W.'s U. Mission; Miss McKechnie working in the Margaret Williamson Hospital, and Miss Andrews assisting Dr. Gale in her dispensaries separate from the hospital; open last year but now closed, Dr. Gale with the beginning of the present hospital year taking up work there, Miss Andrews being transferred to the Bridgman Home.

The work done by these various women, together with their Christian Chinese assistants, can best be appreciated by figures which represent not only a large number that have had the "ills of the flesh" attended to, but a much larger number that listened to the preaching of the Gospel of Christ, for it very often takes one or more healthy persons to bring to the foreign doctor the one that is sick.

The larger part of the time, it is true, is devoted to caring for the bodily ailments, but as much evangelical work is also done, as time and the command of the language will admit. Competent native Bible women, however, are doing most excellent work, not only among the daily patients, but among the house-patients as well.

That the Chinese appreciate foreign hospitals and foreign doctors, is hardly necessary to state, and no surer evidence is needed than money given by themselves—the patients—for the attention received.

The following numbers have been seen by the physicians named.

Dr. Haslep reports :—

Out-patients, 3680; in-patients, 69; visits, 70.

Dr. Swinney reports :—

Out-patients, 3283; in-patients, 275 days; visits, 168.

Dr. Gale reports :—

Out-patients, 1620; visits, not noted.

Dr. Reifsnnyder, Margaret Williamson Hospital :—

Out-patients, 21,798; in-patients, 172; prescriptions filled, 29,654; visits, not noted.

Total number of out-patients seen by these four medical women, 30,381, being an average of over 7000 for each physician.

The following amounts have been received from the Chinese patients for services and medicines received, *rice money* not included :—

					Mexican.
Dr. Haslep reports	..	..	..	..	\$200.00
Dr. Swinney „	..	..	..	..	208.37
Dr. Gale „	..	..	..	..	35.00
Dr. Reifsnnyder,,	..	..	..	..	1156.00

Total... \$1599.37

An average of almost \$400 for each physician.

E. REIFSNYDER.

Correspondence.

THE LATE TROUBLES IN NORTH CHINA.

To the Editor of

"THE CHINESE RECORDER."

MY DEAR DR. WHEELER: Everything is absolutely quiet in and about Peking, and the same is true of Jê-ho. For a few days the minds of the people in the city were greatly disturbed, and the situation seemed alarming, but the edicts which afterwards appeared in the *Gazette* sufficed to quiet all fears. All the points that were in the hands of the rebels have been recaptured. A few days ago a fresh re-inforcement of cavalry, I hear, were sent north from Tientsin, and the government seems to be taking every precaution to prevent a fresh outbreak.

Since this note was begun, I have had a conversation with a native preacher of the London Mission, who has just returned from Ch'ao-yang Hsien. He reports all quiet, and the rebels dispersed. From his account, it would seem that disturbances arose at two points—Pa-kou and Ch'ao-yang—simultaneously, but with no connection whatever. The trouble near Pa-kou originated in the hatred of the other Chinese for the Roman Catholics, and the immediate provocation, my informant tells me, was the killing of a member of the "Tsai-li-ti" sect by some Catholics in a brawl. The "Tsai-li-tis" persuaded the members of another sect, variously known as the "Chintan-tao," the "Hsiao-hao-tis" and the "Mi-mi-chiao," to unite with them in the work of destruction.

The result was the complete demolition of the property of the Roman Catholics at Pa-kou and a town ninety *li* distant, called San-shih-chia-tzû, and the loss of many lives.

The raid on Chao-yang Hsien, I understand, had no religious significance, and was made by armed robbers seeking plunder.

Rev. Mr. Parker, of the London Mission, escaped from the city and afterwards reached Tientsin in safety, but not without much suffering from the cold by the way.

Just now the government in the vicinity of the recent troubles seems to be bent on exterminating the disaffected sects, and have put to death a great many members of both sects. In all, it is estimated, from every cause connected with the troubles, 20,000 lives have been lost.

During a recent visit to Lan-chou and Tsun-hua, made by Dr. Hopkins and Rev. W. T. Hobart, they were treated very kindly everywhere, but they learned that there was a decided feeling of hostility toward the Christians. The people seemed to blame them as the cause of the troubles, and accuse them of bringing danger upon the community. No distinction is made between Catholics and Protestants, but all alike are called "T'ien-chu-chiao." The native preacher of the London Mission, of whom I spoke above, was stopped by the official at Kupei-k'ou and only allowed to proceed on his journey after he had proven that he was a Protestant and not a Catholic. Our missionaries at Tsun-hua were treated with the utmost consideration by the local

official. He promised, if it becomes necessary, to receive them into the yamên and protect them to the extent of his power. When they left, he secured conveyances for them and sent a guard with them and promised protection to the property and to the native Christians. He put a guard around the compound and put the native preacher, Tê Jui, in communication with the military official in charge of the troops about the city. After the troubles passed over, he invited the missionaries to return and resume their work. Rev. Mr. Pyke and family and Miss Dr. Terry are now *en route* for the U. S., going now instead of a few months later, as they had previously planned. Dr. Hopkins and family will remain in Tientsin until after the Chinese New Year, as the weather is too cold for travelling with a little babe. Miss Hale will not return until they do. Meantime, the work is going on under the direction of the native brethren.

L. W. PILCHER.

PEKING, Jan. 7th, 1892.

AN EXPLANATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I shall be much obliged to you if you will allow me through the medium of your columns to thank you for the brief but kind words of recommendation you have expressed in the last issue of THE RECORDER with regard to the three tracts written by me and published by the Hongkong Religious Tract Society. But it took me with surprise to read with regard to the Tract, The True

Way of Religious Worship, that "the unhappy term question enters here as everywhere." This statement certainly does away at once with all recommendation, and imposes a stigma upon the tracts, which they do not deserve.

It is true, I have an opinion on the term question, and a very decided one too, but I never thought for a moment to touch the term question in my tracts. Nay, I can give you the assurance that I did not even think of the term question when I wrote these little volumes. And it gives me no little satisfaction to hear that another critic of my tracts lauded me on account of my "wisely" avoiding any "allusion" to the "term question" at all.*

Now if these little volumes, which are but feeble attempts of one who is seriously interested in the welfare of the Chinese to glorify his Lord and Saviour, have something of that life which was the life of men in themselves, the importance of the subjects treated will perhaps command the wide attention you wish to them, in spite of the stigma imposed upon them.

* We are free to concede that all this is probably true. It was not our purpose to suggest that the term question was intentionally raised in this tract; but the terms used for God and Holy Spirit appear objectionable to not a few missionaries, especially when used in connection with the peculiar line of thought pursued by the author,—a fact conspicuously brought out in a review of Mr. Genähr's work at a recent meeting of the Shanghai Missionary Association. Each and all the words used in Chinese for the Divine name, are open to objection of one sort or another, but the real difficulty inheres in the present status of the whole question.—ED.

In sending you to-day a second series of tracts prepared by me and published by the Hongkong Religious Tract Society, I beg to offer a few remarks as to their contents. These little volumes, like the former three, have been specially prepared for the use of the literati, but will likely also be intelligible to the average Chinaman who has read the Books.

不得已辯. "*To let pass an impossibility.*" An attempt to confute a series of objections and challenges made against Christianity and its founder, by showing step by step the peerlessness of Christ and his work.

天堂地獄論. "*On Heaven and Hell.*" This tract shows that not Christianity has borrowed the doctrine of heaven and hell from Buddhism, but *vice versa*, since the sacred books of our religion have been edited before those of Buddhism. Christ and Christ alone has revealed the true doctrine of retribution.

柔遠人論. "*Indulgent Treatment of Foreigners.*" Written before the outbreak of the riots, this tract, which is rather more than a revision of a sheet tract formerly published by the late Rev. P. Wines, has nevertheless a distinct bearing on the riots, and offers a suggestion as to the real cause of the hatred of the foreigners and Christians particularly.

Again expressing my gratitude for your discussing my tracts under your Book Table,*

I am,

Yours faithfully,

I. G. GENÄHR.

* Mr. Genähr wishes us to state that he does not hold the degree of *Artium Magister*, we having printed his name with the A. M. in our list of Revisers.

"AND IT WAS THE PREPARATION OF THE PASSOVER AND ABOUT THE SIXTH HOUR." *John xix, 14.*

The Editor of

"THE CHINESE RECORDER."

DEAR SIR: Most of your readers are probably aware of the apparent discrepancy between the above text, which speaks of our Lord when before Pilate, and the other Gospels which say, "it was the third hour and they crucified Him" (Mark xv, 25.) Seeing that our Lord was crucified at the third hour (Jewish) or 9 o'clock a.m., it is evident that the "sixth hour" (if Jewish time be counted here) must be an error, when speaking of him as being before Pilate.

Our English version, by saying "the sixth hour," has left it an open question as to whether the hour was Jewish or otherwise, and seeing that St. John's Gospel is said to have been written for the converts at Ephesus, it is not unlikely he would use the "hour" in a sense understood by Ephesian converts. That John wrote his Gospel chiefly for Gentiles, is evident by the manner in which he refers to Jewish customs and feasts (see ch. xi, 2; v. 2; vi, 4, &c.), and hence would use that computation of time used by those for whom he wrote. But in the Chinese Peking version the apparent discrepancy is turned into a real one, as also in Dr. John's by translating the "sixth hour" as 午正, or "noon." The Ningpo Colloquial, which I find is splendid throughout the Gospels, gives simply "di loh-go z-zing" (or "the sixth hour"), still leaving it an open question as to what reckoning is used by St. John.

In the Teacher's Variorum Bible there is a foot note on John xix, 14, which shows that Drs. Woodsworth, Westcott and McClellan take "the sixth hour" as 6 o'clock a.m. In a note by Fawcett, the translator and editor of "Bengel's Gnomon," vol. ii, p. 479, he says, "The sixth hour in John is no doubt six o'clock in the morning. St. John begins the day as the Romans did at midnight, but counted the hours as the Asiatics about Ephesus, when he was Bishop, did, after the Macedonian method, which came into use there through Alexander's conquests. See Townson's Harm., viii, §1, 2, 3, where he shows the probability that the hours are so to be understood in ch. i, 39; iv, 6, 7; iv, 52, 53." In ch. i, 39, "the tenth hour" would appear more consistent with the words in the same verse, "They abode with Him *that day*," if they be 10 a.m., than 4 p.m., which latter would leave precious little of "that day" in which they could abide with Him. I think a careful consideration of iv, 6, will also shew that it was 6 p.m. rather than noon, that a woman would come out to draw water and the Lord be weary with His day's journey. If therefore our translators into Chinese even still think that possibly the evidence is not enough to show that John did not use Jewish time, would it not be better to call the hours by the numbers (6th, 10th, &c.) rather than by the Chinese names of the "Shich'in" (時辰), which fixes the time in a manner making St. John's Gospel flatly contradict that of St. Mark? But if we take the explanation given by Townson,

Fawcett and others, then chap. i, 39 should be "shi-tien-chong"; iv, 6 would be "luh-tien-chong"; iv, 52, "ts'ih-tien chong" and xix, 14, would read (in harmony with other Gospels) "luh-tien-chong" (六點鐘,) which appears to myself as the most correct translation. Nevertheless, others might prefer 第六個時辰, which would leave it still an open question whether John used a different style of reckoning from the other three evangelists or not.

May I also ask, is there sufficient reason for inserting the word 上帝 at the beginning of the 5th verse in Gal. iii, in Dr. G. John's version? The Peking version and Dr. Lord's Ningpo version have not the word 'God' in there, and while some commentators suppose that God is intended, others think that the context shews that it is not God, but the apostle, who is here said to "minister to you the Spirit and work miracles among you" "by the hearing of faith," even as in John vii, 38, "rivers of living water" are said, should flow from "him that believeth." Would it not be safer to leave open questions, or ambiguous expressions, as near as possible, as they are in the original, rather than being more definite than God's Word has made them. Eph. v, 26, τὸ λουτρὸν τοῦ ὕδατος—"the washing of water," in both the Peking and Dr. John's Mandarin version, is turned into 洗禮的水, or "the water of baptism," where "baptism" is certainly not mentioned, and some of us think, not intended in the word λουτρὸν. Dr. Lord's version simply gives 水的洗, which is

surely more correct, without the word 禮, to make it the rite of "baptism." I trust I shall not have been too presumptuous in putting forward the above hints. Let us all be in fervent prayer that God may

assist the present revisers abundantly by His Holy Spirit in their difficult but greatly needed work.

Yours very truly,

CHARLES H. JUDD.

NING-HAI-CHEO, near Chefoo.

Our Book Table.

The following pamphlets and books have been received, of which we can give only the briefest possible notice:—

Minutes of the Forty-ninth Annual Session of the Seventh-day Baptist Missionary Society, held at Westerly, R. I., U. S. A., Aug. 20, 1891.

The Fifth Annual Report of the Doshisha Mission Hospital and Training School for Nurses, Kyoto, Japan.

In connection with the Japan Mission of the American Board. For the year ending March 31, 1891.

喻道指南. *Religious Allegories*. Canton, 1890.

不得已辨. *A Matter one cannot help disputing*. By Rev. I. G. Genähr. Published by the Hongkong Religious Tract Society. 1891.

柔遠人論. *Civility to Foreigners a Duty*. By Rev. I. G. Genähr. Published by the Hongkong R. T. S. 1891.

天堂地獄論. *The True Doctrine of Heaven and Hell*. By Rev. I. G. Genähr. Published by the Hongkong R. T. S. 1891.

仁義要證. *Christian Ethics*. By Rev. Martin Schaub (Basle Mission.)

This work, in three noble volumes, is based on the system of Christian Ethics of T. Beck, D.D., one of the most biblical and spiritual theologians of Germany. The first part treats the birth of the spiritual life (love and righteousness), the second part treats the evolution of the new life individually and in the Church as Christ's body. The third part treats the appearance of the spiritual life (individual and social

ethics). The work is used as a text book in the theological seminary of the Basle Mission. For sale at Basle Mission House in Hongkong. F. Kircher. Price 45 cents.

華英日記. *The Imperial English and Chinese Diary and Almanac* for 1892. No. 1. Price \$1. Interleaved with blotting paper. Kelly and Walsh. Lt., Shanghai.

This work contains in the first pages a large amount of information valuable, one might almost say incalculable, to residents in the East; also, has a complete form of Diary with dates in English and Chinese, followed by departments for Cash Account, Register of Correspondence, and Memos.

Typical Women of China. (Abridged from the Chinese Work "Records of Virtuous Women of Ancient and Modern Times.") By Miss A. C. Safford. Kelly & Walsh, Lt., Shanghai. 1891.

This book is from the pen of one who is characterized by a friend who knew her well as "a lady of great talents and powers." It may be regarded as the dying bequest of a devoted soul to the cause of woman's work for woman. The manuscript was left in the hands of Dr. Fryer to edit and put through the press. The pious task has been ably accomplished; and as a result we have this neat, well-printed volume of 192 pages. We find here abundant evidence of the influential position of woman in China; although it must be confessed from the evidence before us

that an inferior place is assigned to her. According to established maxims for woman's employments and deportment, she may not until old age leave the inner apartments to visit the country or join the processions; she may learn to read in order to understand Heaven's Reason, but should not study deeply the elegant classic style; her employments are insignificant, yet "to be lazy in pursuing them is at the root of all the confusion and destruction worked under heaven;" except with her parent, she must not ride in a carriage with any man, and except with her brothers, may not eat with any man; she must not talk of public affairs; some excuse may be offered for a man who has done wrong; but "when a woman goes astray, nothing can be said for her," and, from birth, women "are sorrowful or happy according to the will of others." The illustrations given of feminine character and duty are, many of them, imaginative and legendary. By precept and example, a number of excellent sentiments are put forth, inculcating purity, modesty and devotion to parents. That much in the original work is practically valueless, is indicated by the fact that, in one place, only a few maxims are culled out of twelve chapters, and many chapters are here and there entirely omitted. We hope that the desire which inspired Miss Safford, as stated in the Editor's Preface, in undertaking this work, will be abundantly realized: "She hoped the book might serve to interest the women of Christian lands in the condition of their sisters in China, by drawing aside the veil which during the ages has hidden so many millions of lives from the rest of the world, and revealing what are the motives by which Chinese women are still actuated as well as the models which they profess and attempt to follow."

Shantung (山東) By Alex. Armstrong, F.E.I.S., Principal of the Collegiate School, Chefoo. With a new map, specially compiled. Shanghai: Printed at the "Shanghai Mercury" Office. 1891.

The book is a successful attempt to impart a variety of information respecting one of the most interesting and celebrated provinces in Chinese history. Section I treats of the name, position, climate, productions, people, government, religion, roads and means of travel, etc. Section II is made up of sketches of Christian work as carried on by the twelve different missionary bodies; the whole being concluded by Notes of a Journey to the Tomb of Confucius and a Description of the Tomb, together with a complete Alphabetical Index in English and Chinese. The map, for which a neat and serviceable pocket is provided, is a valuable feature of the book. In Notes on Roman Catholic Missions we find this statement as to one method of propagandism:—

"When it is understood that the propagators of Roman Catholicism in Shantung baptise infants and include them in its numbers, it becomes evident that the real work of the mission is much smaller than at first sight it appeared. Here let me quote a few brief sentences from an 'Annals of the Faith,' published not long ago: 'The Association of the Holy Childhood marvellously aids in propagating the faith.' 'The good which is doing at present . . . must be attributed entirely to a Christian woman. In spite of her poverty, she every year gets hundreds of pagan children baptised, whom she thus sends to Paradise. Let us hope that the little angels efficaciously pray for their relations.' 'Besides the 4000 to 6000 pagan infants we baptise annually in *periculo mortis*, we receive many female orphans.'"

This incident, reminding us of the great famine in North China and of the relief extended to perish-

ing thousands by the activity of foreign missionaries, will be read with satisfaction :—

“One incident, however, I think, is thoroughly worth relating: At 5:30 we reached the west bank of the Mi-ho, which we were to cross by ferry. The boats were at the east side, and the boatmen were discussing with a muleteer as to the cost of crossing. I was walking on ahead of my *shentsz*. As soon as the man in charge saw me at the west side, he stopped bargaining and came straight over to me with a boat. I had shown the man my field-glass as I was going, and he looked very friendly. We and all our goods were soon

on the east side, and I asked my teacher to give the ferryman a few more cash for the prompt way he had come and brought us across. But would you believe it? This man, in charge of the boats, said that they had been paid for their work—that was all he wanted. ‘Why, sir,’ he says, ‘had it not been for the foreign teachers, I would have been dead, and that man, and that one. We had nothing to eat, and were dying, when you came and fed us. Oh no, you have paid us for our work; thanks.’ Hundreds of times have I heard that the Chinaman was devoid of gratitude. I know better now.”

Editorial Comment.

It is a fact, perhaps not known to the general public, that certain Manchester and Glasgow firms put idolatrous labels upon their cotton goods for the Indian market, and these labels are often seen decorating shops in the bazaars. Rubber stamps are being manufactured by a firm called “Addison & Co.,” and which are said to include a complete series of idolatrous pictures. For the love of gain, men in so-called Christian countries are willing not only to thus pander to the worship of immoral and lascivious gods and goddesses, but for the same reason are prostituting their art in making molten images to be sold in Japan, and, very likely, in China also, to adorn the temples of Buddha and receive the homage of pagan devotees.

SUPERSTITION has a strangely fascinating spell over many minds. During the great revival of 1838, multitudes of the common people in the Sandwich Islands were lifted out of their dismal and degrading idolatry; but retrograde tend-

encies have been too manifest during the last thirty years, although the reaction appears now to have spent its force. In 1865, a large part of the New Zealand Maories revolted against the moral restraints of Christianity, and, for a time, a mixture of pagan and Romanist rites, called “*Hauhauism*,” flourished among them. Our Saxon ancestors, on the death of good King Ethelbert, in 616, so effectually relapsed into heathenism that all the missionaries but one abandoned England for a period, and “the older gods” resumed their sway. Missionaries in any pagan land should study with profound interest the occult influences that hinder the Gospel, and, even more, perhaps, their tendency to react after the principles of Christianity are once implanted.

A PERSIAN Prince, Malcom Khan, suspects, and his people suspect, that all efforts to introduce into their country railways and telegraph and electric lights are cunning devices for disseminating the

doctrines of Christianity. There is no immediate danger of the Chinese accepting the Moslem idea that there is no distinction between the secular and religious, or that material gain and worldly station are as nothing compared with the approbation of the Supreme Power. But, in order to make the needed advance, even in worldly prosperity, China must understand that there is intimate connection between Christianity and civilization; that the first is the cause and the second, in its highest and best development, is its legitimate and necessary effect; that in order to heal the sources of poverty and evil a self-renewing religion must take the place of polytheistic superstition; and that to know and obey the only true God as revealed in the words and character of Jesus, is to possess the sources of perennial life and progress. If it be urged that much wickedness and ignorance of spiritual things is associated with modern development of the arts, notice should be taken of another fact; *i.e.*, that Western civilization has its perils many and great, and about in proportion as there is departure from the principles of eternal rectitude. The elements of genuine reform are present as a working leaven in the heart of China's millions. The great need is new inspiration from human sources and re-enforcement from on high.

THE attitude of the *N.-C. Daily News* on questions of foreign intercourse with China, is usually characterized by sagacity and breadth of view. We cannot always agree with our contemporary when the topic under consideration is purely a missionary one, but this is not to be wondered at; and missionaries, like all other people whose lives and labors constitute a public inheritance, need the stimulus of candid criticism. The issue of 16th

January contains an article worthy of special note, and which affords an illustration of the editorial insight into problems that are so perplexing to many people. Referring to that valuable book, *Chinese Characteristics*, by Rev. Arthur Smith, and especially to the chapter on "Mutual Suspicion," these remarks are put forth:—

"But if the Chinese are suspicious of each other, they are still more suspicious of foreigners. This suspicion is founded a good deal on credulity, to which the Chinese are very prone, as they are singularly insensible of the relative value of evidence, and are very little aware of the need of it. They find it almost impossible to believe that foreign missionaries come among them simply from benevolent motives, and they therefore readily believe the infamous stories that are told them as to foreigners' real objects in founding hospitals and orphanages. This credulity is worked on and utilised by such men as Mr. Chou Han of Chang-sha, and it is far more widespread than many of us believe. Our own servants, though they have been with us for years, believe, though they may deny the belief when questioned, the stories of the taking out children's eyes and hearts by Roman Catholic priests, and these beliefs are not confined to people in that rank of life. During the troubles on the Yangtze last year, it was ascertained from telegrams that they exchanged, that officials of some rank honestly believed, these stories. Mr. Smith concludes his chapter on 'Mutual Suspicion' with a paragraph, which is worth reproducing, because it was written a long time before the events of last year: 'Infinite credulity and mutual suspicion are the elements of the soil in which these fearful rumours thrive, and on which they fatten. When they have to do with foreigners, long and painful experience has shown that they

must not be despised, but must be taken in the early stages of their development. None of them could do serious harm if the local officials were only sincerely interested to stamp them out. In their ultimate outcome, when they have been suffered to grow unchecked, these rumours result in such atrocities as the Tientsin massacre. All parts of China are well adapted to their rapid development, and there is scarcely a province where they have not in some form occurred. For the complete removal of these outbreaks the time element is as necessary as for the results of geologic epochs. The best way to prevent their occurrence is to convince the Chinese by irrefragable object lessons, that foreigners are the sincere well-wishers of the Chinese. This simple proposition once firmly established, then for the first time will it be true that 'within the four seas, all are brethren.' There are some, and there are many consular officials among them, who would prevent these outrages by having the missionaries altogether withdrawn from the interior of the country: we prefer the cure suggested by Mr. Smith: it is better for the missionaries to remain and show by their lives and conduct that they are honestly and sincerely well-wishers of the Chinese, than to allow the Chinese to believe by their withdrawal that charges brought against them had some foundation. And as the movement among the better class is anti-foreign and not merely anti-missionary, when the missionaries were got rid of, attempts would certainly be made to send the other foreigners after them."

THE question often forces itself upon our attention: How shall we preach to the Chinese? The system of dialectics taught in our universities cannot be said to precisely meet the exigency. A high-flown style of oratory, even if one were

capable of the achievement in a foreign tongue, would be of small practical use in addressing an audience of uneducated heathen. Prof. W. R. Harper, in "Old and New Testament Student," speaks suggestively of the primitive method:—

"It is said in the Acts of the Apostles that on the occasion of a certain persecution, the disciples scattered, going from Jerusalem everywhere, 'talking the Word.' The phrase is a very significant one, not only from the historical and scientific point of view, but also by reason of its present religious bearings. Historically, it throws light upon the life and methods of the primitive believers. They were all missionaries. They carried with them and proclaimed their faith. This proclamation, moreover, was made in a most simple and unconventional way. They did not reason; they did not declaim; they used not finished speech; they just 'talked'—one might almost say 'chatted'—the message, the news concerning Jesus."

NOT long since a U. S. naval officer, who for some time had been stationed on the Yangtze, wrote home to his friends that he had yet to meet the first native Christian at any of the ports on the river. Apparently he labored under the impression that there were no worshipping congregations to be found in the region traversed by his ship. Certainly he had not seen one. To show what he might have observed, had he taken a little pains, we quote the following incident from the pen of Secretary Henry C. Mabie. Referring to his visit in Hankow, he says:—"Yesterday, at 3 p.m., we went to Dr. John's chapel, a room capable of seating some 400 people. We went through a drenching rain, expecting to see a small congregation. Entering, we found a throng. Possibly 50 more persons could have been

seated. We were a little late, and the service had begun. The congregation were singing, 'I Need Thee Every Hour.' A native sat at the organ, rolling out the strains in the best of form and leading the singing with a confidence and a calm strength of feeling that would have been worthy of Sankey. A native pastor of large frame stood up and read the Scriptures with an expression and depth of tone that fastened the attention of all. Fully one-half of the congregation held Bibles and followed the reading closely. Dr. John offered prayer. Every person in the congregation, except one feeble old octogenarian, arose, faced about and knelt down upon the

mats which usually rest on the stone floor underneath the simple benches. It was impressive to see the uniform rows of men in their clean, blue, cotton garments, their long queues hanging down their backs, every face buried in the hands, motionless on their knees before the true God. Dr. John preached on the text, 'Be ye steadfast, unmovable, always abounding in the work of the Lord.' We discover at once a richness, a depth, a clear-cut and virile strength in the language in pleasing contrast with the sing-song, strong nasal, whining dialects we have elsewhere heard, and Dr. John uses it with a finished mastery."

Missionary News.

—A. H. Huntley, of the China Inland Mission in Chen-ku Hsien, Shensi, sends us the following message:—"We praise God for prosperity in this city, and that the Word of God is received by a good many who four years ago were in heathen darkness. This day we have signed the deed of a large house, which is to serve as our first chapel. The natives have contributed very nobly, and so have quite exhausted their resources. I am wondering whether you would, on behalf of the American Bible Society, like to present us with a very large typed strong platform Bible? If so we will be pleased to accept of such a gift and make it the property of the native Church." We have forwarded a leather-bound Bible to this newly-founded Church in the far interior, with best wishes for increasing success.

—One of the important subjects now engaging the attention of the

North India Bible Society is the early preparation of a Hindu Bible, which shall be distinctly legible, attractive in form, and that can be carried conveniently and without overtaxing the strength of the carrier. The present and only edition of the Hindu Bible is in three large volumes, weighing about eight pounds. Very naturally, in a hot country, neither natives nor foreign Christians take kindly to the work of carrying eight pounds of Bible to church whenever religious services are held there; in fact, they won't do it. Those who find even our light Bibles a burden too heavy to be carried to the house of God on the Sabbath, will have intense sympathies with these Hindu Christians. Success will undoubtedly soon crown the efforts of a committee of the Society to furnish a Hindu Bible in one volume of a convenient size and weight, and at the same time entirely

legible. Another incidental advantage which the new volume will possess, will be that it can be carried on a journey without a charge for extra baggage. Specimens and estimates have, in fact, already been approved, and all that is now necessary for the beginning of a work which will greatly facilitate its study, is an appropriation from the parent society for the publication of the new and more convenient edition. We congratulate the Hindu Christians, present and future.

—Bishop Goodsell, who was a recent visitor to American Methodist Missions in China, at the late meeting of his Board in Cleveland, U. S. A., read the following from United States Minister Denby:—
 “But my acquaintance with missionaries of all denominations in China has taught me that they are doing good to humanity. They are the forerunners of commerce and diplomacy. They are the pioneers. They blaze the way for art and science and sound morality. The best men and the best intellects among foreigners in China respect and esteem them. I have done my best to protect them, to extend their influence here and at home, because I know that they are honest, industrious, unselfish, and that while their main object is to save human souls, collaterally and necessarily they benefit civilization as much as they advance the cause of true religion.”

—Five miles distant from the village is a group of 15 or 20 Christians, and most of these are the fruits of one man's holy life. This man, Zi Liu-hae, I baptized eleven years ago, and I well remember how at the very first he impressed us all as “a good man, full of the Holy Ghost and of faith.” I was the first foreigner he had seen, and he told me how he revered me almost as one who had come from heaven. While he has all these years lived a blameless life and been active in the Lord's service, he has suffered much

persecution from his relatives on account of his religion. Once when they were trying to compel him to worship the ancestral tablets, he said, “Kill me if you will, but I shall never engage in idolatry.” They concluded to let him alone, and ever since he has been famous as the man who conquered his whole clan without carnal weapons. His aged mother is very happy in the Gospel received from her son.—*Rev. W. J. McKee, Ningpo.*

—We are requested to say that a complete copy of *The Chinese Repository*, now in America, may be had by applying to Rev. Dr. Graves, of Canton.

—A calendar of the Society for the Diffusion of Knowledge has been issued in Chinese called 廣學月分牌. Its special features are that it has four Chinese illustrations, got up by the Photo-lithographic Co., Shanghai, and that it has a *very large* amount of useful knowledge, arranged in a comparative manner on international affairs, such as—sovereigns, railways, steamers, mines, manufactures, trade, Customs revenue, education, missions, leading events of the year, riots, indemnities, etc., making it specially instructive for students at the examinations and for intelligent persons at all times of the year. Price ten cash each. Discount 30 per cent. on ten dollars' worth and upwards. Apply, Mission Press, Shanghai.

—Rev. J. A. Leyenberger, of Weihien, Shantung province, when recently visiting that part of the field lying to the east of his home, met with much encouragement. He says of one place: “When I visited the village last autumn there were not more than ten or twelve inquirers, but when I came to the place on this last visit, there were more than a hundred. Eighty persons were examined, and there were

more than twenty, who for one cause and another, could not be present. Three days were spent in careful questioning and instructing the candidates, of whom thirty-one were women and girls. The applicants included all ages, from the hoary-headed grandmother of seventy-nine down to the little child of seven. As the greater part of these were recent inquirers, our rules require that they be put on probation for six months, at the end of which time they may be received, provided they pass another satisfactory examination and their Christian deportment in the meantime has been exemplary. In consequence of this rule only four persons were baptized at that place. But there is the promise of a rich harvest in the near future."

—The deputation of the English Baptist Missionary Society, which last spring visited their missions in North China, have rendered a good account of the work since their return home. Rev. R. Glover, in addressing his own congregation at Bristol, said that he was struck with the fact that no one but the missionaries were supplying the wants of the people. Speaking generally, he commented on the results which must accrue from the apathy of European residents in the matter. In the hands of the missionaries the Gospel was meeting a great need. Those present knew his estimate of mission work before he went abroad. It was not so high nor so sanguine as his estimate was to-day. They had to deal with difficulties, the magnitude of which they at home did not realise. But notwithstanding this, there was encouraging evidence of advance; and in connection with their own mission and every other mission, his colleague and he came across in China, they saw proofs of great good being done.

The other member of the deputa-

tion, Rev. T. M. Morris, of Ipswich, describes in the *Freeman* an interesting interview with the Viceroy Li Hung-chang, who is practically Prime Minister of China. The Viceroy alluded to the late visit of Mr. Alfred S. Dyer and Rev. W. E. Robbins to Peking, and "the two numerous signed petitions against the opium traffic," which they brought for presentation to the Emperor. Mr. Morris continues: "The conversation then turned upon the conduct of the British government in reference to the opium trade, and especially their conduct in forcing opium upon the Chinese. We freely admitted that we regarded the conduct of England in this matter as indefensible, and that an ever-increasing number of people at home looked back upon it with feelings of shame and regret. The Viceroy said that he was glad to hear that we took so just a view of the question, and somewhat satirically added that as we were sending out missionaries to convert the Chinese, we might try to convert our own government. We told him public opinion was being educated on this question, and that we quite hoped to convert the government. He said he supposed that there was the money difficulty in the way, and that it was always hard to convince a government of the propriety of relinquishing a certain source of income, however questionable its moral character might be."

—On January 5th Rev. Mr. and Mrs. Hulbert, who had been engaged in the government school in Korea for the last three years, passed through on their way home to New England, intending to take Palestine in their way. [Mr. Hulbert has added much interesting matter to the published literature concerning Korea, and has in view the publication of a work on its literature and topography in America.]

Diary of Events in the Far East.

December, 1891.

30th.—Seizure of foreign property at Fatshan by the Namhoi magistrate and the Fan Fu of Fatshan. All the business books of a foreign firm from Canton, which has been the first to avail itself largely of the transit pass privilege, and which for about two years had a warehouse at Fatshan, were carried off. About five thousand dollars' worth of merchandise, upon which full duty had been paid, are in the possession of the officials, with some hundreds of dollars in cash.

31st.—Wreck of the *S. S. Marie*, near Chefoo. Of three boats lowered with great difficulty, one was capsized, and the occupants, the second officer, third engineer and nine Chinese sailors and firemen perished; their frozen bodies being mangled by the rocks.

—Negotiations to take coolies from Shantung to New Caledonia, to be employed as nickel miners have failed: but negotiations between a New Caledonian French company and the Japanese government have been satisfactorily terminated. A contract has been drawn up, shewing great care and regard for the well-being of the men to be employed. In one of the provisions it is stated that the overseers, sub-overseers, interpreters and doctors shall all be Japanese. Facilities for sending money home and for communication with friends, will be afforded the miners.

—A Royal Warrant has been issued approving the formation of a corps of Native Indian Infantry for service at Hongkong. The corps will be officered by Europeans and Natives, according to the rule in the Indian Native Army generally.

January, 1892.

8th.—Foundering of the *S. S. Namchow*, off Cupchi Point, near Swatow. All the European officers, the chief engineer's wife and about 400 Chinese were drowned. It is supposed that 50 Chinese survivors were picked up by junks.

10th.—Imperial decrees issued detailing how the rebels in the North were subjugated, and giving lists of officials and others who were entitled to rewards for remarkable generalship and bravery. The native papers note the fact that the mounted troops, sent to quell the rebels, were transported by train from Tientsin to the terminus of the railway, thence to proceed to Lu-peh-kow. For two days the railway was closed to the public. The horses were placed in freight cars and the men in passenger cars. A great multitude gathered to see the sight.

—The Chinese empire has officially notified the State department that it will take no part in the World's Fair. The Emperor holds that if his subjects are good enough to go to the Columbian exposition, they are good enough to be admitted to the United States at all other times. No objection is raised to Chinese merchants, already in the United States, participating in the exposition.

12th.—Great fire at Hankow. The dépôt of the National Bible Society of Scotland was entirely destroyed, involving a loss of Tls. 1700 worth of Chinese Scriptures. The dépôt of the Central China Religious Tract Society shared the same fate, the loss being about Tls. 1500.

16th.—Publication of translation of a letter written by a Chinese priest from the centre of the rebellion in the North, giving gruesome details of outrages on Christians, especially in the North.

—According to the *Hu Pao*, street lighting by electricity is being experimentally tried in the city of Canton.

Missionary Journal.

MARRIAGE.

At the Cathedral, Shanghai, on Dec. 2nd, by Rev. H. C. Hodges, M.A., JOHN DARROCH, to ISABELLA AITON YOUNG, both of the China Inland Mission.

BIRTHS.

At Cheo-kia-k'eo, Honan, January 11th, the wife of ARCHIBALD GRACIE, of a daughter.

At Ku-cheng, on Saturday, the 19th, the wife of the Rev. W. BANISTER, C. M. S., of a daughter.

ARRIVALS.

ON December 26th, Mr. W. C. BURNETT (returned), Messrs. A. MENZIES, G. S. WOODWARD and F. E. SHINDLER, from England.

ON January 9th, Messrs E. N. ROBERSON, B.A., G. T. HOWELL, H. J. MASON, A. PREEDY, W. P. KNIGHT, W. G. PREEDY, C. H. S. GREEN, W. H. WARREN and G. W. STOKES, from England.

At Shanghai, January 9th, Rev. Mr. and Mrs. TERRELL, of the London Mission, for Hankow.

ON January 24th, Misses J. A. HORNSBY and A. Y. ANDERSON, from England.

ON January 24th, Misses JOHNSTON (3) *unconnected.*

DEPARTURE.

ON January 16th, Rev. A. T. and Mrs. POLHILL TURNER and two children, for England.



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What should be our Attitude toward the False Religions ?

(Paper read before the Ministers of the Dudley District, Eng., April 17th, 1891).

BY THE REV. G. T. CANDLIN, MISSIONARY IN CHINA.

[*Note*.—In view of the immense importance of the subject discussed in this article, and the danger of taking a false attitude towards non-Christian religions, we take the liberty of reprinting it, by urgent request, and more especially as it is written by one of our most experienced and successful missionaries. But the subject of comparative religions, of which only a branch is here treated, presents so many aspects of extreme importance to the missionary that we hope this paper will stimulate the production of other valuable articles by those who have made special study of a topic so little understood.—ED.]

AT an important meeting, held some time back in Ashton, the question was asked, "How can Christians at home be helpful to the missionary and his work?"

The conventional answer was, of course, ready to hand,—by prayer, sympathy, gifts. But, as understood by those to whom it was propounded, the enquiry had a deeper object, and was meant to elicit guidance of a more fundamental character. It was taken as indicating an earnest desire to come into closer touch with the aims, hopes and ideals of the missionary; to bridge, by fellowship of thought and sympathy, the seas and continents that separate his field of action from that of the Christian worker at home; to have a right understanding of the peculiar nature of his task; to get a close, vital interest in the problems he is set to solve; to be able to estimate their magnitude; to share by intelligent appreciation his burdens and cares, his hopes and fears; to know just what are the helpful and the discouraging features of his work; to see the very stress and agony of the fight he wages, hear the din and roar of the battle-field as it swells and falls, to feel the same passionate beating of the heart that he feels when he answers the rallying cry that calls him to his standard, or to lean over him with a comrade's tenderness, and the fortitude that ministers to his extremity, when he

falls wounded, and leaves a gap in the never-vanquished host. In a word, the question is how to get so close to the missionary in a just understanding of and vital interest in his work that, with the spontaneous energy of a heart alive with mission zeal, prayer shall of necessity be earnest, sympathy keen, and gifts abundant.

To answer this question in general terms amounts to the same thing as not answering it at all. To answer it adequately would take a course of lectures, which I have neither the time nor the skill to prepare. To strike a middle course seems difficult, and it is with much misgiving that I offer you the present paper as a contribution, one out of many that might be made toward this object. It is altogether a tentative effort, and in no way pretends to completeness, or adequacy of treatment. It is a mere "obiter dictum," which has been defined as "an entirely irresponsible statement, binding no one, not even the one who utters it."

Perhaps I cannot approach the subject in a better way than by seeking to impress you, after the good old orthodox fashion, with the supreme importance of the subject. Arguments to this effect need not be wanting. The primary duty of the Christian Church is the conversion of the world; and there is no possible performance of this first duty but through some solution, practical as well as theoretical, of the question before us. To find a right answer is to be on our way to the attainment of our end; to find a wrong one is to block our own path; to have no answer at all is to wander aimlessly in the dark.

To you at home, who are never brought into actual contact with the great heathen systems, and to whom—whatever may be the degree of personal interest taken in such matters—a vague phrase such as "heathen darkness," "superstitious idolatry," is sufficient for working purposes, the question of our attitude toward these religions may wear a quite speculative and academical aspect. Not so to the missionary. It is one he has immediately to confront. To him it is a pressing, clamant, all-absorbing question. It lies all about him in the daily life of the people among whom he has elected to live; it questions him in a hundred ways by the tongue of every neophyte with whom he speaks; it meets him in every new convert, and looks out afresh at him in the face of every anxious enquirer he is called to direct. One or other of these systems, perhaps several together, are a precious heritage of faith endeared to them by long years of association and reverence. The missionary's attitude towards their religion determines his attitude towards the people, or at least will inevitably be confounded with it.

There are *two* great moments in a missionary's life; brief, but revolutionary—sudden and strange, but epoch-making. To some

they come early; to others late. Woe to him for whom, as in the case of not a few, they never come at all! Such souls are fatuous; they are spiritual somnambulists: they walk dreaming amid realities. The *first* of these moments is when he learns for the first time what I will call *the integrity of the heathen mind*. There is about all such words as "heathen," "idolator," "pagan," a certain atmosphere of moral feeling, partly pity, partly reprobation, which is misleading. We think the idol-worshiper an inferior order of being to ourselves. We ascribe to an essential defect of his mind what is due solely to his surroundings, his training, to ideals and traditions which he has been taught to hold sacred. We think that under no conceivable circumstances could we do that. It is very comfortable, gives such a nice glossy surface to the otherwise somewhat mean fabric of our self-esteem, this high condescending pity with which we look down on the *blindness* of the heathen bowing "to gods of wood and stone." But come in contact with that "poor heathen" in any other relation of life than the theological one. We find in business, in social intercourse, in the exchanges of courtesy and politeness, and, if he happen to be a cultured person, in conversational power and mental capacity generally, that he is fully our equal. So, this "blind heathen," if an agricultural labourer, may have in Shantung the same gross, uncultured undiscerning vulgarity as he has in Salop or Wiltshire; if an educated man of the middle or upper class, he may display mental force, tastes and accomplishments, that we should vainly seek to rival. And he is just as likely to be an idol-worshiper in the one case as in the other. There is absolutely no fixed relation between a man's intellectual powers and his dogmatic beliefs. It is an awakening to have this notion of defective intellect exploded. It lowers one's self-esteem, it is true, but it raises our esteem for the "poor heathen." Then we see that here is no other than a brother-mind, a spirit of like qualities and powers with our own, but working in what to us is a strange, foreign and unspiritual element. A penetrating wondering sense of the identity of human nature comes to us. We feel that with a like environment we should have been similar in thought and taste. If I, instead of being born in the county of Stafford, passing my infancy at a Board School, learning a certain prayer at my mother's knee, trained, while a mere babe, in certain elementary Christian conceptions; taught Catechism or Bible Lessons at the Sunday-school; surrounded from youth upward by an atmosphere of Christianity;—had been suckled by a Chinese parent, taken in Oriental conceptions with my mother's milk, had been led by the hand to temple festivals, heard Buddha or Kuan Yün Ch'ang spoken of with reverence by all the sage

good people, been told that it was wicked to deny their power,—I, too, should have grown up by law of nature as a heathen.

Yes, he, the “poor heathen,” strangely misguided as he is, is my brother ; there I see no stranger, but *myself*, surrounded by a different set of moulding and fashioning influences. Any remnants of pride yet clinging to me receive a severe shock as, on close acquaintance and the sympathy which grows from mutual kindness and familiarity, he tells me in a burst of confidence that, in spite of the dread and horror with which he was at first disposed to regard me, a foreigner and barbarian, and therefore capable as his imagination pictured me of any and every conceivable and inconceivable wickedness, he, to his great surprise, can now see that, like himself, I am not such a bad sort of fellow, that we are “*shin li yi yang*” (“at heart the same”), and that “*p’u t’ien shia*” (“all under heaven”) is “*t’ung yi ko li*” (“all subject to one law of reason.”) It appears that the pair of us have been passing through a similar experience, and that my compassionate condescension toward him was more than matched by his contemptuous dislike for me.

The missionary takes a *second* great step in the knowledge of his task, when he sees for the first time that *the non-Christian systems of religion are still vital*. Because they are dead to us we conceive them so to their devotees. It is a startling moment when we first realize that this is not so; that *to them they are alive*; that they still possess the magic of awakening faith; that they command reverence and hold human souls in their grip. In vain you point out to the worshiper, that by the very evidence of the senses that object is but a mud image, an imitation of the human face and figure, a vile and clumsy one, and daubed all over with paint. To him Foh is a reality, and ancient usage has consecrated this method of making him present to the mind. He will not deny the mud; he only asserts the god; and for proof, has he not his own experience to go by? This very vow he is fulfilling. Did it not stipulate for a tangible benefit, prosperity in some business enterprise, restoration from sickness, unexpected bestowment of offspring? If Foh had not answered his prayer, do you think he would have paid the vow? Not he. He would have gone to Kuan Yin, the all-merciful; would have tried her. If she failed there are plenty more, and for his part the god should have his service that showed him favour. You say his “Diamond classic” is but a farrago of metaphysical nonsense; his “Analects” a collection of pragmatic maxims, here and there rising to great moral excellence. To him they are sacred, full of divine, unfathomed meaning. He treats them with a reverence equal to that with which you treat your Bible; they are to him inspired. He has not got to the length of *calling*

them so, because he has never elaborated a doctrine of inspiration, but, to all intents and purposes, that is the value they have in his mind.

It is in the light of such facts as these that we, who stand face to face with the false religions, not as they have been described in books, but as they exist in concrete and mysterious reality, unfolding their enigmatic life, in thousand-fold variety, according to the character and status of their followers, have to find an answer; and enough has been said to show you that for us and for the Divine cause with which we stand identified, the question, What should be our attitude towards the false religions?—is not only one of superlative importance, but intricate, delicate, and thorny to boot.

For Christian guides and teachers at home, the question cannot always remain merely speculative. Within the last half century, immense strides have been made by the great thinkers in literature and criticism in the direction of a study of the false religions as sympathetic as it is exhaustive. The method found so fruitful in the field of science is being applied, whether we wish it or not, in the field of the supernatural; and comparative religion must become a reality in the near future. You cannot have Max Müller with lectures on Natural Religion, and a whole library of Sacred Books of the East—Edwin Arnold with his “Light of Asia” and “Pearls of the Faith”—Eber’s and studies in Egyptology—and a whole host of workers tunnelling industriously in the same mines, without something coming of it. For good or for evil, the thought-seeds of one generation will bear a harvest in the next, so it behoves us to get our sickles ready. From comparative religion Christianity has nothing to fear and everything to hope; but the ingathering will be for those who have an open sense to trace the workings of the Divine hand everywhere,—those who have fearless trust in the power of the truth to win by its own spiritual might, and who are ready with undaunted step to go forward to possess the future.

Suppose, then, we again ask the question with a view to a definite answer,—*What should be our attitude towards the false religions?* It appears to me that, broadly speaking, only *two* answers are possible, and that these are dependent upon two opposite views which we may take of the relation between Christianity and these religions. To many the question is very simple, because they regard Christianity and other systems of religion as in absolute and everlasting antagonism, possessing nothing whatever in common, but divided by eternal hatred. As day is opposed to night, as light conflicts with darkness, as right is contrary to wrong, and good to evil, so to them Christianity stands in everlasting and unqualified enmity to every other creed. They are not more sure that Christianity comes from Heaven than that those issued from the pit. Their attitude is consequently plain, unmistakable,—

utter hostility, unsparing condemnation. And the fate of their evangel is equally plain. If the mission enterprise of Christendom were committed wholly to them, they might preach till Doomsday, and the world would be as far from conversion as it is now.

For the slightest examination will show that their contention does not stand on grounds of truth and reason. Reason they will perhaps discard, but can they afford to discard truth? Test their position by a simple method. Just as in Christian countries we have two classes, the devout and the undevout—those who earnestly believe and those who give a bare nominal assent to their religion—so it is among heathen people. Emerson somewhere says, “In Greece every Stoic was a Stoic; but in Christendom, where is the Christian?” The biting sarcasm of this latter clause I am quite sensible of, but about the accuracy of the other half of the sentence my doubts are very strong. If every Stoic was a Stoic, then surely Stoicism as a system, whatever it consisted in, was the most marvellous belief the world has yet seen. It would, indeed, be refreshing, among the faiths of the world, to come upon one the votaries of which are all consistent; but sure I am it would not be any of those I have come into actual contact with. If we could have a spiritual census as a counterpart to the national one which has recently been taken, and could learn exactly what is our religious condition, I do not know how our Christianity would stand, but certainly the heathen religions would have no advantage over us in this respect. The Buddhist who *is* a Buddhist, the Confucian who *is* a Confucian, the Taoist who *is* a Taoist, the Mohammedan who *is* a Mohammedan, the Brahman who *is* a Brahman,—we hunt for him as a *rara avis*, a lost unit in a great multitude. Perhaps the most consistent are the partisans of the obscure bodies known as the secret sects of China, but I have a shrewd suspicion that, like the Freemasons, with the exception of closed doors and mysterious rites, they have not much to be consistent about. Ah, yes! the difference between faith and practice, between the creed and the life, what a gulf it is, in Christendom and in Heathendom alike!

But now recognising the fact that in all religions there *are* earnest and devout men, though few, it should follow upon the principle we are examining, that these are, taking them as a whole, the worst men in the nation! Do you say that the false religions are wholly of the Devil, the vile growth of superstition and imposture without admixture of good, not merely erroneous but corrupted thought? Well, then, take a nation—a great nation like China—in which they prevail. Pick out the earnest followers of these false creeds, the devout idolators, the sincere Buddhists, Confucianists, Taoists, Mi Mi's, or Tsai Li's, and by law of cause and effect you will have the worst members in the society, the very scum and refuse of the nation.

Or inversely seek out the profligate and licentious, the most debased, dishonest, the dark spirits in whose lives and characters the stains of crime and evil go deepest, and these will be the most diligent frequenters of the temples, the most extravagant burners of incense, the most lowly suppliants at the shrines of the Lo Hans and the P'u Sahs. But is this true? Not so. The facts are exactly the reverse. There, as here, there are ceremonialists, ritualists of the worst kind, who seek by outward forms and observances to atone for the want of "truth in the inward parts." But there, as here, we see them judged by their own standard to be impostors and pretenders. There, also, fanaticism has its peculiar crimes, but we Christians shall hardly be wise to make much of this. There is too much glass in our houses for it to be safe for us to throw stones. There, as here, taking them in the main, it is the best minds of the nation who are the most devout,—the most religious even under false forms—that are most virtuous. The worst elements of society are those who do not worship Foh, or Kuan Yin, or Yao Wang, or the T'sai Shen, mean and degraded though some of these devotions are, but those who worship nothing and serve no God but their own lowest nature.

Sixteen years ago I heard a missionary, with glowing enthusiasm, augur a rapid acceptance of Christianity by China, from the indifference of her people to their own idol creeds. The temples crumbling, the gods broken, the priesthood reduced to beggary, were all proofs to him how weary the nation was of its own ancient worship, and how eagerly she would stretch out her arms to welcome the new faith. My whole missionary experience has led me to an exactly opposite conclusion. It is precisely this neglect and indifference which makes our task hard and discouraging. Give me a sincere heathen, and I have a chance of making a Christian of him. He will be sincere any way. But give me an insincere one, and what can I do with him? It is easy enough, doubtless, especially if anything is to be gained by it, to make him an insincere Christian; but is it worth while?

Or, take this doctrine of the Satanic origin of the false religions on its own chosen ground. You find enormous evils existent in heathen countries, and you ascribe these to the religion under which the people live. "See then how bad the religions must be, of which these are the fruits." It is a cheap expedient, but it has an awkward side to it. "With whatsoever measure ye mete, it shall be measured to you again." Suppose the pagan of a literary turn to set in terrible array the dark facts in the past history and present conditions of Christian nations, religious wars, slavery, belief in witchcraft, social corruption, the foulness of our Modern Babylons,—London, Paris, New York, the horrors of sweating, wretched stories of Whitechapel

atrocities,—and then ask why the fruitage of your orchard is to be commended to his taste? You are indignant at once. How can these evils be traced to Christianity, contrary as they are to its spirit and principles? They exist in spite, and not because, of it. But the argument is equally cogent on his side, and he has an equal right to be indignant at your indictment of his religion. If he must show a logical connection between the teachings of Christianity and the evils existent in Christian society for the charge to be just, so you must trace the method by which the teachings of Gautama, and the precepts of Confucius, have been translated into the corruptions of which you complain. And you cannot! Only a couple of years ago I heard a missionary of no mean ability marshal in seven-fold strength the evils of early marriage, concubinage, sale of women, foot-binding, infanticide, subjection of females, and kidnapping, as the seven deadly sins of Confucianism, and lay them all in their black enormity at the door of the immortal sage of Lu. Poor old Confucius! It was hard on him. So I could imagine an indignant mariner going down in a diving bell, scooping up the Goodwin Sands, and after getting them ashore, carting them off to Tenterden Vicarage. Oh, yes! no doubt Tenterden Steeple was the cause of the whole mischief. He said they were part of the system. No doubt they were synchronous facts, but they all existed long before Confucius, and in all the Confucian classics no word of sanction can be found for them. The patient is very sick, and it is all the doctors's fault, because the medicine does not cure. This is the most you can make of the argument. This, however, let us say in passing, is much, and may be fairly urged. Confucianism, after more than two thousand years' trial, has entirely failed to grapple with these evils. This is a charge which may be used with enormous force, because it can be pressed with absolute justice. Only a new religion, only Christianity, can remove them in China, as she has already removed most of them in many other countries. But this is a totally different thing from saying that Confucianism has been their originating cause.

Even the universal practice of image worship, the idolatry, which is the ugliest side of the false religions, cannot, in strictness, be regarded as *an absolutely essential* part of them. We can never do anything but condemn idolatry of every kind and degree, and it is this which blinds us to the real nature of the false religions, as a marvellous mixture of good and evil. To the apprehension of those who have had no opportunity of studying the heathen systems, the idols are the religion. But this is entirely an Occidental view of the case. To the Oriental himself, they are far from being a principal part of the system. The enlightened heathen is sincere enough when he tells you that they are not objects of belief, but machinery of worship; yet

to the unenlightened, they are unquestionably the main thing. But the distinction between esoteric and exoteric, has a real basis in the history of the false faiths. The subject is too intricate to discuss here, but we find an analogy in Roman Catholic Christianity. Our most intelligible explanation of Mariolatry, relic-worship, and the use of pictures and crucifixes is, that they were no part of the Roman Catholic system at the outset, but were relics of the old paganism, which, through the superstition of the multitude, were slowly added as accretions to it. The same may be said, indeed, is the only rational explanation of the use of idols in Buddhism, Taoism, and Brahmanism. In Confucianism there are none, but tablets for the most part take their place. There was a heathenism more gross and fetish-loving: tree-worship, serpent-worship, animism, which the present Asiatic heathenism displaced. The present idolatry of Asia, so far as I have had experience of it, resolves itself, speaking broadly, into the worship of apotheosized men; but this apotheosis is no more required by the central doctrines of the false religions than the Gospel requires the Roman Church to practice the canonization of Saints. It is a remnant of the old, imposed from without, not a living development from within. The theosophy of which we have heard so much since Madame Blavatsky and Colonel Olcott became its founders, and Mrs. Besant its latest apostle (a miserable thing by the way), is no other than Buddhism after the Reformation.

To prevent misunderstanding, let me say here that, while I fully endorse the statement that idolatry is not in the great heathen systems the substance of the religion, I do not, for one moment, imagine that they can ever free themselves from it. The comparison used above is only true in a very superficial sense. Theosophy will never be anything else than a dilettantic craze of religion-mongers, a spurious reformation which, as it did not come from the heart of the religion itself, can have no permanent life. We cannot imagine the masses of a Buddhist country abandoning the use of images, or the people of a Confucian country surrendering ancestral worship, unless it be by the acceptance of a new religion altogether. This is the true reason, or at least it is a quite sufficient one, why nothing in the faintest degree approaching to a compromise can ever take place between them and Christianity. The instinct is sound which makes us feel that between Christianity and other systems there can be no quarter. Christianity must replace, it cannot reform or absorb them. Idolatry is the stain in the peach, it is not the chief feature of its growth, but is inextricably mingled with it, and in wood and bloom and fruit, will always re-appear. Nothing but a new and more virtuous graft can extrude it altogether. Only Christianity is capable of effecting a Reformation, as only Christianity can produce a Luther.

This brings me to point out the alternative, and, as I think, our true attitude toward the false religions. The true relation of these to Christianity is one of contrast, not of contradiction, but a contrast in which the disparity is so great as to be constantly taken for contradiction. It is the opposition, not of good to evil, and of light to darkness, but of the higher to the lower, the perfect to the imperfect, the lasting to the transitory, the adequate to the inadequate, the Divine to the human. It is the Sun of Righteousness which fills the firmament with brightness, to the dim lamps brave sages carried, though dim and smoke-darkened, shining ever more feebly, giving ever less and less guidance, but yet lights,—kindled surely in pity for the lost estate of wandering man, and which the darkened millions did rightly and not wrongly, when as yet the sun had not risen upon them, to cling to with passionate fondness and reverence as for dear life, and to follow with the fierce ardour of souls that prize the day. Out of darkness let me come, though it be but a farthing rush-light that gives guidance to my stumbling steps. The best, the highest, the purest, and the most precious thing the heathen knows of in life is his religion.

Our right attitude then, is one of vigilant conciliation. I use the phrase in distinct and intentional opposition to any possible idea of compromise, which is, in reality, an absurdity. But I hold that, while sacrificing to expediency no vestige of our Christian faith, we are yet to loyally and fearlessly admit the “soul of good in things evil,” which does unquestionably exist. Here is no question, as I once heard a man express it, of mixing up Christianity with Buddhism, but of recognising the common ground that lies between them, so far as there is any.

This does not imply :—

(1). Any restraint in preaching against idolatry. Where sincere, idol worship is mistaken zeal ; where insincere, it is sin against light ; in both cases, enslaving.

(2). Any emasculation of our Christian faith, or modifying of any peculiarities in doctrine, which may be supposed to be distasteful to the heathen. Christianity should be presented to them as a new religion ; sin, salvation, pardon, the working of the Holy Spirit, conversion and regeneration, with the hope of everlasting life—as new truths, which their own religions neither affirm nor deny, because they have no inkling of them.

(3). Any concealment of the fact that our express object is to make Christianity the religion of the nation, and so put an end to the old faiths, and place the name of Christ “above every name that is named.”

But it does imply :—

(a) That we shall freely recognise the common instinct of worship, the consciousness of spiritual realities, and the dependence on the invisible, which have given birth to the false religions, as sacred things to be revered, not to be condemned.

(b) That the great ethical value of these systems shall be justly allowed, and a moral maxim be held as worthy, the maxim itself being identical when it is in their classics, as when in our Bible.

(c) That the virtuous lives of their founders shall be duly honoured, and their religions be fully admitted to have had their origin in the upward strivings of the human mind, and not from its debasing tendencies.

(d) The true Catholicity that tells the heathen that all the good, the truth, all that is worthy and pure in his system, will be included in, and conserved by Christianity. Christianity put away Judaism, and yet the spirit in which our Divine Master introduced it was, "I came not to destroy, but to fulfill." A writer in "China's Millions" the other day tells us that he had much ado to prevail upon a convert to "give up Confucius." I should think so, indeed; but why must Confucius be "given up"? The Jew did not give up Moses when he became a Christian. Jesus is a Saviour, the only Saviour. This is a blessed truth. Confucius never made the slightest pretention to be such, but is he therefore not a Sage?

There is one point to which I must here refer, though at the risk of digression. It has been my endeavour to keep this paper quite clear of theological discussions, and it is, therefore, perhaps, superfluous for me to say, that it in no way concerns itself with such a question as that often debated and vexed dispute,—what is the fate of the heathen after death? In the principle here enunciated, there is nothing, for instance, to negative the supposition, if any one is jealous for that saddening creed that they all, without exception, and, as the Athanasian Creed has it, "without doubt perish everlastingly," seeing the false religions are formally held to be "inadequate." If inadequate for anything at all, they most assuredly are inadequate to secure eternal salvation. That the heathen do all perish in dark doom is not indeed—I will be frank—my own belief. If I believed it, I would not like to tell them so. But this I would tell them, as I have told them many a score of times, that neither they nor any son of Adam ever was or ever will be saved but through Christ; and the text "there is none other name under heaven given among men whereby we must be saved," is not peculiarly a stumbling block to them. There are many other ends to be served by a religion beside the securing of a future happy destiny. It is the peculiarity of our Christianity that it "has brought life and immortality to light," and in our sense of the word the heathen

religions do not even profess *to save*. Jesus has no rival in the shame-purchased glory of the Cross. *Many* sages—but *one* Saviour; this we must never tire of repeating.

But to return. Even in our Christianity, as we see it exemplified in the life and customs of the Churches, how much there is that is untrue and ignoble. On the other hand it cannot be that a vast system, a mass of thought and teaching and practical worship which has been the sole guidance of millions for two or three milleniums, should have in it nothing of good, nothing of truth, but be utterly evil. It is of more importance by far that we should sympathetically recognise the good than that we should condemn the evil. The heathen, like erring ones at home, may be won to the truth, they cannot be scolded into it. Let me illustrate this by a little parable.

Your friend John Chinaman has a garden—a large one, fenced in and assiduously cultivated these many years. He grows fruits, vegetables and herbs of many kinds, and through a long life it has supported himself and a most numerous family. It is a poor thing. The fruit is tasteless, the vegetables are coarse, the herbs have much bitterness. But he is very fond, very proud of it. You pass by it, and looking over the hedge, which only of late years has he trimmed low enough for you to see over, you say, “What a wretched thing it is! I will teach him how to garden and will give him roots and grafts and slips of right genuine excellence!” So you run into his garden, and, with small explanation and no apology, you trample his plants under foot, pull them up with rash haste, call them all weeds and rubbish, pronounce the fruit to be all poison, and shout lustily for the axe to hew down his trees. He is sure to get into a rage, to pronounce you a ruthless destroyer bent only on reducing his garden to a waste, and, without waiting to see what you have to offer, will expel you ignominiously from the ground. Go more quietly to work. Be in less haste to uproot, more anxious to plant and cultivate. Take your own good seed and sow it quietly. Set hardy plants by his. They will look strange and foreign for a time, and even when he brings them to the table their taste may be alien at first. But have patience; toil in the gentleness of love. Your “lily of the valley” has a silent charm of lowly beauty, which will steal into his heart; your “rose of Sharon”—he has seen no flower that has one-thousandth part its entrancing loveliness; and when the “Tree of Life” bears fruit in his orchard, that will be fruit such as his lips were never blessed with. Their fragrance will intoxicate his sense, their sweetness delight his soul, those grapes of Eshcol will refresh his spirit with “the new wine” of Heaven’s vintage. He will be more ready than you are to uproot the old—more eager than you to plant and to foster the new.

Collectanea.

REMNANTS OF PAGAN SUPERSTITIONS.—The same class of superstitions that has been found so hard to extirpate here, has always been the last to die out in other countries. They outlive changes of language and civilization. In China the worship of ancestors is much older than Confucianism, Taoism or Buddhism, and is to-day the real national religion, deepest in the hearts of the people. In the Roman Empire the worship of tutelar family deities, the “lares and penates,” survived in the homage paid to patron saints, while the dreadful superstition of the “evil eye,” the belief in sorcery and the use of amulets and charms, still prevail in all the countries bordering on the Mediterranean Sea. Many such remnants of pagan superstition still survive among the members of our own race, while no form of imposture or quackery, however gross, fails to find adherents among them. It is not for us to cast the first stone at the poor Hawaiian. Even among Protestant Christians, *polytheistic* habits of thought survive to a certain extent, in the personification of physical forces and of the laws of nature, as if they were self-existent or anything more than modes of Divine action, as if our God were “afar off,” outside of His world, and not the Being “by Whom all things consist, and without Whom not a sparrow falls to the ground,”

“That God which ever lives and moves,
One God, one law, one element,
“And one far off Divine event,
To which the whole Creation moves.”

—*W. D. Alexander, in The Friend, Honolulu.*

* * *

MORAL CONDITION OF THE HEATHEN.—There is a growing tendency in our day to overlook the darker phase of heathenism and to dwell principally upon secondary and more transient features. We know the nations of the earth better than our fathers did; commerce, frequent intercourse, political relations, the study of language, art, customs, institutions and religions have made us familiar with them in many aspects, and insensibly have hidden their moral ruin from our view, or at least have softened our sense of it. In thinking of the more civilized pagan peoples, the Hindus, Chinese and Japanese, we are inclined to forget their paganism and spiritual ruin and to deem them interesting objects of study rather than lost souls, striking and picturesque specimens of a life widely contrasted with our own, rather than the victims of despair, in bondage to sense and to sin. It seems an affront to speak of them as heathen; their acumen, their superficial polite-

ness and courtesy are so much praised that the impression is sometimes left that we have really more to learn from them than they from us.

These very people, whose politeness is so much admired, whose taste is praised, whose political development is so eagerly observed—the speculative Hindu, the astute Chinese, the versatile Japanese—these are all involved in the darkness and despair of the pagan world; they are as remote from Christ and his kingdom as were our forefathers in England, or as the tribes whom Stanley brought to light for a moment in Central Africa. There is not one ray of hope for them in this life or the life to come, unless they are born again and re-created in the image of Christ Jesus. They are the victims of false religions, of corrupt morals, and often of gross personal vices. This is not the view of a narrow or an illiberal spirit, of those who fail in love for these peoples and are out of sympathy with the great forces of the age; it is the view which the living and gracious God of all flesh has taught us in his Holy Word; it is the only view which they can take who stand by the Cross of Calvary, or who take in all the momentous facts which bear on human life and destiny. The main facts that aroused Carey, and by which he and his age were set on fire, stand before our eyes to-day. These people, as a whole, are sinners, in bondage to evil, corrupt in heart and life and thought, incapable of delivering themselves, and soon to pass beyond all human help if the Gospel be not preached to them, and preached at once.—*Rev. Judson Smith.*

*Thrilling Experience of Rev. J. Parker. —
His Escape from the Rebels.*

ON November 12th I was working at Ch'ao-yang. All was going on well. The attendance of Christians at the meetings was good, and we had a number of new men about us, who were showing every sign of a sincere desire to know the truth. The prospect for the winter's work was a very bright one. On the night of the above date my preacher came into my room with a very excited face and said that the Yamên had just received word that 2000 robbers were attacking some villages 90 *li* north of us. I took about 80 per cent. of the story, as I did not see how 2000 robbers could get within 30 miles of us and yet people be kept in the dark. The next morning I did not go out till midday, when I generally commence my medical work. I then found, to my surprise, that all the respectable people were carrying away their wives and daughters with all

speed to some safe place among the mountains. It was impossible to hire beyond a few *li* outside the place, and for that distance an enormous price was asked. Then I knew we had soldiers, and these I thought would be able to defend the place. Then messengers had been sent East and West for troops, which might arrive before the robbers. And as I should have to go on foot whenever I went, I determined to wait and see whether the robbers came or not, as I did not wish to have my walk for nothing. Then all day long the Christians came in telling me their fears, and these I tried to comfort and encourage. Thinking that perhaps we might have to stand a siege of a few days or there might be a fight between the soldiers and the rebels, during which time provisions could not be bought, I was careful to lay in a good stock of provisions. But towards night the affair looked so bad that I told my boy to get a bamboo pole ready, and showed him just what bedding to take, for I felt somehow that they might attack us in the night.

Just at daybreak the next morning I was awakened by the firing of guns, but as my windows, which are paper, and therefore admit the sound very freely, I thought the sound came from the South, from which direction we were hoping for a reinforcement of soldiers. Thinking these soldiers had arrived and were firing a salute for the gates to be opened, I turned over and tried to go to sleep again. But the firing continued, and then the murmur of men's voices. Immediately upon this I heard my boy step alongside the window and tell me to get up, as the robbers had come. Of course no second call was needed. Dressing quickly, I went outside and could plainly hear the firing in the North part of the town and men shouting "Sha! Sha!" (殺殺.) My boy quickly bound up my bedding, the preacher's and his own and was soon out on the road. The old preacher lost the control of himself through fear, and I had to use a threat to lock him in the place before he could bring himself too. He is a good, faithful soul, and has endured much of cold and hunger, but in times of immediate danger his fears completely overcome him and he loses his head.

When we got out into the street, in the great twilight, we could see men up in the north part rushing about and shouting. We were among the last to leave the city, for when we got out on the plain right away a mile ahead of us there were three long streams of people, who had poured out of the East, West and South gates. When we looked back, we could see the Yamên all in flames; to the right of us, a few *li* away, was a large Mongol temple all aflame. We had only just got out in time. The soldiers had made a feeble resistance and had fled by way to Chin-chou, leaving four of their number dead. Through a division in the rebel camp about

the large Mongol temple in Ch'ao-yang that was spared from being burnt. Some of the rebels thought it ought to be the Yamên for the new government they were going to establish, and so they did not burn it. They caught ten of the Lamas and murdered them in cold blood. And nearly every village around had some Mongol, either man, woman or priest murdered. The number of Mongol temples burnt is not a few, while all Confucian temples or any temple which was not Mongol, was spared, and not a Chinaman was murdered. Several of the shops, which their owners tried to defend, were burnt to the ground. I thought it was a robber raid, and that after a day or two's looting, they would retire; but now I know that it was nothing less than a rebellion against the government. It was a very cold morning when we turned out on the road,—a north wind with snow. The poor people suffered fearfully. The small-footed women, scared out of their wits, had a fearful time of it. We joined one of these long streams of fugitives. I determined to make for T'a-tzu-kou, as the only place and road I knew anything about. Of course then I thought that it was only a local affair.

My boy, Li Yi, very bravely carried my things for twenty miles; while I and the old preacher divided two Chinese cash-bags full of cash and other things between us, so carrying some 25 lbs. weight between us. I have walked thirty miles a day at home and felt little the worse for it, but the twenty-five miles we went that day, together with our luggage, made my bones ache. We got as far as P'ing-fang-rh and found a very dirty small inn open. The innkeeper knew Gilmour well, and I was able to give him a little medical help a few months ago. He was very kind to us, and afterwards became our true friend. The next day we tried to hire a vehicle or even a donkey to help us on our journey, but all such had been used to carry away shopkeepers and their goods, and so could not be got. The innkeeper then sent us on to his home to try and hire a donkey there. There again we failed, but they kindly gave us a breakfast of chou, which was very welcome. We then, after some difficulty, hired a man to help carry our goods. Just as we were starting, the innkeeper came and stopped us from going, and inviting us to spend a day or so with him, stating that the robbers had retired from Ch'ao-yang. This we yielded to, and my boy went back to reconnoitre. He returned the next evening with the bad news that the rebels still held Ch'ao-yang, and as we afterwards heard, did so for five days, and then only retreated quite away. With this news we started to walk to T'a-tzu-kou. We began now to realize that it was by no means safe travelling. The Yamên having been upset, there was no power to restrain any evilly disposed person. Our helpless condition also was a good mark for ridicule

and insult. There were such a number of men abroad in bands of threes and fours, with old muskets, flint-locks and spears, who seemed ready for any mischief and bent on plunder. Their looks and words as we passed them were anything but reassuring. But my plan was always to keep straight on, answer their questions civilly, and neither by stopping or appearance of fear give them the least advantage to begin a row. The inns were closed, and had we not fortunately met a man selling flat pan cakes, we should have had nothing to eat. We bought some of these, and finding a quiet spot by the roadside, we sat down and ate them there. The village and hamlet through which we had to pass had been deserted by all the respectable people, and the roughs and scum of the place stood about in groups waiting for something to turn up. It was only God's power that restrained these from venting their spleen upon us. Going through one village we were followed by a crowd of young fellows, shouting "Ta T'a!" (打他). I thought then that we were in for it. I had a good staff, with which I was assisting my own walk and also the pace of the donkey. This I got into fighting order and determined to do my best with the help of God. But when they got near us, an old man, who evidently knew us, went up and spoke to them, to whom they listened, and we, keeping on our course, got safely away. When 10 *li* from our stopping place, Kung-ying-tzu, we were told that 30 *li* ahead of us Yeh-fu-show had been seized by another band of rebels, and that T'a-tzu-kou itself was shut up, expecting a siege. This was awful bad news. But we went on, and by the kindness of the innkeeper, got a room and food for the night. We had a bad time of it there. The whole gang of roughs of the place came piling into the room and were not at all amiable. Then after they had got out, they got up a good quarrel, and so entertained us with some yelling and swearing for a good part of the night. I remember the old preacher sitting down on the k'ang and in a helpless kind of way saying, "We have no road now; eastward there are robbers, and westward there are robbers, while in the North and South there is nothing but mountain. *Mei Yu Fa Tzu* (沒有法子.)" "Ah well," I said, "There is one way open yet, and that is the way above." But the old man did not catch my meaning, or misunderstood me, for he said, "Ah but we have no cart." "Perhaps the Lord will send us his fire-cart," I said. Then the old man saw my meaning, and he said, "Yes, that way is always open, and we are ready to go." I thought to try and make a detour round by some mountain path during the night, and thus pass the robber camp in the darkness. Whether there was a mountain path or not I did not know, but we were in straits. But after praying earnestly about it, we determined to retrace our steps and throw ourselves upon the kindness of our

friend, the Chinaman who lived outside of P'ing-fang-rh, 95 *li* west of Ch'ao-yang, praying that God would open his heart to us and give us shelter and food. If he did not, then we should be in rather a bad fix. This was the leading of God, for had we got through to T'a-tzu-kou, I am afraid I should not have been writing this letter to-day, as all that country West and South of T'a-tzu-kou, as well as that place itself, has since been seized by the rebels. The Roman Catholics of that country side have been foully murdered, and I am afraid that people who, in their calmer moments, know no difference between the Catholics and Protestants, would not, in their blood-thirsty intoxication, have discerned any distinction between myself and preacher from the poor Catholics slaughtered at Lan-chia-tzu. We did not sleep that night, as the noise outside and the near presence of the rebels, made us fear that any moment we might have to fly. But God safely kept us, and the next morning, before any one was astir, we quietly left the inn and retraced our steps 70 *li*. We had to put up with insult, but got back safely to our refuge. He did not receive us with any great burst of joy, but still he gave us shelter. The place was well adapted for such a retreat. It was upon the side of a mountain, and there was a door opening out at the back, so that if the rebels came, it was easy to pop out there and hide among the deep ravines. The old man did not forget to point this out to me. All the women folk had been taken away to a relative farther back among the mountains. The people were very poor, and we two made an extra pair of mouths to be fed. We could buy nothing, though I had a little money. We had millet and bean curd twice a day. I had hard work to manage the latter at first, but hunger made it as nice as Devonshire cream. It was exceedingly cold. My walking had worn out the only pair of socks I had, and both my heels, being uncovered, got frozen and became very sore. I spent much of my time rambling about the mountain, for I had not a single book to read. To stay in the room was but to be half-suffocated with tobacco and opium smoke and be treated to all the scandal and profanity of a set of idlers.

My favourite place was in some nook or hollow in the ravine, where the north wind could not get at me and where the sun could give me a little warmth. I should have liked a little more clothing. The nights were certainly long, but I wished them longer for their very warmth's sake. I cannot tell you how I prayed there, and wondered whether God was going to sweep me and the work away. We were surrounded by the rebels. They were at Chao-yang, east of us. They took Kung-ying-tzu after we left it on our return. They were north of us, for I could

hear their guns, and reports reached us later of their murdering a number of Mongols. They were south of us, for I saw them burning a large temple twenty *li* away. For some days it was thought safe that I should not show myself outside the front of the house. During this time my boy and one of our Christian young men alternately travelled backwards and forwards at the risk of their own lives from a little village near Ch'ao-yang, bringing us news. Their devotion and love touched me very much. My courier from Tientsin, who was due at Ch'ao-yang the very day the rebels came, never turned up, but as I know now came within a 100 *li* of the place and then got scared, returned to T'a-tzu-kou, and when that place was attacked, found his way back to Tientsin. So that I had had no letters or news since I last left Tientsin. He is fearfully afraid of being caught and pressed into military service, which might lead to a punishment which he knows awaits him. Thus his great fear.

After ten days' stay at this place, my boy brought me news that the rebels had been driven out of Ch'ao-yang and the soldiers from the East had entered the city. The next day we started for Ch'ao-yang. We travelled the 95 *li* that day and got to the gates at sunset. Here we had a fearful sight. Outside the gate was a great pile of headless bodies with a pack of dogs feeding on them. Outside the four gates some 200 had been beheaded. For nights after, the darkness was made hideous by the barking and shouting of the numberless dogs devouring these bodies. Chao-yang was like a place of death. A few idle men were standing about. These had been enlisted to assist the soldiers, of whom there were a large number parading the streets. There was no business; shops closed and barricaded. Our small company caused no little surprise as we found our way to the inn. Thank God it was there, and, above all, our things had been kept untouched, which I think was nothing less than God's special interposition. The innkeeper had returned, and was thrown into an awful state of fear when he saw me return. As long as I stayed there he begged of me daily to try to get away, as he was afraid that I should be attacked. At such a time it is not the rebels so much that one has to fear as it is the bad men of the place. Here I stayed quietly. The inn was closed and I never went outside, so that we remained undisturbed. One man kept watch during the night, for the rebels were only ninety *li* away. The soldiers had gone out to attack them, but in point of numbers were so much the smaller that the people were just trembling in their shoes, lest they should be defeated. Some of the Christians had returned and came secretly in the day time through the innkeeper's private entrance to see me

God had safely kept them all and their property, although now they were being pointed out on the street as the disciples of an unauthorized religion, and men were calling on each other to seize them. Ever since I left them I have been sorely troubled for them, for God alone can help them these days. After two days, we got the good news that there had been a battle and that the rebels had been defeated with the loss of 400 killed and a large number of prisoners taken, among whom was the leader.

But the rebels had only retired another ninety *li*, and there being reports of two other large bands of rebels assembling, one north-west, some 200 *li* away, and another north-east, 300 *li*, the soldiers deemed it prudent to return to Ch'ao-yang. Then came the news of San-chia-tzu and Pa-kou being attacked and taken. Daily came fresh news of murders, &c., some true, some false, and I began to see that this was to be a whole winter's business and I determined to get out of it. I enquired and got some information about the road to Chin-chou, and found there was a good road from there down to Tientsin. The road between Ch'ao-yang and Chin-chou alone was dangerous. But I wanted a cart and money. I got up an embassy to go to the money shop, which of course was closed, but they afterward got in; there being a man left in charge. But they had taken away the silver and they had so little cash they would not give me a cent. I worried them with different messengers, but they told me to wait a few days, a very doubtful kind of answer. Being in this fix I tried to resign myself, but things were getting worse each day; and the converts themselves were urging me to get away, for they said their hearts had no peace as long as I remained there. Then I got desperate. I was told there might be a foreigner at Chin-chou and from him I might borrow money if I could only get there. So I sent for one of the Christians, who is a butcher (Mr. Meech will remember the fat man). He has a little money. I had a shop bill, which of course was no good at the time, and will not be till the shop opens again. Upon this he advanced me about 'Tls. 3. Then I got up a special embassy to the money shop who, after much entreaty, got a few tiao out of them and thus I was enabled to hire a very poor cart, the only one that could be found, at an extortionate price. If there was no foreigner at Chin-chou, we had determined to sell what clothes we could spare. My boy, whom I would have given anything to bring with me, I had to leave behind without employment and without money, for I was in his debt, and I had none to give him. What he and his wife will live on this winter I know not. But he never thought of this, and in his loving way thought only of getting me away. When I spoke to him about it, he said, "Oh never mind me; you go, Mu Shih, the Lord will help me, I don't fear, I am trusting in Him." All the Christians have shown

a strong trust in God. When the money shop closed down upon me, things began to look blue, as I had only a few tiao for myself, preacher and boy to live upon. One old man, who is very poor, getting his living by selling pears on the street, had a few fowls. He, thinking I might be running short of food, came one morning before breakfast, and from out of the recesses of his garments, very unostentatiously brought forth half dozen eggs and put them on the table without a word and then walked out. I was very much touched by the old man's love and forethought.

December 3rd we (preacher and I) left Ch'ao-yang for Chin-chou ; there were three days' dangerous travelling before us. But again God provided for our need. I had disguised myself as much as possible by shaving off my moustache and borrowing the old preacher's wind bonnet, which concealed my hair and most of my face. But there was no need of this, for ten *li* outside of Ch'ao-yang we fell into the rear of a company of soldiers, who were carrying the spoils of the battle to Chin-chou. The spoils were a large baggage cart of muskets and spears, together with a quantity of dead men's clothes. Two Imperial carts containing rich clothing, also a large number of Mongolian ponies. We journeyed with them, ate and slept with them. They were rough companions, but kind, and we got on well together, and their presence gave us safety. But it was extremely cold, and our boots were worn out with walking. Those three days I suffered more from cold than I have done all my life. The poor old preacher was quite unwell when he arrived here. We went a new road, and no one knew the way. We spent 14 or 16 hours on the road every day, for the heavy carts broke through the half frozen rivers and got stuck. I was so glad when we got in sight of Chin-chou once more to see people busily buying and selling to every one unarmed. I felt like throwing up my hat. Then we were more glad to find that there was a foreigner in Chin-chou. He had been settled there for about two months. It was Dr. Brander, of the Irish Presbyterian Mission. He was there alone with his wife. He kindly lent me money, and we got a cart for Ku-yeh, and thence by the railway arrived safely in Tientsin. TIENTSIN, *Dec. 29, 1891.*

[When reaching Tientsin, so haggard was Mr. Parker in appearance that he frightened Mr. Lee's servant who thought him a ghost.—ED.]

Vaccination a Duty.

BY GEO. A. HUNTLEY, C. I. M., CHENG-K'U.

ALL interested in missions in China must have been saddened by the great mortality among missionaries, through that awful disease,—small-pox. Through it many of our youngest, strongest and most promising missionaries have been removed from the ranks during the last two years; and what makes the matter more sad is the fact that the simple precaution of vaccination or re-vaccination before embarking, had been neglected in the majority of instances.

I will give particulars of a few cases out of the many, and it will be noticed that in *each case the sufferer had not been vaccinated successfully for several years before contracting the disease*, while the nurses, who had either been recently vaccinated, or had already suffered from the same complaint, *did not in one single instance contract the disease.*

Case 1. *Patient had not been vaccinated since childhood.* Symptoms of confluent and black small-pox developed, and later hæmorrhage, proving fatal on the eighth day. A medical man and trained nurse were in attendance. Among those who assisted in nursing, one had previously contracted the same disease, the remainder had been recently vaccinated. No one contracted the disease.

Case 2. Patient unsuccessfully vaccinated twice within a year previous to her illness, but the inoculation had not taken effect for six or seven years previously. Pregnant $4\frac{1}{2}$ months. The sufferer died on the fifth day after taking to her bed. Medical man attended, and two foreign ladies, with two native women, assisted in nursing. Attendants had been recently vaccinated and did not contract the disease. The widower of the deceased, who kindly sends the information adds:—"I trust that your efforts may be blest to the making of Boards and Committees more careful upon this subject. We were all re-vaccinated before coming out, but *not at the suggestion of the Board.*"

Case 3. *Patient had not been vaccinated since childhood.* The disease assumed a very serious type and has left the patient very badly marked. There was no medical attendant, and of the two ladies who undertook the nursing, one a trained nurse, had been recently vaccinated, and the other had previously suffered from the same complaint—neither contracted the disease. The patient believed in "Faith-healing" and thought it would not be trusting the Lord to be vaccinated.

Case 4. The disease lasted two weeks after appearance of first symptoms. *Patient had not been vaccinated for 29 years.* There was no medical attendant. A native woman nursed. Two ladies were

in the same house, but did not contract the disease. The patient says, "I think they had been previously vaccinated."

Case 5. Patient contracted disease while travelling and reached his station with much difficulty. *He had not been vaccinated since childhood.* The brother who nursed him had been recently vaccinated and did not contract the disease. Patient was delirious and blind for some days and took no medicine. The sufferer's hair came completely off and his face is pitted.

Case 6. *Patient not vaccinated since childhood.* The disease took the mild form and leaves no disfigurement. There was no medical attendant, and the two foreigners who assisted in nursing had been recently vaccinated and did not contract the disease.

Case 7. *Patient had not been vaccinated for 37 years, viz., in infancy.* Duration of disease—fourteen days. A medical man attended. The patient's wife, who did the nursing, had not been vaccinated since childhood, but was re-vaccinated as soon as symptoms of small-pox were discovered, and did not contract the disease.

In addition to these melancholy particulars, I have received the following valuable testimony from medical gentlemen in China:—

The Rev. J. Hudson Taylor, M. R. C. S., Director of the China Inland Mission, writes:—"I quite agree with you that it is most desirable that the home officers of the various Missionary Societies should not merely *recommend* but *insist* on all candidates being vaccinated shortly before leaving for these shores. Our China Council is urging on our Home Councils the following rule:—'All candidates who have not been successfully vaccinated within a recent period, *must* be vaccinated before leaving, and must procure a certificate as evidence that this is done.' If I were not so pressed, it would be very easy to collect a large number of cases in which missionaries have taken small-pox, owing to this practice not having been carried out. I can only, however, just now refer to the fact that in our Ladies' Training Home at Sang-cheo, or the stations immediately connected with it, we have for three successive years lost a lady worker each year, by death from small-pox, not to mention other cases in which there has been recovery. The question has been asked by one of our branches, 'In the event of a candidate having conscientious objection to vaccination, what would you advise?' And my reply was to advise that the candidate work at home, where the danger is less, and where there is sufficient strength to nurse, or hospital accommodation procurable, in the event of small-pox taking place. It may be very well for the patient to take the personal risks of the disease, but what about the attendants,—are they to be exposed? As you know, the work of a station may be seriously interfered with by cases of this kind.

"I would like to add that it should not be too lightly assumed that a person is protected because re-vaccination is not successful. I could mention cases where persons have been unsuccessfully re-vaccinated, but who at once took the disease on exposure. A lady missionary recently arrived in China, having been three times unsuccessfully re-vaccinated before embarking. I recommended her not leaving Shanghai without being vaccinated again. This time the vaccination proved very successful. The pustules were large and fully formed, and showed that there would have been no protection whatever had she been previously exposed to the disease. May the Lord prosper your undertaking and precious lives be saved for Christ's service!"

J. A. Lynch, Esq., M.D., Chinkiang, sends the following :—"I am strongly of your opinion as to the need of vaccination for missionaries coming to China; and wish you every success in your efforts. Small-pox is so widely prevalent in China that no resident can hope to escape being repeatedly exposed to contagion, and my experience has taught me that a single vaccination in childhood is far from being a reliable safeguard. Within a single twelve month I have seen half a dozen cases of small-pox occurring in foreigners, all of whom had been vaccinated as children. Two of these cases were very serious and one fatal. I knew of no instance where a recently vaccinated person has taken the disease. It is clearly the duty of missionary societies to take such measures as may secure from needless risk the health of those whom they send abroad. The neglect of such a simple and obvious precaution as re-vaccination amounts to criminal carelessness."

Rev. A. W. Douthwaite, M.D., C. I. M., Chefoo, says :—"It would be impossible to overrate the importance of the re-vaccination of all candidates for mission work in China, as every un-vaccinated person is liable to an attack of small-pox, and is pretty sure to get it sooner or later if he moves among the people of this country. I send you a copy of the revised 'Hints to Candidates,' from which you will learn that the China Council of our mission does more than *recommend* vaccination, for it *insists* upon it."

Dr. Boone, Shanghai, writes :—"In reply to your note I beg to say that it is my opinion that all persons coming out to live in China should be *successfully* re-vaccinated before they start for this field. Also, that all the Missionary Boards should require a certificate of successful vaccination or re-vaccination of a recent date from the candidates for appointment to the mission field before such persons are sent to China."

Dr. Howard Taylor, C. I. M., says :—"In reply to your question *re* vaccination, allow me to say that I regard it as of supreme

importance that every civilized man and woman should be as completely safeguarded from small-pox as possible.

"There is no shadow of a doubt as to the efficacy of vaccination properly carried out and *repeated twice* in diminishing the severity at least, and in most cases in absolutely preventing the disease.

"Every candidate who has not thus been thrice successfully vaccinated (unless it prove impracticable, on repeated trial, to do so) ought, I am satisfied, to be refused on that ground alone if they are unwilling, for their own sake and that of their fellow-workers, to be re-vaccinated before leaving for the mission field.

"A baby I successfully vaccinated a few weeks ago, had been *thrice* before vaccinated without effect. But in adults it would be enough, for practical purposes, to attempt inoculation with vaccine three times: if all these failed, the candidate might, with reasonable certainty, be pronounced immune from small-pox, and might safely come out."

Dr. Randle, C. I. M., Tungshin, Chefoo, sends the following :—
"Small-pox is one of the most prevalent diseases in China, and I think of the more dangerous diseases it is *the most* common. It is not specially deadly in its ravages among the Chinese, but Europeans are apt to suffer considerably; mortality among them running very high. We have lost a good many valuable workers in the C. I. M. through small-pox.

"I don't know how necessary it would be in England to insist upon each candidate for mission work in China first being vaccinated, for I should have thought that recommendation would be sufficient, seeing that the necessity for protection is indeed great.

"I would urge, too, that the vaccination should be done thoroughly, say in five places at least.

"It is more important, too, for intending missionaries to China to be vaccinated *at home* rather than after they get to China, for here vaccine is very uncertain, besides being expensive."

Dr. Parry, C. I. M., Ch'en-tu, writes :—"In reply to your note I need only say that I am in hearty sympathy and agreement with you in regard to the matter of your appeal to the Societies at home in vaccination or re-vaccination being insisted upon in the case of all their accepted candidates.

"I cannot support this by any experience personally of the disease amongst missionary families; the only case under my own care being that in our own family last year, when amongst our three children who were equally exposed to infection, the only one to take the disease was the youngest, who had not been successfully vaccinated."

Dr. McFarlane, L. M. S., Chichou, writes :—"Regarding the question of small-pox and vaccination I fully agree with you upon the urgent necessity of every foreigner being recently vaccinated before leaving his native shores. I was public vaccinator for two years in Edinburgh and know the importance of urging the matter."

Dr. J. Fryer Smith writes from Liu-ching :—"All my experience goes to prove the value of vaccination as a preventative in small-pox. I was vaccinated when a small boy, then again three years before coming to China, then again in Chefoo the first summer after arriving in China, and took each time, and about every three or four years I think it should be tried again. I have found many who were sure they were proof against vaccination because done so recently, take rather violently, which I would take as a sign that if exposed to small-pox contagion, they would be sure to contract the disease and likely have it rather severe. Therefore I should say, be vaccinated before leaving home, and not to be satisfied with less than three trials; then I should advise all who come to China to try it over again after being two years in China. It is a small matter and very important."

Dr. Cox, C. I. M., T'ai-yuen, calls attention to the following resolution passed at the general meeting of the China Medical Missionary Association, held May 22, 1890 :—

"Whereas the great prevalence of small-pox in China is well established and fully known, and whereas three cases have occurred among members of the Missionary Conference during the time it was convened, and two deaths have taken place among the missionary body in other parts of China during the same time, therefore, Resolved, That we recommend the various Missionary Boards to require successful re-vaccination as a necessary condition of appointment to missionary work in China."

These melancholy facts and testimonies will speak for themselves. We are just now on the eve of a great influx of Christian missionaries into China, and my earnest desire and prayer is, that this important subject should be at once brought before the Committees and Boards of the various Missionary Societies and intending missionaries throughout the world, and that the simple precaution of vaccination should be *insisted* upon in the case of every assigned candidate for mission work in the Celestial Empire.

What are the Best Methods for proving Applicants for Membership in our Churches?

BY REV. E. Z. SIMMONS, S. B. M., CANTON.

THE importance of holding up Christianity in its purity and brightest light, is an admitted fact. It is especially important that this be done among such a people as the Chinese. I would emphasize the necessity of looking after the spiritual part of Christianity. An un-Christian Church is a misnomer and hurtful to the cause of truth and Christianity. Just so an unrenewed member in a Church is hurtful to that Church and to the cause of Christ. As we lay the foundation of our Churches here now, so will the Churches of the future be. If we would have a Biblical Church, a Christ-like structure, the foundation must be laid in Christ, and each stone that enters into the building should be fitted according to the true pattern, a living stone, one that will strengthen, not weaken the structure.

What therefore do the Scriptures require of those who are going to join the Church? We are, I suppose, all working under the same commission, that given by Christ. Let us consider it for a moment: According to Matthew, Christ says, "Go ye therefore and make disciples of all nations." After they have been made disciples, then they are to be received into the Church. According to Mark, we have, "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized, shall be saved; but he that disbelieveth, shall be condemned." Here the condition upon which men are to be received is that they believe. And Luke says, "Thus it is written that Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." Here the requirement is that men must repent and their sins be forgiven, then they are prepared for church-membership.

One of the best possible interpretations of a command, commission or doctrine, is the way in which loving faithful subjects understand and carry out such instructions. The first interpretation of Christ's command to the apostles is illustrated on the day of Pentecost. Peter and the other apostles, being filled with the Holy Spirit, preached unto the people Jesus, and at the close of the discourse the people said unto Peter and the rest of the apostles, "Brethren, what shall we do?" And Peter said unto them, "Repent and be baptized everyone of you in the name of

Jesus Christ unto the remission of sins." And it is stated further on that "they then that received his word, were baptized." Here disciples were made, men believed, repentance was preached, embodying the three distinct ideas as given by the three evangelists above. And further on we are told that "the Lord added to them, day by day, those that were being saved."

The same standard of belief was required of the Gentiles that was required of the Jews. For Peter had the best of evidence that Cornelius and his house believed before they were received. He said in explaining the matter to the Church at Jerusalem, "If then God gave unto them the like gift as He did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life."

Paul and Barnabas preached at Antioch, "and as many as were ordained unto eternal life, believed." At Iconium "a great multitude, both Jews and Greeks, believed." At Lystra and Derby disciples were made and organized into Churches. This was the invariable rule, so far as I can gather from the Scriptures.

And after thus looking into the matter, I lay it down as a broad proposition that, in the Scriptures, where there is any evidence of persons having been received into the Churches, that there is conclusive evidence that such persons believed in the Saviour.

This then is the requirement for membership, that they believe on Christ, that they become new creatures in Christ, that they be born again, that they be the subjects of the regenerating and renewing influence of the Holy Spirit before they are fit for membership in our Churches.

"What are the best methods for proving applicants for membership in our Churches?" is a very important question and one that demands our most thoughtful and practical consideration.

While I believe in and recognize the unity of mankind, yet it must never be forgotten that there is great diversity in unity. Therefore one method will not do by which to try or test all cases. It would be unwise to insist upon the same rules for persons who have had more or less knowledge of Christianity all their lives and have never worshiped idols, and those who have recently heard the Gospel for the first time and have been worshipers of idols all their lives. Neither would we expect the same kind of evidence from an intelligent scholar that we would from an unlettered and ignorant person. Neither could we have an immovable rule for each person in each of these four classes.

I. As to the first class ; i.e., those who have had more or less knowledge of Christianity all their lives, I should not think it best to put them on probation. But after a full and free private talk with the pastor, making the examination as thorough as possible and giving any instructions that may be thought necessary, then after hearing his statement and praying with him, I would have some of the more spiritually-minded members talk with him, and after comparing notes with them, if it were then thought best, let him come before the Church for a final examination. This examination should be very thorough, bringing out the real condition of his heart. He should then be instructed in the leading practical duties of church members and his hearty acceptance and approval required. (This will save trouble in church work in the future.) After this examination the candidate should retire, giving an opportunity to any member to give any evidence he may have as to the fitness of the person for membership. Then the vote should be taken as to his reception.

II. In the case of an intelligent person who has been a heathen all his life, and of whose life and character we knew nothing, he having recently heard the Gospel and wanting to join the Church, I should be in favor of putting him on probation without fixing a time as to the length of the probation. And yet I would recommend any kind of probation with a great deal of hesitancy and caution. Time to the Chinese is of little importance, and they are so prone to think that Christianity is something to be learned instead of being experienced, something outward, instead of being a change wrought in the heart by the Holy Spirit. During this time of probation all possible effort should be made to learn the person's real condition of mind, and as soon as there was evidence of his belief in the Saviour, I would be willing to cut short the time. Of course the same thorough examination should be required as in the first case.

III. An intelligent person, though a worshiper of idols, whom we knew to have a passably good character for honesty and truthfulness, wishing to unite with the Church, I would not put on probation. I would give him a rigid private examination and explain fully the requirements of Christianity ; what the vows, he wished to take upon him, involved ; especially in reference to Sabbath observance, making him understand what is meant by keeping the Sabbath. (This is of very great importance for my experience has taught me that a man who keeps the Sabbath, can be relied upon as an exemplary Christian.) I would explain to him that ancestral worship must be given up entirely, and that expulsion from the clan and the giving up of clan endowments, may possibly follow. I

would leave no possible plan for the adaptation or blending of ancestral worship with Christianity as some good brethren in China seem to think advisable. After all these things have been fully explained to the man, and he is willing to abide by all the consequences that joining the Church involves, and we have good reason to believe that he is a subject of the kingdom of Christ, we should receive him without any further delay.

IV. There are persons who are unlettered that have a reputation for probity of character and life that I would put through very much the same examination as class third, without insisting on such a thorough knowledge of the truths of Christianity. I think it possible for a person to believe on Christ and yet know but very little about the general truths of Christianity. For example, an old woman was relating her experience before our Church. She could not answer correctly many of the questions put to her; sometimes could give no answer at all, but she said, "I know that Jesus died for me, and I love Him, and He gives me peace." After this statement I did not hesitate to vote for her immediate reception.

V. I think it well to have another class, including habitual gamblers, fortune-tellers and opium smokers. A lengthy probation for this class is very necessary. My experience with them has proved to me that they rarely make good members. Even with a very long probation you cannot be very sure of them till they are dead.

In all these classes, and in every case, the thing to be insisted upon is that they "bring forth therefore fruits worthy of repentance." One of the first questions that I feel like asking an applicant is, "What is your honorable employment or business?" and if he says, "I have no business or employment," I put that down as a mark against him. Another question I would ask is, "Have you taken the idols and shrines out of your house?" He should be required to do this if he is the head of the house. There is one thing that gives one a very unpleasant sensation, that is, to have a man say, after having been received on a long probation, "Pastor, haven't you some work that you can give me to do?" One can't help feeling that he has had this in view all the time. This "rice" difficulty is gradually correcting itself, but it is not an unheard-of thing even now.

Also, I believe in profiting by Chinese wisdom in this as in many other branches of our work. So I have asked quite a number of native brethren to give me their ideas on the subject; *i.e.*, proving applicants for membership. Most of them are in favor of a longer or shorter term of probation. The first man that our Church ordained here used to say to applicants, "Wait a month that we

may be the better able to decide your case. If you are true, it will not hurt you to wait, and if you are false, it will not hurt you, but it will keep you from hurting us." There is both wisdom and un-wisdom in this. It is quite possible to wrong a man by doubting his veracity and keeping him from doing that which he conceives to be a duty. On the other hand the man may be wronged by being received before he is fit for church-membership, and thereby imperil his own soul. What then can we do? It seems to me that we should take every case on its own merits and decide after prayer and due consideration.

Another said he would call on each one to pray aloud during this private examination. He said a man's heart is as he prays. In two cases that he had examined he called on them to pray, but they could not, and the effort made the cold sweat start out on their foreheads. Afterwards those two did not press their application for membership. This, also, may be wise or otherwise. Still others would have the applicants learn certain formulated statements of doctrine: the Lord's Prayer, the Ten Commandments, etc. So among the Chinese there is much diversity of opinion as to the methods that should be used to prove applicants for church membership. I suppose it is the same with us, and I have chosen this subject because it is practical and because it is one that concerns us all, and specially to draw out the better plans and riper wisdom of the brethren that we may all be better prepared to deal with each case that comes before us in the future.

Central China Religious Tract Society.

RIGHT in the heart of China, at the juncture of the Yangtze with its largest tributary, stand three great cities,—Wuchang, Hankow and Hanyang. Nowhere in the empire can be found a finer centre for the distribution of religious literature through the length and breadth of the land. Recognising this fact, the resident Protestant missionaries, sixteen years ago, formed a Tract Society, whose growth in the interval has been very remarkable.

During 1889 the Society sold upwards of a million booklets, and the year 1890 surpassed even this huge circulation. Success brought its own penalty; books sold under cost price involved a total loss proportionate to success. During 1891 the Society was compelled to restrict its issue largely to tracts sold at, or very slightly under, the cost of production. The result was a reduced but still magnificent sale of three quarters of a million and a thoroughly satisfactory condition of finance.

There was every prospect, with the continued generous help of the Religious Tract Society of London, of increasing the area and number of its publications. Some thirty Missionary Societies purchase and sell its books, from British Columbia to Singapore, from California to Australia, from Manchuria to Burmah. Hunan lies at our doors. The famous and infamous placards of the last eighteen months are avowedly a counterblast of the Society's tracts. If the truth is to conquer the foulness of error, we must combine to print and publish; if Hunan is to be opened to the Gospel, we must be ready to stem the issuing stream by an inflow of pure literature.

We were cheerfully looking forward to the task before us, when, on the morning of January 12th, a fierce fire in Hankow totally destroyed the Society's Dépôt and stock. Our loss is some \$1,500, or £250, and we have no means to meet it. We must renew our stock at once. Missionaries by the score are waiting for our books. The vile tracts of Hunan are circulating by the tens of thousands; we must continue our work of disseminating the truth. But a burnt stock and an empty purse are stern facts. We feel that we can confidently appeal to the Christian public for help. We are unsectarian and cosmopolitan. Our Society is British, American and Scandinavian. It contains members of well nigh every section of the Protestant Church. Will friends listen to our appeal, and by speedy help in prayer and money, restore our Dépôt, replenish our stock and bid us Godspeed in a fresh and more daring effort?

Signed

{	GRIFFITH JOHN, D.D.,	<i>London Mission.</i>
	THOMAS BRAMFITT,	<i>Wesleyan Mission.</i>
	JOHN ARCHIBALD,	<i>Nat. Bible Society of Scotland.</i>
	F. E. LUND,	<i>Swedish Mission.</i>
	THOMAS EYRES,	<i>China Inland Mission.</i>
	M. MCNAIR,	<i>Secretary and Treasurer.</i>

HANKOW, January 19th, 1892.

Scheme for the General Enlightenment of China.

BY REV. T. RICHARD.

POSSESSING, as by God's grace we do, the knowledge of the forces which lie at the root of the prosperity of nations, communities and individuals, we view with great regret the opposition of the good men of China to the good men of the West; but above all we view with much pain the extreme poverty of China as compared with the West, causing millions to die periodically in preventible famines, or by riots and rebellions mainly arising from ignorance and despair. Instead of merely helping at famine or other relief every few years,—which does not remove the *cause* of the people's sufferings,—we propose to undertake the systematic *enlightenment* of about 2000 of the leading men in each province of the empire in the art of saving their country and people by informing them of the *economic value* of the chief forces in the Christian civilization, which now practically rules the world; so that these leaders in turn may enlighten others and help to put this art in practice, and thus gladden the hearts of the millions by a true delivery from their troubles,—individual, local, national and international.

When China clearly and fully understands the advantages of true Christianity and true Christian civilization, her opposition to them, like that of every other nation before her, will at once cease, and she will, under God's blessing, start Churches and schools and reforms of all kinds of her own accord without any urging from abroad, and then incalculable blessings will begin to flow for the benefit of a fourth of the human race!

For this end the Society for the Diffusion of Christian and General Knowledge among the Chinese, proposes to form an Executive Committee of their Society in each of the provinces of China, consisting of both foreigners and Chinese, whose duties shall be the following:—

1. To undertake to provide at least one standard article monthly for our magazines,—“Review of the Times” (萬國公報) and “Missionary Review” (教會報),—by some of the most competent Chinese or foreigners in the province on subjects bearing on the special needs of the times.

2. To undertake to examine and give prizes or scholarships at the close of each government examination on the best essays on important subjects treated of in our magazines or other books, advertised beforehand, or even at the previous examination. Edu-

cational missionaries might be asked to examine on these subjects until China has competent examiners of her own.

3. To undertake to have the books, essays and periodicals best suited to enlighten China, sent regularly and systematically to every Mandarin of the rank of Chou-hsien (州縣), Show-pei (守備) and upwards in the province, as well as to the expectant officials and professors,—Shan-chang (山長); but especially to have these kept for sale at every examination centre for the degrees of Siu-tsai (秀才) and Kū-jin (舉人) throughout the province, and to have advertisements bearing, if possible, the stamp of the officials posted up in the town during the examination, stating also the subject for examination at the next foreign examination where the students are candidates for the Siu-tsai degree.

(Colporteurs visit yaméns, markets, fairs, school-rooms, etc., at their own expense in some places from the discounts given off the retailed price of books.)

4. To raise subscriptions from sympathetic Chinamen or foreigners to aid us in this work. Our work must be such as to recommend itself to the conscience of all men before we can hope to succeed.

If all the provinces were to unite as far as in their power in this plan, we might, under the blessing of God, produce such an effect on the minds of our readers within a few years as to demand reform in all departments. With the exception of railways and some manufactures lately begun, the present government reforms are only skin-deep and of comparatively little value, while ours would be real, radical and of incalculable value. But if something of this kind is not done, other nations will continue to prosper greatly, while China will continue increasingly to suffer, will fall behind more and more, and endanger her very existence.

Generally speaking, the great subjects on which China greatly needs enlightenment fall under four classes, viz.:—

- I. How to support her people.
- II. How to give peace to her people.
- III. How to make her people good.
- IV. How to educate her people.

These, like the four legs of a horse, are each indispensable. What can a lame horse do in a race, or a lame nation in the great race of nations?

Over seventy different subjects have been chosen to write about. Any one interested in these subjects and wishing to write on them, may obtain them by application to the Secretary of the Society.

25 Seward Road, Shanghai.

Correspondence.

TO THE MEMBERS AND FRIENDS OF THE
NORTH CHINA TRACT SOCIETY.

DEAR EDITOR "CHINESE RECORDER:" Having taken over the management of the Tract Society's affairs in Tientsin, I would like to call attention to a few points, which will tend to the benefit of subscribers and the dispatch of the Society's business.

You will please note that the chief depository is now situated in Tientsin; this will be a considerable advantage, and will in some measure save delays and other annoyances which have been unavoidable in the past.

Of necessity the main work of executing orders, packing and forwarding, must be left to natives; therefore I would suggest that orders be written legibly on a separate piece of paper in English, giving catalogue number, name, and term required.

The present stock of tracts is incomplete. In the spring others will be received from the printer's hands; we shall then have a full stock of each tract in the three terms,—Shang-ti (上帝), Tien-chu (天主) and Shen (神.)

Yours truly,

F. BROWN,

Hon. Agent.

TIENTSIN, Jan. 25, 1892.

BIBLE TRANSLATION. THE HOURS OF
THE DAY IN THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I find that very many critics agree that in the Gospel of John the system of the world

generally in speaking of the hours of the day was adopted. Mr. Judd, writing in the February RECORDER, wishes to begin the counting of the hours at midnight. Dr. L. Schmitz, in the Dictionary of Antiquities, says this mode of counting the hours from midnight was not used in the affairs of common life till towards the end of the fourth century after Christ. Before this the natural day was divided into twelve equal parts. It is not open then to us as translators to make the sixth hour six o'clock in the morning. We must make it noon. So also the tenth hour is toward evening. Tholuck in his Commentary on John explains the hours on this principle. Schmitz says the word *ōpa* and the Latin *hora* came into general use in the sense of an hour in the 2nd century before Christ. In Homer the word means "season."

Schmitz was speaking for Europe. But in Babylon and Egypt as well as in China midnight was the time for commencing the day, because practical astronomy led to it.

Most men will agree that it is best in Chinese translations to change the notation in this case, and to say noon in the Chinese way instead of saying "the sixth hour." We thus avoid ambiguity.

Faussett, in his notes on Bengel's John, has erred, as it would seem, in not accepting Bengel's view regarding the hours.

Lightfoot says (quoted in Poole's Synopsis) upon "abode with him that day," "not certainly the day then declining but rather the

next day, for the hour being the tenth the day was nearly gone." Poole further says the tenth hour was counted from the rising of the sun, quoting Lucas Brugensis and Piscator. If we read any or the various Lives of our Lord recently published, we find the same explanation prevailing. Meier on Acts iii, 1, speaks of the three hours of prayer of the Jews as the third, (Acts ii, 15) the sixth noon, and the ninth that of the evening offering in the temple.*

It is convenient to keep to the time of day which best suits our descriptions of scenes in our Lord's life. We should all have to change our preaching very materially if the tenth hour is not 4 p.m.

Bishop Westcott in the Speaker's Commentary adopts the reckoning from midnight to midnight, because of the difficulty felt in saying that Pilate brought our Lord out to the people at an hour so late as noon. Lange says imperfect conception of the hours was a cause of midday being mentioned. It was towards midday when Pilate spoke the last word after the scourging and mocking on which the leading out to Golgotha commenced. They hastened to the conclusion of the crucifying of our Lord, because with midday the second half of the preparation day approached.

The words of Westcott are: "St. John mentions a definite hour of the day on four occasions; the question therefore arises whether the incidents of which the time is given furnish any clue to the mode of reckoning; whether, that is, the

hours were reckoned from 6 p.m. to 6 a.m. and from 6 a.m. to 6 p.m., according to the common ancient mode followed by the Jews, or from midnight to noon and from noon to midnight, according to the modern Western mode. The examination of the passages themselves is decidedly favourable to the supposition that the modern Western reckoning of the hours is followed by St. John. It must, however, be admitted that this mode was unusual in ancient times. The Romans and Greeks no less than the Jews reckoned their *hours* from sunrise, but the Romans reckoned their civil *days* from midnight, and not from sunrise, or from sunset, as the Jews." Certain passages from two of the early Fathers—Polycarp and Pionius—"furnish a sufficient presumption that St. John, in using what is the modern reckoning, followed a practice of the province in which he was living and for which he was writing."

For myself I feel that we cannot accept the opinion that the apostle adopted a provincial mode of speaking. This would cause misunderstandings. In the Syriac version made in the 2nd century probably it would lead the Syrian Christians wrong in this point. We must still hold to the Babylonian notation, which in Scripture is found in Daniel and continues in the New Testament.

It is better in all Chinese versions in my opinion to translate 6th hour by noon and the other hours in accordance with this example.

Lange says in Commentary on John that Kettig, Tholuck, Ebrard, Ewald favour the explanation of the

* So Calvin. So Kittó in Daily Bible Illustrations. So the Queen's Printers Aids to the Student of the Bible, p. 34.

tenth hour in John i, 39 as being ten in the morning, while Lücke, Meier prefer 4 *p.m.* In my Tholuck, 2nd edit., 1828, it is 4 *p.m.* Perhaps he changed his mind afterwards.

J. EDKINS.

THE NORTHERN REBELLION.

DEAR DR. WHEELER: I send you by permission of Mr. Parker, of our mission, the narrative of his late experience while surrounded by the rebels in Eastern Mongolia. It seems to me sufficiently interesting to be published in THE RECORDER.

It may also interest you, and others through you, to know something of the outbreak in those regions. It appears that there have been two distinct outbreaks; one in the neighbourhood of Pakou (平泉州) against the Roman Catholics, the other further east in the Ch'ao-yang (朝陽縣) and Chien-ch'ang (建昌縣) districts directed against the Mongols. Although the attacking forces were largely composed of adherents of the Tsai-li-ti sect, yet there is no evidence of their acting in concert. This sect is very strong in number and wealth throughout this province and beyond the Great Wall. In Peking and Tientsin they are numbered by thousands. They are chiefly known as abstainers from whiskey, tobacco and opium, and their opium cure is famous. Very many join the sect simply for its total abstinence.

In the Pakou district there has been a long standing feud between the Romanists and the heathen. Many of the former have become so simply for the protection they obtain in their dishonest practices. It is well known that a heathen

need not hope to gain his case in a court of law against a Romanist. In the spring of last year a dispute arose about the division of grain. A number of the Tsai-li-ti sect were killed by the Catholics in the course of the quarrel. The matter was hushed up in the usual Chinese fashion, and it was supposed to be ended. The Tsai-li-ti, however, were only biding their time, and in November commenced their attacks on the Romanists in Pakou and villages around. Houses were burned, men, women and children murdered. Children in the orphanages were put ruthlessly to death, in one case the house being burned over their heads, they having been fastened in. It is said that the number of these murderers never exceeded a few hundred. No attempt was apparently made to stop their progress, for they even invaded Pakou itself, a *chow* city, though without walls, and burned more than one hundred houses. The Romanist fathers in Peking state the number of their adherents murdered as 1200. The places mentioned are from 180 *li* to 270 *li* east of Jehol.

Ninety *li* still further east is Chien-ch'ang-hsien, and about 260 *li* to the east again is Ch'ao-yang-hsien. The rebels, for such they may be called, in this case first approached Ch'ao-yang from the north. Their primary object seemed to be to avenge themselves on the Mongols. These latter have a claim on the land in all these regions, and exact a ground rent from the Chinese settlers. Many disputes have arisen in past days over the payment of this ground rent, and the Mongols have not

hesitated to end the affair by killing their adversary. The Chinese have accordingly risen against them, and on all hands murdered Mongols by the hundred and burned their temples. They seized Ch'ao-yang, sparing, however, the large Mongol temple in the centre of the town, purposing, it is said, to make it the seat of their new government. They advanced to within five *li* of Chien-ch'ang, but were there defeated by the government troops. From there they have been gradually driven back and are now not nearer than two hundred *li* on the north. It is reported officially that the rebellion is at an end and the imperial troops are being withdrawn. Rumour gives the number of lives lost by the attacks of the rebels on the Mongols and in the collision between them and the troops at 20,000. This no doubt is a huge exaggeration, but it is to be feared that the number must be some thousands. At the present time not a few of the Tsai-li-ti are losing their lives simply from suspicion of having been concerned in the rebellion. The practice is that if a man is accused of being a Tsai-li-ti he is arrested, and, unless within three days some one is found to stand security for him, he is shot.

The position of the nearly thirty native Christians in Ch'ao-yang was at one time getting serious. But a few days after Mr. Parker's departure very strongly worded despatches were received by the magistrate requiring that he should be found. These were the result of applications through the Viceroy at Tientsin and through the foreign office at Peking. The

magistrate went three times in person to the inn occupied by Mr. Parker, insisting that he should be produced. The innkeeper protested his inability to do so as Mr. Parker had already left for Tientsin. The magistrate intimated in no gentle terms that if the foreigner did not prove to have reached a place of safety, the innkeeper's head and their own heads as well would be endangered. The evident concern of the officials on account of Mr. Parker has placed the native Christians in a position of security, and they now go about without molestation of any kind.

The causes of the outbreak are purely local, and have not the slightest connection with the disturbances in the Yangtze valley, being anti-Chinese or anti-Mongol, not anti-Foreign.

Yours sincerely,

S. EVAN MEECH.

THE TEXT OF THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Last March you inserted an article by me on the above subject. Since then the revisers have met, decided the question of the text to be adopted in the new Chinese versions and have separated, allowing the one person in China who probably knows most about the subject to drop out of their number, because he could not accept the decision at which the other revisers arrived. No one can be surprised at the result, and certainly neither Bishop Moule nor any of his friends will complain that he has not been treated with

perfect courtesy. You have put on record his paper read before the revisers at their first meeting, rightly observing that "it has a certain historic value." With that remark I quite agree, and I believe that the value of the paper will be more generally recognized in the future than it is just now. But when you proceed in your editorial comment to observe that "the Bishop would make one textual critic, Dr. Scrivener, the absolute arbiter of the whole question at issue," I think you fail to perceive what Dr. Scrivener's position is,—or *was*, for he is now dead. He was something more than the words "one textual critic" would imply. He was the representative of a *school* of critics, numbering in its ranks some New Testament scholars of the very highest standing, who regarded him not only as *their* best representative, but as being, as Dean Burgon described him, "among living Englishmen *facile princeps* in these pursuits;" i.e., in textual criticism. When you go on to say that the action of the Conference (whose lead the Board of Revisers thought it wise to follow) not only represented the views of the large majority of the missionary body, but also of a majority of scholars in the home-lands who possess competent skill in textual criticism, one may be allowed to remark that so far as the "views of the large majority of the missionary body" on textual criticism are concerned, those

views are worth just about as much as their views on astronomy, geology, or any other science, would be worth, *and no more*. On the views of "the majority of scholars in the home lands who possess competent skill in textual criticism," I would speak with a good deal of hesitation; but one thing is certain, viz., that persons who answer to this description are—as every one who knows anything about the matter is aware—very, very few, when all told. *Probably* the majority of them would outvote Dr. Scrivener and his school; but whether that preponderance of votes in the present stage of the science of textual criticism, makes it a wise course to take the important step in dealing with the Greek text which the English revisers took, is another matter. Some people believe, and not without reason, that the action of the English revisers has made it more than doubtful whether we shall ever again have a Bible which will be generally accepted by English-speaking people or the English Bible. It will be a curious result of the Shanghai Conference efforts after a "union version" if the translations now about to be made produce a similar result in China and prevent at least for a century all hope of having a Chinese Bible which all will accept.

I am, &c.,

F.

[For remarks on the above, see "Editorial Comment."—ED.]

Our Book Table.

The Church History recently published by Dr. Sheffield, of Tungchow, is meeting with great favor among missionaries. The Soochow Literary Association, on reviewing the work, adopted unanimously a resolution of thanks to the Doctor for his exceedingly valuable contribution to Chinese religious literature.

國朝柔遠記 *Indulgent Treatment of Foreigners.*

This is the title of a remarkable book of 70 pp. published in Canton by the late Admiral P'êng Yü-lin, a native of Hunan, and by Wang Tsz-ch'wun, also a native of Hunan, now gazetted Provincial Treasurer of Honan. The book has an appendix of 34 pp. by Hsü Ch'ing-chu, Chinese Minister to Japan, United States and Peru in 1884-6. The book was reprinted at Shanghai in 1885 by the official Photo-Lithographic Co. in Hongkew. It has not the date of its first publication, but from internal evidence one would conclude that it was written after the Chefoo Convention but before the French war in Anam.

The book has an Introduction, which gives the outline of geography and history and relative importance of the chief foreign nations; after which the book has thirteen chapters on the following subjects:—

- I. Be careful about Treaties.
- II. Practice diplomacy.
- III. Extend learning.
- IV. Adopt foreign skill.
- V. Defend the frontiers.
- VI. Create a fleet.
- VII. Open mines.
- VIII. Avoid losing revenue.
- IX. Improve the army and navy.
- X. Organize volunteers.
- XI. Stop slave trade (Chinese emigration).
- XII. Register Christians.
- XIII. Check opium smoking.

The supplement deals with the following subjects:—

- I. Train able men.
- II. Increase wealth.
- III. Reform the vicious.
- IV. Create an army and navy.
- V. Defend the sea and Yangtze.
- VI. Improve international intercourse.
- VII. Reform the rules about Mandarins who go abroad.

Foreigners constantly indulge in descriptions, or rather too often in caricatures, of Chinamen and Chinamen's views. Here we have a peep into the Chinamen's mind. The book does not contain commonplace remarks which we do not know how to treat as spoken in earnest or not, but genuine deep conviction after years of study of what some of the ablest men of China think at the present time. These subjects are so treated as to give a new light to foreigners on China on many points,—political, commercial and religious. Indeed, they help largely towards the problem of the day as to what is the cause of the riots.

The book makes it very clear to the reader that the authors are persuaded that China is greatly oppressed by foreign nations especially in matters of tariff, and that the missionaries teach a religion that is mischievous to China. To get strong and wealthy, China must learn Western education and bestir itself to form an army and navy. To check the progress of Christianity, Confucianism must be preached regularly twice a month, charity schools must be established so as to keep the young from going astray after foreign heresies, and the Christians must be registered so that the people may know that the government has an eye on their evil practices.

No intelligent missionary should go on with his work without studying carefully this picture, which is given of foreign influence on China; the politician also will find in it much food for reflection.

T. R.

救世教益 *Historical Evidences of Christianity*. By Rev. Timothy Richard. Shanghai: Mission Press, 1891.

We are greatly pleased to receive this substantial volume of 52 Chinese pages. We can hardly be expected to give an elaborate review of the book, since it has already appeared in "THE RECORDER" in English. The information reaches us that some missionaries used it as a text book as it appeared in our columns, and others are asking for it as such now. It might answer a very useful purpose, in either dress, as the basis of a lecture course in any of our colleges. Missionaries would do well to keep a goodly number of copies on hand to give their literary Chinese friends who show evidence of a thoughtful and inquiring turn of mind.

Minutes of the Sixth Session of the China Mission Annual Conference of the Methodist Episcopal Church, South, held at Soochow, October 14-19, 1891. Shanghai: American Presbyterian Mission Press.

The several reports are concise and very much to the point. That of the Board of Education presents the number of enrolled pupils in the two collegiate institutions of Shanghai and Soochow at 244, and also shows gratifying spiritual results. The course of study for foreign missionaries, embracing a period of four years, and including books of reference and general reading, could hardly be excel-

led as a comprehensive scheme. Dr. Park, in his account of medical work in Soochow district, states that the late disturbances caused practically the stoppage of his professional duties for a third of the year, and says: "Most of our patients come from the country, and they cannot be blamed for being frightened away when high mandarins in their official utterances give countenance to the dreadful stories that are circulated among foreigners. In this connection we call attention to a singular fact, if it is a fact, pointed out by one of our native assistants, namely, that the sale of foreign medicines in native shops is not curtailed in the least by this hue and cry against foreigners.

"The explanation doubtless is that the Chinese still believe in the efficacy of foreign medicines, whatever they may believe about the foreigner himself, and from their standpoint this is not strange. Made of such choice materials as the eyes, brains and hearts of Chinamen and compounded by the 'Foreign Devils' in league with occult powers, why should not foreign medicine be the most potent medicine ever concocted? In buying it, however, they prefer to go where they will run no risk of losing their own eyes while trying to procure medicine made from the eyes of other people."

Editorial Comment.

OUR esteemed correspondent who appears over the signature "F." is entirely correct in assuming that Bishop Moule was treated at the meeting of the Revisers "with perfect courtesy." More than this, as we are able to state, the Revisers listened with interest and profit not only to the Bishop's paper as read and published by us, but to

his unreported remarks, and accepted thankfully his kind offer of assistance in the great work before them. The eminent position of Dr. Scrivener in the realm of Biblical Criticism is neither denied nor underrated in these columns. Undoubtedly he is the leader of a very respectable school,—we are not sure but that his following is on the

increase,—and, while his learning and critical authority are duly recognized, it perhaps is not too much to say that the results of his scholarship bear the impress of a striking individuality. As to the views of “the majority of the missionary body” on textual criticism, it should be remembered that so far as they found expression at the General Conference they were largely inspired and supported by a very able and learned committee of twenty-five men, the fruit of whose mature and united judgment we have in the present *status* of the revisionary movement. No anxiety need be felt that the Board of Revisers will take inconsiderate action. It is a very conservative body, although keenly alive to the present stage of the science of textual criticism, and intent on appropriating all the latest and *assured* results of Biblical research. The adoption of the text underlying the English Revised Version as a *provisional basis* of translation freely admits of such procedure. The Revisers could not consistently pledge themselves to accept the *dicta* of Dr. Scrivener in everything not otherwise determined, as his conclusions on some points are not yet disclosed to the learned world. There is good reason to believe that whatever of present doubt is at length fairly settled by him will be incorporated into the proposed Union Bible for China. We confidently hope that the weak points of our Revised English Bible—so far as they have any bearing in the premises—will not appear in the proposed Chinese version; and so the grounds for objection to the one will not obtain as to the other. The success of the movement inaugurated by the late General Conference, after much prayer and deliberation, will depend greatly upon the cultivation of a spirit of union among missionaries; and we cannot see that any sacrifice of

principle is involved, since the translators as a body are determined on doing what fair-minded men must concede as the right thing to be done, viz., get all the light they can and use the same to the best of their ability. From our standpoint—and it affords wide observation—the outlook certainly appears hopeful, and with the lapse of time increasingly so.

It perhaps should be stated that while the Board of Revisers are prepared to receive any and all suggestions bearing upon the task in hand, they cannot be expected to take part in public controversy. Every step so far taken has been fully authorized and in due order. The time for criticism will have arrived when the work of the Revisers has been placed before the public.

WE ask attention to the important matter of vaccination, as treated in another column by one who is well qualified to speak on the subject.

AN appeal from the Central China Tract Society appears in the present number of THE RECORDER. A serious check has been sustained in the splendid work of this missionary agency, and we trust that the call for aid will not be allowed to go unheeded.

THE monotheism of the faith of Mohammed may have had a peculiar mission in the world. It has stood a living protest not only against the primitive idolatry of Arabia, but against the baptized idolatry which bore the name of Christian. Restrained by a manifest Providence in its sweeping designs on Europe, Islam nevertheless became the scourge of God to His apostate Church. And is it without significance that the Mohammedan power has held for ages that great city which had been the

capital of secularized Christianity? Why is it so long the guardian of the "holy places," if it be not to prevent the desecration of Papal idolatry until Europe shall take on a purer faith that can keep itself from idols? If a false religion, so degrading to the intellectual and moral nature of man, can maintain for thirteen hundred years a singular freedom from all visible representations of the Deity, may we not be encouraged by this fact to hope for the success of our warfare against the polytheistic beliefs and practices of mankind? To revere and serve the Invisible Spirit is a possible conception to the uninstructed Asiatic mind. Under the influence of revealed truth, this conception may become a glorious reality. We may indeed look for the coming of the hour foretold by our Lord Himself—an hour of fruition for the race—when "in spirit and in truth shall men worship the Father."

THAT phase of modern thought which is little more than a flight of fancy into the realm of historical conjecture, may sometimes answer a useful purpose; but when it goes to the extent of disturbing sacred beliefs we naturally incline to a further investigation of the subject. When Niebuhr demolished ancient Rome and built it up again on a new plan, students of history could at least learn from his method that there is a certain degree of value to be found in ancient traditions and legends. The destructive critics have sought to prove that no such man as Homer ever lived, —with more success, we think, than has attended the designs of German scholarship on the books of Moses. It is an interesting study to trace a kindred and yet diverse tendency of the human mind in assimilating Greek philosophy to Christian revelation. In consequence of the influence of

Neo-Platonism in the early centuries, there arose questions which were not raised in the Scriptures, and metaphysical inquiry largely took the place of moral requirements, until the Nicene Creed towered in imperious demand on the faith of the world above our Lord's Sermon on the Mount. There is every reason to look for development in the Chinese Church of precisely these two tendencies. We can hardly hope for a complete and satisfactory settlement of all the questions raised by the Higher Criticism before China is awake and brings to bear upon them the keen processes of Oriental thought; but we are nearer a crisis which is more to be dreaded. There is a subtle connection between the sphere of Hellenism and that of Confucian ethics. We already see indications of mental and moral bias in the direction of an intellectual assent to creed, which will almost certainly be attended by a corresponding depreciation of moral excellence. This is the problem before us:—How to inculcate the necessity of trust in God, and the simple humble virtues as taught and exemplified by Jesus Christ, at the same time giving not less heed to the culture of the age.

THE New York *Independent* has published—and the *N.-O. Daily News* furnishes a synopsis of the same with comments—a tragic story of the murder of thirty-four Chinese on Snake River, at the point where that stream forms the boundary line between Oregon and Idaho. That a massacre had occurred was known at the time (1887), but not until recently did it transpire that the deed had been perpetrated by a small band of desperadoes in order to rob the victims of the gold dust in their possession. The confession of a dying man, from which these facts were learnt, have been translated

into Chinese at San Francisco and sent to Peking, with a request from the Consul for instructions. While we may deplore the incident, it should be regarded as a natural outcome of lawless conditions on a sparsely settled and ill-guarded frontier, for which the American government ought not to be held responsible; and especially as every effort was made at the time to trace out the guilty parties. It is possible that China may use the facts now put in her possession to the detriment of foreigners in some issue between Peking and the Powers. Unfortunately, a long list of grievances against America can now be pleaded by the astute managers of state-craft at the Celestial capital.

A LARGE and influential meeting of the foreign residents at Hankow was held on the 6th of February, to consider what steps could be taken with reference to the Hunan question. A constant stream, augmented by recent issues, of villainous anti-foreign literature is sweeping through the province and to regions beyond, poisoning the minds of the people far and near. Dr. John, who has done so much to enlighten local communities and the Western world on a subject heretofore so little understood, was in perfect sympathy with the occasion, but could not be present. Able speeches were made, among others, by Mr. Archibald of the Scottish Bible Society, and Rev. W. T. A. Barber. It was asserted that whereas a year or two ago the number of natives who believed foreigners to be guilty of taking out eyes and the like, was a small and rapidly decreasing minority, now ninety-five out of every hundred were fully persuaded of it. If this be true—we confess to a doubt—it is a startling illustration of the power of vile literature in prejudicing the minds alike of the ignorant and educated classes in

this country. A resolution was unanimously adopted in the form of a petition to Lord Salisbury, calling his Lordship's attention to the wide diffusion of highly inflammatory anti-foreign literature, in which men of the West are accused of most revolting and unheard-of crimes, and threatened with murder and unmentionable outrage; and affirming that "over a hundred different anti-foreign productions have been ascertained to be in circulation, and there is every reason to believe that millions of copies have been distributed amongst the people." The presentment, in conclusion, sets forth that "We, the undersigned, are strongly of opinion that should no attention be paid to this matter, and nothing be done, there will be more anti-foreign riots and further bloodshed. It is in order that such contingencies may be averted that we venture to address your Lordship."

The claim is made that the Chinese authorities take no effective action in this matter, and will not do so except pressure from the outside is brought to bear upon them. Possibly a too optimistic view of the situation is entertained in certain quarters. It is true that the magistrates have given pecuniary compensation for losses sustained in the late riots, but, aside from this little has been done. The Wusueh butchery is not atoned for, and a number of weak or guilty mandarins have received no punishment for their offences against humanity and the treaty rights of foreigners. But we are loth to believe that the Western Powers concerned have wholly yielded to Chinese diplomacy. Indeed, there are indications that such is not the case. The refusal of Mr. Gardner, British Consul at Hankow, to take the indemnity offered for destruction of property and life at Wusueh, and the presence in large numbers of foreign gunboats along the Yang-

tze, would seem to indicate that a purpose is entertained on the part of the English government to make good use of some future opportunity to compel, if need be, the Dragon Throne into better relations with the civilized world. The seeming delay is probably due more to the Anglo-Russian complication as to India than to any other phase of the pending question.

It is well that our friends at Hankow should give publicity and emphasis to facts in which Protestant and Catholic missionaries have a common interest and a common peril, and which seriously threaten the foreigner as such whatever his calling, and the peace and welfare of China itself. It is, however, greatly to be hoped that no undue anxiety will obtain over the situation. No immediate danger is indicated. Events proceed slowly, and not in every instance as we would like to have them; but let us remember that a wisdom higher than our own presides over human destiny.

LATER.—Since writing the above, a telegram is published announcing that Mr. Gardner, H. B. M.'s Consul, has accepted the indemnity for the outrage at Wusueh. This would seem to indicate a definite policy on the part of Her Majesty's Government acquiesced in by the other Powers: *viz.*, the adoption of the Chinese view that a money consideration, with promises to maintain peace, are adequate terms of settlement. However, the announcement is made, on what appears to be good authority, that demands growing out of the Wusueh tragedy and Ichang riot are considered in foreign official quarters as being merely held in abeyance and awaiting a more favorable time for consideration.

A LARGE and representative gathering of citizens was held in Shanghai, on the 25th of February,

to consider the propriety of taking action with reference to the meeting in Hankow. After a number of brief addresses, characterised by a breadth of view and a wise moderation befitting the gravity of the proposed question, it was resolved to support the representations made to Lord Salisbury concerning the Hunan literature and the crisis created by its circulation. But one dissenting voice was heard,—that of Rev. George Hunter, who objected *in toto* to the proposed resolution, assuming to speak for the China Inland Mission. We can hardly agree with the gentleman in his assertion that to urge upon the authorities a course of procedure looking to the suppression of the anti-foreign propaganda would be to violate the spirit and teaching of Christ. It is right, it is a duty, to forgive our enemies; but we may do this and at the same time persevere in our contention for truth and humanity. Is it not the utmost kindness to the Chinese to use every lawful means to save them from the results of their own ignorance and folly? Nevertheless, we would exhort all good men to hope and pray that missionaries may be kept from breathing a spirit of vengeance and from undue haste in appealing to the secular arm.

DR. PENTECOST, a well-known American divine, has been holding evangelistic services in the principal cities of India for a year or more. Many entertained the hope that his labors in that country would prove the possibility of new mission methods attended by marvelous results. He has addressed large audiences composed of Europeans, Eurasians and educated Hindus; his eloquent and telling periods have been listened to with unabated interest; a few hundreds, perhaps, have been converted; and one good thing accomplished is a bringing of races separated by jar-

ring interests together. It is something, also, that he has, to quote the language of one observer, set forth "the best way of preaching the Gospel to dead Christians and the best way of preaching the Gospel to educated error-bound non-Christians in India." But the great and decisive movement looked for has not transpired. Dr. Pentecost has had to deal with people who, though profoundly moved by his argumentation, are prone to deny his premises at every step. They are not convinced when he appeals to the glorious fruits of Christianity; for, have they not seen another side of our boasted civilization?

But steady progress is being made in India, as in every other great mission field of the world. A knowledge of the fundamentals of our religion is being rapidly communicated in a hundred ways, and truth implanted in human brain and heart is a working leaven. Dr. Livingstone was surprised and gratified to find even among the degraded Africans a tendency to reason correctly about the foreigners' vices. Said they: "There are fools among white men too!" In

the long run, men will come to see that the Christian religion and immorality are as much in contrast as light and darkness. The unconscious influence at work should not be lost sight of in forming our estimate of results. Canon Farrar, in one of his sermons, has alluded to this most beautifully: "Nobody can weigh a sunbeam. You may concentrate the intensest heat of the sun upon a balance, and yet not make it quiver an atom. Yet there is immense power and influence in a sunbeam, and many of our successes are of this class. Who can tell the amount of light that has been gently circulating and changing the gloom of heathen midnight into the brightness of morn? Who can tell what are the deep convictions which pride often conceals, and which men are ingenious to smother? But these convictions will by and by break out into conversions to God. We cannot tell what secret influence is going on as the result of Christian living and laboring among the heathen. The fact is, there is a vast deal to be thankful to Almighty God for, which can never be seen in the Society's reports."

Missionary News.

—The missionaries in Shansi province take great pains to avoid giving offence to their heathen neighbors. To remove grounds for suspicion, they throw open their homes to the public that all who are so disposed may see for themselves whether or not there is any evil thing to be discovered in a foreign domicile; and the Chinese are not backward in availing themselves of the privilege. One who knows by experience what it means, says that "it takes a lot of patience to enable one to stand much of this sort of thing. Think of the discomfort of having outsiders running over your

rooms at all hours of day; think, too, of having to answer the same questions over and over and over again, as when you are asked many times a day if a book is a *book* and if your iron stove pipe is *iron*. But this sort of thing must be endured when the crowd is admitted to a foreign home."

—Rev. S. R. Hodge, M.D., of Hankow, lead the Monday afternoon prayer-meeting in Shanghai recently, and favored the goodly company present with an account of the disturbed state of things in the city which has been for the past six years the scene of his labors.

Among the incidents mentioned, was the fact that during the late destructive fires in Hankow the native Christians, some of whom suffered severely, gave sympathy and aid to each other, which fact must have struck their heathen neighbors as a new and very strange thing. It ought to prove an effective argument for Christianity.

—Rev. G. W. Verity, of the American Bible Society, who returned last month from a country trip with Rev. D. W. Nichols of Nanking, writes an interesting account of his experience, from which we quote as follows:—"We went up the river as far as Tai-ping Fu. There we found a very encouraging state of affairs. Dr. Stuart has a chapel and native preacher in that place, and a more earnest, energetic young man I have not seen since I left home. He was brim full of zeal. He wanted us to go with him to see some of the members of his Church, which invitation we gladly accepted. The first place we visited was a small straw house. After an introduction to a young man we asked for his wife, and were told that she was in an adjoining house at prayer. This, too, was a small straw-thatched structure of but one room. On hearing our voices, she came out, and I have not seen a face in China among the natives so radiant as was hers. Like Moses, she seemed to have been talking with God face to face, and the glory had not yet departed. An old lady not far away was also very happy in her Saviour. They were much pleased, too, that we called. Some twenty *li* distant, the pastor said, they had another work, where twenty converts had recently joined the Church."

—The missionaries of the province of Shansi have voted to hold a Conference at Tai-yuan Fu in the autumn of the present year. This will be the second gathering of the kind, the first having been held in

1889. It is expected that some fifty or sixty missionaries will attend the forthcoming meeting. The occasion will undoubtedly be one of very great interest and profit.

—On the morning of the 17th of February, Rev. V. C. Hart, D.D., Rev. Mr. and Mrs. Hartwell, Dr. Kilborn and wife and Dr. Stevenson and wife, left Shanghai by the *Ngankin* for Hankow *en route* for Chintu, capital of Szechuan province. Dr. Hart, from his long experience in China, is well qualified to lead the new movement. Himself a member of the Methodist Episcopal Church, U. S. A., his party of six are representatives of the Canadian Methodist Church. For mental and moral equipment, and a happy spirit of union, these young people start out under the most favorable auspices on their journey for the distant field. They have made many friends during their sojourn of four months at this port, who will follow them with prayerful sympathy and wishes for every success.

PROPOSED MISSIONARY DIARY.

It has been suggested that a diary with English and Chinese dates should be published with special reference to the needs of the missionary. It is meant to be a book useful in the study, on itinerations and in pastoral work generally, recording towns visited, books sold, subjects spoken on, inquirers' names and other matters, not likely to be recorded unless convenient blanks are provided. Suggestions from workers in every phase of missionary work will be welcomed as helps to perfecting the work. Address: X., Presbyterian Mission Press, Shanghai.

PROGRESS IN KIANG-SI PROVINCE.

A vivid account of the work in this province was lately given by Miss Mackintosh of the China

Inland Mission. Five years ago, along the line of the Kuang-sin River, a great waterway, running from the borders of Cheh-kiang to the Poyang Lake, only three places had been opened for mission work. But there were no foreign workers at them, or indeed at any inland town at all. The Christians numbered about a score, all at the first station,—Yuh-shan. How is it now? At Yuh-shan, where the navigation of the river begins, there is a Church of eighty-eight members with seven foreign workers. A day further down is Kuang-feng-hsien with thirteen Christians and two ladies; and another day down, Yang-k'ao with three workers and five members. Next Ho-k'ao is reached, an older station, where the Church numbers thirty with usually six or eight ladies at the station. Next, only recently opened, is Ih-yang with a few baptized Christians; and then Kuei-ki with seven foreign workers and sixty-eight members in full standing. At An-ren, a day further down, two foreign workers are located and twenty-four persons have been baptized. Shortly after the river enters the Poyang Lake, on the east side of which is Nan-kang-fu. Here there is a Church numbering eleven souls with some five foreign workers in residence. Out-stations have not been mentioned, though there are several, nor inquirers, of whom there are very many, not only at the stations named but all down the river. There are also native pastors or evangelists at all the stations. Does not this result of scarcely five years' work give good reason to thank God and take courage? All the more so, when the fact is mentioned that though the workers appear so numerous, the great majority of them have gone quite recently into the province and are still chiefly occupied in study. When they too are fairly at work may we not look for much further development?—*Rev. Geo. Hunter.*

STATISTICS OF THE ENGLISH BAPTIST
MISSION, SHANTUNG.

1891.

Our work in Chou-p'ing, Chi-nan and Ch'ing-chou extends over 13½ (Hsien) counties.

We employ in this area 13 native evangelists.

There are in this area 170 sub-stations.

There are connected with these stations: 426 Sunday-school scholars and 53 Sunday-school teachers, 436 day-school scholars and 42 day-school teachers.

We have also four aided preachers; i.e., those who are partly supported by the foreign mission, but besides these there are 44 local preachers who devote their spare time to evangelistic work free of cost.

We have baptized this year in connection with our Chou-p'ing mission 374, and there is a total membership of 524.

We have baptized this year in connection with our Ch'ing-chou mission

169, restored	1—170	
Less emigrated	13	
„ by death	25	
„ exclusion	6—44.	Nett increase for year, 126.

Total membership in connection with Ch'ing-chou mission, 1176. Total nett increase Shantung mission, 500. Total membership Shantung mission, 1700.

P. S.—Please note that the returns of the Sunday-school scholars are not complete. We have also a boarding-school for boys with twenty pupils. Book-shops in Chi-nan Fu report sales £98.1.3.

It will be observed that we have had a large addition during the past year to the membership of our native Church. This has been mainly in connection with our Chou-p'ing station, although in our own district here we have had also a very encouraging addition to the church roll, and we hope that in the present year we may have to record a still more marked advance.

A very hopeful feature of our work here is in the fact that the native Church entirely supports six pastors, who were duly ordained to office more than a year ago, and notwithstanding the recent trying times of straitness and famine the subscriptions for this purpose have

been maintained and increased.

We know that our brethren of the American Presbyterian Mission have even more substantial results to record of the past year's work, and in these tokens of God's goodness to us we and they rejoice together.—*Rev. R. C. Forsyth.*

Diary of Events in the Far East.

February, 1892.

—The Roman Catholic missionary claims against the Chinese government for the destruction of their property at Ichang last year, have been settled for Tls. 100,000.

6th.—Large and influential meeting of the residents of Hankow to consider what steps could be taken to secure the suppression of the villainous anti-foreign literature now so widely circulated amongst the natives of that locality. The testimony of the various speakers went to show how false, filthy and dangerous are the notorious Hunan publications. A resolution was put, and carried *nem con.*, that the attention of H. B. M.'s government be called to the matter, by means of a petition addressed to Lord Salisbury, and forwarded through C. T. Gardner, Esq., H. B. M.'s Consul.

7th.—Eight Chinese employed in the raising of the wreck of the *S. S. Marie* at Chefoo, frozen to death in a sudden storm. They were found lashed high in the rigging, their bodies completely cased with ice. One foreigner and six Chinese were rescued in a pitiable condition. A boat sent by the attending steamer, *Alwine Seyd*, to their rescue, was capsized: one of the Chinese crew was drowned, the others were saved through the persevering bravery of Mr. Hertzog, the officer in charge. After rescuing and resuscitating the boat's crew, he trudged into Chefoo, through the snow, to get a rescuing party to go out to the wreck.

—According to the Soochow correspondent of the *North-China Daily News*,

a stringent order has recently been sent to the *tipao* of each ward or precinct in that city, to the effect, that in future, missionaries must not be allowed to buy land privately. The matter must first be reported to the magistrate, and when his sanction has been obtained, the transfer may be effected.

11th.—A foreigner, named Sjöberg, who had been sentenced at the Mixed Court, Shanghai, to a week's punishment in the cangue, was finally sentenced to three weeks' imprisonment. His being tried at the Mixed Court was the result of all the foreign Consuls repudiating him as a national. The cangue sentence was modified on account of the indignation expressed by the foreign community.

13th.—Mr. Gower Robinson, while driving on the Bund, Yokohama, was shot by Lieut. Hetherington of the U. S. *Marion*. He died the following evening.

14th.—Persecution of Christians in the neighbourhood of Wenchow. At the usual service the Chinese Christians were brutally attacked, furniture smashed and hymn books and testaments burned.

15th.—The two leading men of the village led their adherents out again, and this time every Christian house was despoiled, the inmates driven out, and the doors sealed up. Those families who denied having anything to do with Christianity, were unmolested.

16th.—Mr. C. T. Gardner, H. B. M.'s Consul at Hankow, accepted to-day the indemnity for the outrage at Wusueh.

25th.—Large and influential meeting, in Shanghai, at the invitation of the

Shanghai General Chamber of Commerce to take such steps as might appear desirable in regard to the anti-foreign publications by the Chinese. The following resolution was carried, with only one dissentient :—

"That this general public meeting of Shanghai desires to express its full endorsement of the petitions sent to the Marquis of Salisbury and the President of the United States by the Hankow and Kiukiang communities on the subject of the recent anti-foreign riots in the Yangtze valley, and to support them in drawing the attention of the representatives of all the Treaty Powers at Peking and their respective Governments to the wide diffusion in Central China of virulent anti-foreign literature in the shape of placards, cartoons, pamphlets, and books, whereby

the good relations that would otherwise subsist between China and foreigners have been and are seriously endangered; and to the unwillingness displayed by the Chinese authorities to put down this manifest evil by stopping this diffusion and punishing its promoters, although the authors and disseminators of the objectionable publications are perfectly well known to them. This meeting therefore hereby requests the Chairman to send a copy of the record of the proceedings to-day to the *Doyen* of the diplomatic body at Peking, requesting him to communicate the same to his colleagues, and beg them to join with him in laying this protest before his and their governments, that steps may be promptly taken to mitigate the evil complained of, and avert the serious consequences that may be otherwise expected."

Missionary Journal.

MARRIAGES.

At the Cathedral, Shanghai, 10th December, by the Rev. H. C. Hodges, Rev. W. J. DRUMMOND, to EMMA FRANCIS LANE, both of American Presbyterian Mission.

At Soochow, on 16th December, by the Rev. J. W. Davis, D.D., Rev. J. C. GARRITT, to Miss N. M. McDANNALD, both of American Presbyterian Mission.

On 3rd February, at the British Consulate, Shanghai, in the morning; and in the evening, by Rev. V. C. Hart, D.D., assisted by Rev. G. Hartwell, B.A., DAVID W. STEVENSON, M.D., to AMELIA M. BROWN, both of the Canadian Methodist Mission.

BIRTH.

At Shanghai, 25th January, the wife of Rev. WM. B. BURKE, of a son (William Blount Burke.)

DEATH.

At Shanghai, on February 8th, Miss EMILY TANNER, from Winchester, through injuries caused by a fall from the city wall at Wenchow.

ARRIVALS.

At Shanghai, February 5th, from London for the China Inland Mission, Misses ASPDEN, DARRINGTON, WHITAKER and K. H. MARCHBANK.

DEPARTURES.

From Shanghai, on February 17th, Mrs. S. R. HODGE and child, of Wesleyan Mission, Hankow.

From Shanghai, on February 20th, Mr. and Mrs. HUDSON BROOMHALL and child, also Miss MALIN, of the China Inland Mission.

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Higher Education in China.

BY PRES. JOHN C. FERGUSON.

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THE interest of outside nations in China has recently centered in the possibility of her becoming a menace to the world, either through her military prowess, her spreading commerce or the emigration of her thrifty people. As to military prowess, Lord Wolseley speaks of her as the "coming nation" which will first overrun all Asia and finally measure arms with Great Britain and possibly America. As to her spreading commerce, Mr. Magee, of San Francisco, a noted writer on economic subjects, who has made a special study of the Chinese, points out that their cheapness of living and their indifference to hardship will make their skilled labor a very important factor in the trade of the world. As to the emigration of her thrifty people, this has been the chief staple in politics for quite a time in that part of the United States west of the Rockies and also in Australia. These three problems, which may be called the martial, the commercial and the numerical, are important and far-reaching; but their outcome will be largely influenced by the solution of the deeper problems of the moral and intellectual condition of the people. No nation can rise to eminence in the great family of nations unless she be superior to others in intelligence and character. Though the resources of China are illimitable, her population vast, her situation unexcelled and her awakening from the sleep of centuries unquestionable, yet her possibilities of becoming one of the influential nations of the world all depend upon her appreciation of these deeper problems and her ability to solve them. Among these problems none is more important than that of higher education, the encouragement and development of which have done so much to give their pre-eminence to the leading Western nations.

In order that we may understand clearly what is meant by the phrase "higher education in China," it is necessary for us to trace the development of education in China from its earliest beginnings, for education in some form is as old as the empire. It is important to notice, however, that in all its development it has ever had the one purpose of preparing men to fill government positions and rule the people, so that the history of education is simply the history of the different standards for the civil service examinations for promotion to official life. The earliest record is that of Shun (B.C. 2200), as given in the Shi-king. "Every three years he instituted an examination. On the third examination he promoted the worthy and rejected the corrupt" (三載考績三考黜陟幽明). This passage is explained by the commentator as meaning "that after Shun had chosen his twenty-two ministers, he established this examination to prove their merit. At stated periods he pursued this method, and it was afterwards imitated by others." This is undoubtedly the origin of the triennial examinations which have thus existed in some form for 4000 years.

The first record of the subjects in which candidates were examined, is not till the time of the Chow dynasty, about 1100 B.C. The Ritual of Chow records that "when the country was coming under civilizing agencies, the year of the triennial examinations was called the year of the great comparison." In its comment on this passage the "Youth's Learning" explains that the candidates were examined on three classes of subjects, each class embracing six divisions. The first class were the six "virtues," the second class the six "methods of conduct" and the third class the six "arts." These six arts were the rules of propriety (禮), music (樂), archery (射), horsemanship (御), writing (書) and numbers (數), and have formed the basis of all subsequent systems. These remained the only subjects for examination till the time of the Han dynasty, about 1000 years later, when, in addition to these, a more definite moral standard was required and miscellaneous questions (策問) were introduced. These questions were upon current topics, such as the geography of the empire, its politics, its waterways, its dangers, etc., etc. This standard was liberal and comprehensive. It demanded a thorough knowledge of the ancients, but this knowledge was estimated only at its proper worth and made valuable through application to their present needs. Had this system remained in vogue, China would now possess a liberal and useful education. But about 800 years later, under the T'ang and Sung dynasties (620-1280, A.D.), great changes took place. Examinations in the practical knowledge of the "six arts" gave way to essays on the value of these subjects. The essay of eight

divisions (八股) was introduced, and great attention given to poetry, odes and ancient literature. In the standard essay no originality of composition was allowed, though at first original thoughts in the style of some approved model were commonly introduced. This, however, soon passed away, and the essay remained nothing more than the re-arrangement of hackneyed thoughts in well-worn phrases. This system has remained till the present time, thus extending over a period of more than 1000 years. The reason of its great influence may be found in the intellectual strength of the literary leaders of the Sung dynasty when such men as the five philosophers—Ch'êo, the two Ch'ên, Chu and Chang—flourished. These were men of thorough culture, and, however much we may differ from their philosophy, we cannot but admire their literary ability. However, their system was narrow and closed the gate to future progress. It turned men's minds into mere memory-machines, and laid the foundation for a large share of the evils of the present school system. Nevertheless, no succeeding dynasty has been able to make any changes. When the Mongol dynasty was established by Kublai Khan, being destitute of a system of its own and ignorant of all but the arts of war, it was obliged to accept the system of the Sung dynasty. Such was the case also with the Manchus in establishing the present dynasty. During these two foreign dynasties no attempts seem to have been made to make popular the language or literature of the ruling nations, scanty as it indeed was. Their quiet acceptance of the current system has perhaps done as much as anything to maintain the literary pre-eminence of the Sung dynasty and foster pride. The conceit of the people very naturally became more intense as they saw those who had conquered China by the sword being in turn quietly conquered by her literature.

The first attempt to enlarge the scope of studies was made more than one hundred years ago, when, on account of the establishment of a Russian mission in Peking, it became necessary for China to study the language and literature of Russia. Thus, in 1758, the first class was established in the school now known as the Tung Wên Kwan, and began its study of the Russian language. After the peace of 1860 had been concluded with the foreign powers, this school was raised to the rank of a school of interpreters with departments for the study of French, English and Russian. It was soon found, however, that a simple knowledge of the language of Western countries could be of very little service, and in 1865 the school of interpreters became a college by the addition of departments in mathematics and science. About six years ago, on the joint memorial of the Tsung-li Yamèn

and the Board of Rites, an Imperial Decree was issued ordering that mathematics be given a place in the examinations for the first, second and third degrees and fixing the number of candidates who would be awarded degrees. Too much importance cannot be attached to this addition, as it is the first change that has been made for more than 1000 years. Western learning was thus given a place in the civil service examinations.

In late years there has also been another influence at work in the many schools established by the missionary societies at work in China. These were commenced earlier than the government schools, and have probably contributed more to the growth of the desire for Western knowledge. They have not only taught science and mathematics and foreign languages but have also taught Christianity, which more than any other subject brings the student to an appreciation of Western customs. Apart from the question of the Chinese becoming converts to Christianity, it cannot be denied that a knowledge of the Bible is the key to the knowledge of Western methods of thought and Western civilization. If one wants to know China and understand Chinese thought, he must study the classical works of Confucius and Mencius : and just in this same way is a knowledge of the Bible necessary to understand Western countries. Up to this time the mission schools have been alone in providing this instruction, and have thus contributed a large share to the growth of intellectual life.

In thus tracing the development of education in China, I have also made clear what "higher education" must now comprise. It embraces a thorough knowledge of Chinese literature and composition, of science, of mathematics, of at least one modern European language and of Christianity. The knowledge of Chinese literature and composition fits the student for honorable position in his own country and strengthens the memory ; the knowledge of science and mathematics uproots superstition and fits the student to appreciate nature ; the knowledge of a modern European language opens up a vast field of literature at the same time as it broadens the mind ; and the knowledge of Christianity not only gives the basis of Western civilization but also prepares the student to know God. No one of these divisions can be omitted without stopping short of our ideal of "higher education in China."

Such an education is the demand of the times for China. She cannot progress without it. The old system which confined all thought to the limits known to the ancients, and prevented men from making new investigations lest they should discover something unknown to their ancestors, must continue to give away. In her contact with Western nations she has seen her need of such an education

in order to keep pace with them in diplomacy and trade, and has therefore embodied it in her government examinations; but her chief need of such an education is that it may work internal reforms. China's greatest dangers are not from the encroachments of outside nations but from internal abuses. Some remedy must be devised to put an end to these or progress is impossible. First, superstition, deep-rooted and all-pervading, must be dispelled. Its withering hand is laid upon everything. Lucky days must be selected for undertaking every new enterprize, regardless of the urgency; lucky sites must be chosen for buildings and graves, and even affairs of State do not escape its influence. Fung Shui has still its hold on the popular mind. Nothing can do so much to dispel this superstition as a knowledge of the method and forces of nature gained through science and mathematics. Again, something must be done to hasten China's comity with other nations and break down her literary pride. Her contempt of foreigners has usually had a literary basis, which has not wholly been without reason. Previous to her contact with Western nations, she had given her literature to all the nations she had encountered. Starting from the small state of China, which formed only a part of the present province of Shantung, she spread through all the country now known as the eighteen provinces. As one after another of the aboriginal races fell before the power of China, they all without exception accepted her literature. Even Japan and the Liuchew Islands borrowed it. But circumstances have now changed, and she must adapt herself to them. However much her literature was adapted to other nations in past times, and however quickly it was received by them, it is not suited to Western nations and makes no impression on them. China may boast of her Confucius and take up the encomium of Mencius, "From the origin of the race there has never been one like thee, Oh Confucius," but he fails to impress the Westerner as having either remarkable ability or unsullied purity of character. This higher education will furnish the ground for comity as it has already begun to do. Again, the times demand this education to assist Christianity. Christianity is in China to stay, and it brings new conditions. We do not plead that Christianity needs education to prepare the way, for we believe that God does this by the influence of His Spirit on the hearts of men, but the new conditions introduced by it makes education absolutely necessary. Converts and their children must be strengthened and broadened and come to an appreciation both of fellow mankind and of the marvellous works of God. Though the Scriptures are so plain that "he that runneth may read," yet they are so profound as to contain truths which "the ignorant and unlearned wrest to their own destruction." When the heart has been

opened to the Spirit of God, then the mind must be broadened to an appreciation of Him. This has been God's method in all ages; and if the Church of the present time but pursue it, nothing can resist its advance. To summarize: the times demand this higher education (1) to dispel superstition, (2) to hasten China's comity with other nations and break down her pride, and (3) to assist Christianity.

That there is a feeling of unrest and discontent in China's literary circles is evident from many reasons. (1) There is an unhealthy demand for a knowledge of English and other Western languages. I am not now speaking of the demand for this knowledge to equip men for the various branches of business, but of the demand among literary people. Why they desire this knowledge and to what purpose it can be used when acquired, are questions they do not stop to consider. The dry husks of their own literature are either unsatisfying or too hard to digest, and they turn elsewhere. (2) There is an immense sale of all kinds of mathematical and scientific books. At the time of the triennial examinations in the various provincial capitals, these works are especially in demand. (3) The curricula of the government schools are largely made up of Western branches. It is true these are mainly technical schools, but yet they often gather in them almost exclusively the sons of literary men. (4) Criticism is rife as to the outrageous and severe requirements of the standard (文章). Such an amount of work is required for proficiency as to exclude all other lines of study. History, philosophy, the structure of the language and similar studies, which were all highly prized in China's early times, must all give place to a system of laborious memorizing of ancient essays and a rigid conformity to their style. It thus often happens that a man who has taken high standing in perhaps the first and second degree examinations is unable to write any ordinary agreement in good form or send an approved letter to his friend. No opportunity for the use of natural abilities is afforded, and thus many are driven into business. There are many and frequent complaints at the present time both among the official and the literary classes, but all seem unable to do anything. Their only hope for promotion lies in a mastery of the approved style of essay, and they must do so or fail. It is safe to say, however, that a change would be welcomed by all.

Since the times demand this higher education, and since there is much discontent with the present system, the probabilities of a successful change are large. These probabilities are increased when we remember that the Chinese are fond of learning and that they will not shirk from new tasks if they be pleasant and useful. The first sentence of the Analects is, "Is it not a delight to study and review continually that which has been studied?"

(學而時習之不亦說乎). Students sit up late and rise early, and nothing daunts them in the pursuit of knowledge. Again, we must remember that it is not long since Europe was in the same condition as China is at the present time, but she has made great and rapid changes. Even as late as the 18th century a knowledge of Latin literature and composition with a little Greek were the highest accomplishments known to a cultured man, and a fine composition in Latin was the "*summum bonum*" of literary ability. This was as narrow as the present Chinese system, and yet, with no outside pressure, notice the development within a hundred years. What, therefore, may we not expect from China with the pressure now on her from so many sources? She will probably do as Europe has already done,—throw off her old system and take rank as an educated nation. The day of her emancipation is drawing near.

Such a day will of necessity bring about great changes. (1) There will be an abandonment of the present essay style (文章) in favor of the older and more stimulating composition (論). (2) The written language will approach nearer and nearer to the spoken language. Scholars will find it as profitable to write and study in their own spoken language as to spend years of study to acquire the obsolete written language of the classics which was in all probability very much like the spoken language of its time. (3) There will be the introduction of a simpler and more comprehensive style of writing, similar to that of the Manchus or to the Kana of the Japanese. The introduction of new terms and the narrow range of Chinese sounds will almost force such an outcome. Already for hundreds of years there has been among native scholars more or less of such a movement which, if some momentum could be given to it, would result in greater facility of writing and variety of sounds. (4) Another result will be that the present system of private pupils under teachers who are responsible to no one, must give away to a system of public schools, high schools, colleges and universities under proper state control. This will popularize education and bring it within reach of the masses. (5) Again, another result which I look for, is that education will be sought for its own sake and for its own reward. At present this is almost entirely unknown. No one studies to be a scholar; it is that he may go into business or teach a school or take his degree and enter official life. It is true that there are many scholars in the country who spend their whole time in literary pursuits, but these are usually wealthy men who have failed at the examinations. The goal of learning is official life, not culture. It will be the hardest part of the whole problem to separate learning from officialism. Did not Confucius say, "It is not easy to find one who studied for three years without

desire for official preferment (三年學不志於黌不易待也)? Is not the highest sphere possible to a cultured man that of controlling and leading his fellow men? Such are the arguments used, but it is easy to offset them with equally effective quotations from their own authors, such as, "to be fond of learning is to be within reach of wisdom" (好學近乎知). Though no such class as the German, English, or American professors of colleges is yet known in China, the new education is sure to produce it.

There is one other part of the subject which remains to be considered, and that is the relation of the missionary work of the Church to this higher education and to the institutions which are seeking to provide it. We confidently claim that this relation ought to be one of unqualified sympathy and support. Mindful of the Christian schools in the home lands, where we received our mental training for the work we are now doing as missionaries, how can we do otherwise than support these schools, which are seeking to provide similar training for the youth of China? As the Church, through the benevolence of its members, has founded and endowed schools and colleges in every part of the United States, so ought it to do in China. Perhaps the ideal method would be to wait till the native Church is itself able to build and equip such schools, but who dare say it is the only way? Are we not all members of the one family? Is not the Church of God one and indivisible though it has the rich American branch and the poor Chinese branch? Are we not approaching in one respect the apostolic usage when the infant Church "had all things in common," by pouring the wealth of our Western Churches into the equipment of splendid schools for our poor Chinese brethren? Shall we, having this world's goods, shut up our bowels of compassion against the Church of China because it is poor and lowly? Ought we not rather to exhibit by our generous benevolence the spirit of our Master, who showed the cultured men of his time that even the despised Samaritan was worthy of attention, and that their neighbor was not simply their fellow-countryman but the people of the whole world? Our duty is the same to all men, whether they be citizens of our own or some other country. Such a national Church is a misnomer. We believe in the one Holy Universal (Catholicam) Church.

Another duty of the Church is to send able representative men to the work. None are needed who have not shown special fitness for educational pursuits. It would also seem wise that men should be sent especially to this work, equip themselves as well as possible for it, and spend their lives in it. What more useful life could have been spent than that of Dr. Alexander Duff in Calcutta in founding the college of the Scotch Mission? The one hundred opinious

recently solicited by the Scotch Missionary Society as to the desirability of maintaining these schools, were almost unanimously of the opinion that to abandon them would mean incalculable injury to the Church and to India. After these fifty years of trial such men as Sir William Minor, late Gov. Sec., Sir Richard Temple and Sir William W. Hunter are unanimous in their approval of this work inaugurated by Dr. Duff. Such men accomplish a great work, and the Church ought to continue to send them.

I am not of the opinion, however, that it is the duty of the Church to provide this higher education from the ordinary funds of the missionary societies. These funds are usually given for the support of direct evangelistic work and ought to be used wholly for this purpose. Many of the saintly followers of Christ who contribute to these funds by their self-denial and out of scanty incomes, are not able to give their own children even in Christian lands such advantages as these schools offer to the heathen. These persons have reason for complaint when their gifts are used in methods other than in preaching the Gospel. However, it is usually necessary for the Church through the missionary societies to assist the schools providing this education during their early years. Teachers, and often pupils, must be supported until such a start can be made as will elicit the benevolence of the Church. Then the buildings, equipment and endowment ought to be provided by wealthy benevolent Christians as is the case in the home Churches. If after a few years a school cannot either make itself self-supporting or bring itself into such favor that it can be assured of an endowment by benevolent Christians, it is the opinion of the writer that missionary societies would have good cause for abandoning it.

Finally, I would have the Churches surround these schools with healthy Christian influences which will have cumulative force on the character of the pupils during their student life. Let each school have a pleasant sunny chapel, and let preachers be provided who can by their preaching impress truth upon the students during this formative period of their lives. If the preacher have also close relations with the school as President or Professor, he will be able by his daily intercourse with the students to lead them into purity of thought and righteousness of character. In this way higher education will accomplish its Divine purpose in the uplifting of China.

NANKING UNIVERSITY, 23rd Feb., 1892.

Bible Reptiles.

BY REV. R. H. GRAVES, M.D., D.D., CANTON.

THE Bible has no name for the collective group of reptiles, but mentions them along with fishes as the "moving creatures of the sea" (Gen. i, 20), and along with mammals as the "creeping things of the land" (Lev. xi, 29, 30; Gen. i, 25).

(1.) *Tortoise*. Though the tortoise is one of the commonest animals in Palestine it does not seem to be mentioned in the Bible. The English word occurs once only (Lev. xi, 29) in King James' version, and is used as a translation of the Hebrew עֲצָב, *tzab*. Bechart identifies this with the Arabic *dhab*, *uromastic*, a large species of lizard very common in the desert and attaining sometimes the length of two feet (Tristram). Haughton in Smith says the *dhab* appears to be the land crocodile (*Psamniosaurus*) as it is rendered by the Septuagint. Tristram, who saw the animal for himself, is probably more reliable. At any rate we may follow the Revised Version and render it "great lizard."

The Chinese versions all have 蜃蜴, which, however, is said to be the same as the 守宮 and to "change its color." (Vide *Pên Tsao* and *Kang Hi*) and is the chameleon. Its name is said by the *Pên Tsao* to be equivalent to 析易 and to denote its change of color. Perhaps 大龍子 would be a better translation, or simply 龍子 or 石龍子. The latter as figured in the *Pên Tsao* bears some resemblance to the *dhab*.

(2.) *Leviathan* (לִוְיָתָן). This word occurs five times in the Hebrew Scriptures. Tristram says in Ps. civ, 25, 26, it is used generically and is applied to cetaceous or great sea monsters; elsewhere it undoubtedly refers to the crocodile. The Chinese translators render 鱷 or 鱷魚 (except that Schereschewsky transfers the Hebrew word in Job xli.) Perhaps 鱷 is as well as we can do, unless some would prefer the 鼉龍 or gavial, which is figured in the *Pên Tsao* and described as 10 feet long and "blowing the water like clouds." (It is of some etymological interest that the upper part of this character is 單 *tan*, and *Kang Hi* gives *t'an* as one of the sounds of this word. With this compare Hebrew *tannin*, which is used for the crocodile in several passages, as Is. li, 9; Ezek. xxix, 3, &c.)

(3.) *Chameleon*, Hebrew כָּמֹחַ, *Choach*. (Lev. xi, 30 only). This is translated "land crocodile" in the Revised Version and is admitted by scholars to refer to a large lizard, probably the *Psamniosaurus scincus*, or *wasal* of the Arabs. See Robinson in Gesenius,

Tristram, &c. The Chinese versions all use 龍子, which will do if we use 大龍子 or 石龍子 for the *dhab*.

(4.) *Mole*, תִּנְשֵׁמֶת, *Tinshemeth*. (Lev. xi, 30 only). This is properly translated "chameleon" in the Revised Version. The Chinese versions all give 蜥蜴 which the 三才 Encyclopædia and Williams give as "chameleon." The 本草 refers it to the house lizard. This term will do unless 蜚蜴 be preferred.

(5.) *Dragon*, תָּנִין, *Tan*. Two different, but similar, Hebrew words are rendered "dragon" in the Authorised Version. These are *tan* and *tannin*. The latter means an aquatic or land monster, while the former probably means a "jackal," and is so rendered in the Revised Version. (See Jer. x, 22; Micah i, 8, &c.). It would be well to follow the Revised Version in rendering these words. *Tannin*, "monster," is rendered by 龍 (Mandarin), 巨蛇 (Medhurst) and 蛇 (Bridgman). Perhaps the first is the best. *Tan* is rendered "wolf," 豺狼, or "jackal," 野犬 (Medhurst.) The latter is better, or perhaps 野干, or 野狗, as 豺狼 means "wolf."

(6.) *Fenet*, אֲנָקָה, *Anáhah*. (Lev. xi, 30 only). This means the animal "that sighs or groans," and is translated "shrew-mouse" by the Septuagint and Vulgate. It is now referred to the *gecko* or fan-footed lizard. (See Tristram and Gesenius). It is properly translated by 蛤蚧 in all three versions. The 本草 says it is so called from "the sound of its voice." Williams says it is called the 雷公蛇 or "thunder snake."

(7.) *Lizard*, לֵטָאוֹת, *Letaah*. This is correctly rendered "lizard" in English and 守宮 in Chinese.

(8.) *Snail*, חֹמֶט, *Chômet*. (Lev. xi, 30 only). This is correctly translated sand-lizard by the English revisers; the name is probably derived from *chameton*, "the sand." The Chinese versions all have 蛇醫 (*snake-doctor*). The *Pén Tsao* says that the "snake-doctor" uses herbs to cure wounded snakes and that it dwells in grassy places and marshes. This does not suit the *chômet*, which has the sands of the desert as its habitat. It would be better therefore to select some other Chinese word to render it by. The *Pén Tsao* divides lizards into three classes: (1) those that live among the hills and rocks, (2) in grassy places and marshes, and (3) in houses. The *chômet* belongs to the first class and the "snake-doctor" to the second. The first class is called 石龍; I would therefore suggest that this term be used here instead of "snake-doctor."

(9.) *Serpent, Adder, Asp, Viper, Cockatrice*. Seven Hebrew words are used to denote the serpent tribe, and they are generally used indiscriminately in the Authorized Version. (See Tristram). In the New Testament ὄφις, the generic term, is rendered "serpent,"

while *ἐχίδνα*, any poisonous snake, is rendered "viper," and *ασπίς* (Rom. iii, 13) is translated "asp."

(a.) The Hebrew "nachash" and Greek *ὄφις* denoting the serpent tribe in general, are translated "serpent" in English and 蛇 in Chinese.

(b.) *Asp*, אֶתֶר, *Pethen*. This word occurs six times in Hebrew. The Revised Version has followed the Authorized Version and translated it "adder" in two cases (Ps. lviii, 4, 5; xci, 13). In Chinese the translators use 虺 or 虺蛇. Tristram thinks the *pethen* represents the Egyptian cobra (*naja haje*). The Chinese translations all have 虺 or 虺蛇, which is to be retained.

(c.) *Adder*, אֶפֶסֶר, *Shephipphon*. (Gen. xlix, 17 only). This is what the Arabs call *shiphon* and is the *cerastes* or horned snake, as it is rendered in the margin of the Revised Version. The Mandarin Version has 毒虺 and the other two 虺 as for the preceding. 虺 is described as a large snake and as "enlarging its neck when angry" (See the 三才). This would apply to the cobra. Perhaps 角虺 would be the best rendering as in Revisers' margin. The 本草 mentions "snakes' horns," 蛇角.

(d.) אֶכְשָׁדָב, *Achshub*, occurs in Ps. cxl, 3 only, and is rendered "adder" in both English versions and probably means some kind of a viper. It is rendered *ασπίς* in Greek, where this passage is quoted in Rom. iii, 13. The Chinese versions render it as the preceding. We might render it by 虺 or 虺, which the *Pên Tsao* says are the same; these are also said to be equivalent to the 虺.

(e.) *Cockatrice*, אֶכָּזַב, *Tsepha*. (Is. xiv, 29, &c.). This Hebrew word occurs five times in the Scriptures, and is rendered "cockatrice" in Authorized Version and "basilisk" in the text or margin of Revised Version. Both English terms are objectionable as referring to fabulous animals. Tristram thinks the *tsepha* may possibly be the yellow viper (*daboia xanthina*). The Chinese versions render as the preceding. It is difficult to find separate Chinese words suitable for the different varieties of poisonous serpents. Perhaps we cannot improve on the present versions, which simply render "poisonous snakes."

(f.) *Viper*, אֶפֶסֶה, *Eph'eh*. This word occurs five times (Job. xx, 16, &c.) Tristram identifies it with the sand viper (*echis arenicola*). In Greek we have *ἐχίδνα*, viper, also five times. The Chinese versions all render 虺 or 虺, and I suppose we will find it difficult to improve on them.

(g.) *Fiery Serpents*, אֶשְׂרָפִי, *Saraph*. (Numb. xxi, 6, 8; and Deut. viii, 15 only). The "fiery" is supposed to refer to their bite; the Septuagint renders "deadly." The Chinese versions have 火蛇 (Mandarin, Bridgman) or 毒蛇 (Medhurst). I would prefer the former.

(h.) *Fiery Flying Serpents*. This expression occurs in Isaiah only (xiv, 29 and xxx, 6). Herodotus mentions "flying serpents" (πτερωτων οφιδων οφιδες υποπτεροι) as living on the trees in Arabia. (II, 75; III, 107). The Chinese versions render 騰蛇 or 飛蛇.

(10.) *Frog*, צפרדע, *Tsephardea*. Frogs are mentioned in the Old Testament only in connection with the second plague in Egypt, and in the New Testament only in Rev. xvi, 13. The Chinese versions all render 青蛙 or 蛙.

This completes the list of reptiles mentioned in the Bible.

MOLLUSCS.

(1.) *Snail*, טבבלי, *Shablul*. (Ps. lviii, 8 only). In the Authorized Version *chomet*, lizard, mentioned above, is translated snail, but incorrectly. The reference is to the snail or slug which leaves a slimy track and appears to melt away as it passes along. This idea, though incorrect, also prevails among the Chinese. (See 三才 Encyclopædia.) In Chinese the Mandarin and Bridgman render 蝸 or 蝸牛, *snail*, and Medhurst 蛞蝓 or *slug*. As shellless snails are very few and scarce in Palestine, owing to the abundance of lime and the dryness of the climate, the reference would seem to be to the snail, and I would therefore render 蝸.

(2.) *Onycha*, שֶׁהֶלֶת, *Sheheleth*. (Ex. xxx, 34 only). It is also mentioned in Ecclus. xxiv, 15. The *onycha* is the *homy operculum* of many shell-fish, and derives its name from its resemblance to a finger nail in "the *strombus* tribe, from the opercula of which the perfume was collected." (Tristram). The Chinese translators seem to have been ignorant of the fact that the Chinese have a definite name for the perfume, and one exactly equivalent to the Greek, so they have all simply transliterated the Hebrew term. The perfume is described in the 本草, where it is called 甲香, which is the term which should be used in a Chinese version.

(3.) *Pearls*, ככש, *Gabish*. (Job. xxviii, 18 only). Most commentators suppose that this word should be rendered "chrysal," and so the Revised Version and the Chinese versions, except Bridgman. In the New Testament, however, pearls are often mentioned, and are translated of course 珍珠.

ANNELIDS.

(1.) *Horseleech*, עֲקֻקָּה, *Alukah*. (Prov. xx, 15 only). There is no doubt that the leech is meant here; the word is derived from a root, signifying "to adhere," and the Arabic name for the leech is *'alak*. Leeches are very common in Palestine. The Chinese versions have 水蛭 (Medhurst), 蛭蟻 (Bridgman), while Schereschewsky has simply transferred the Hebrew sounds. I prefer Medhurst.

(2.) *Worm*. Several Hebrew words are so translated.

(a.) מַמ, *Sās*. (Is. li, 8 only). This evidently refers to the caterpillar of the clothes-moth. The Chinese versions have 蟲, except Bridgman, who renders 蚓, which is rather an earth-worm.

(b.) רִמָּה, *Rimmah* and (c.) הַזְלֵעָה, *Toleah*, are used for maggots or caterpillars, perhaps interchangeably. But the first seems to refer generally to maggots, the worms which feed on decaying matter. The first is translated in the Chinese versions by 蟲 or by this and 蛆, maggot; 蚯 蚓, earth-worm, is also used. In the New Testament σκωλμξ is rendered by 蟲 in all the versions. If it be thought important to preserve the distinction in the terms we might use 蛆 or 蠱 for *rimmah*, and 蟲 for *toleah*.

ARACHNIDA.

(1.) *Scorpion*, אַקְרָב, 'Akrah, σκορπίος. Several species of scorpion are found in Palestine and the neighborhood. The Chinese versions all render 蝎.

(2.) *Spider*, עֶבְרִיט, *Akkabish*. (Job. viii, 14; Is. lix, 5). This is the spider, and is rendered in Chinese by 蛛 蛛.

Another word, שֶׁמָמִית, *Semamith* (Prov. xxx, 28), is translated spider in Authorized Version, but probably means a lizard and is so rendered in the Revised Version. The Chinese versions all have 茅 宮, lizard.

Collectanea.

THE MUSIC OF CHINESE SPEECH—There is in China not only an intimate association between music and poetical speech, but also between music and speech generally. The Chinese being a monosyllabic language, it depends to a great extent upon musical intonation to convey meaning. If you listen to the conversation of your Chinese laundrymen you will discover that their ordinary speech is almost as musical as the *recitativo secco* of the Italian opera. Many words in the Chinese language take from three to six different meanings according to intonation. These intonations, as Dr. S. Wells Williams forcibly urges, have "nothing to do either with accents or emphasis." They are distinctly musical, and it is much to be regretted that Dr. Williams was unable, for obvious want of the musical talent, to study them from a musical point of view, as it is all but impossible to convey a clear understanding of their nature by description.—*H. E. Krehbiel, in Century.*

CURRENTS OF THOUGHT AMONG THE NATIONS.—Rev. Dr. Wm. Ashmore thus writes in *The Independent*:—"It is astonishing how quickly and seriously the throbbings of the home theological controversies are found pulsating out here. They are in Japanese heads and in Japanese pupils--quicker, almost, than the new fashions from London and Paris come into foreign society circles. It will be felt in China more slowly, and perhaps in a different way, but felt it will be. So this you need all to remember, that if the American fathers eat sour grapes the children's teeth will be set on edge in Japan and China. People at home, not a few, seem unable to get out of the old notion, like second nature to them, that Asia is a sleepy old world and nothing is going ahead. They who say this are themselves a bit open to the charge of not yet having got their eyes open. This old world is on the move; these natives have waked for the morning march; where some of them will camp at night is more than anybody here can predict. Whether it be on some elevated plateau up in purer air, or down on some low level where Oriental and Occidental exhalations blind, will depend on the energies of the Christian Churches of the West in the year now near at hand."

* * *

THE PARENTAL RELATION IN CHINA—A PAINFUL EXPERIENCE.—Shao Chiang-hsing is thirty-four years old, and has a wife and child. As a member of the Mi-mi sect, he has suffered some home persecution in past days, but has latterly been left in peace. Now that he has become a follower of Christ, the storm has burst forth again with still greater fury. A relation heard him give in his name as a candidate at a service held by the evangelist at Yangchia-chi, and carried the "evil news" at once to his wife's family. They were angry, and laid a plan to find out its truth. There had just been a death in the family, and Chiang Hsing had not yet paid the wonted ceremonial visit. A message was sent to him. It is the rule on such occasions in these parts for every mourner to bring a handful of paper money, which he burns before the coffin as an offering to the dead. Chiang Hsing came and wept before the coffin, but brought no paper for burning, offering in its place a little real money as a contribution to the funeral expenses. In answer to their angry questions as to the reason of his conduct, he avowed himself a Christian, and said that he could not worship the dead. His wife, who was at her own home on a visit, at once disowned him, and her parents declared the relationship at an end, violently thrusting him out of the house. Two days later, the father-in-law visited Shao Chiang-hsing's parents and reviled them, taunting them with the "nice son whom they had trained!" The effect was what might be

expected. The rage of these people, and particularly of the mother, was terrible. But the son stood firm. Soon after came the Christmas festival at Yensan, and Shao Chiang-hsing attended it. Being at such a distance, he was absent from home for two days; on returning home he had a painful experience. It was in vain he protested that he had done nothing wrong; that he would be justly liable to punishment had he been guilty of gambling, theft, or impurity; that his new faith was good and true, and so far I know not what the parents said. They may have told him as another was told by his mother: "I had rather you had become an opium smoker than a Christian." The poor fellow was seized by his father, who pulled him down, put his foot upon his queue, and so held him while the inhuman woman, who must be one of strong passions and powerful physique, beat him upon the back with a brick. It is some comfort to learn that this couple are not Chiang Hsing's real parents, who are dead. But they are so legally, the man being not only an uncle, but having had Chiang Hsing given to him in childhood. The case vividly illustrates the parental relation in China. I have known a man of a like age ordered by his widowed mother to lie down while she beat him until she had breath to do so no longer, and all for no definite sin, but just to gratify her evil temper; and, incredible as it may seem, he obeyed. So in this case; this man of thirty-four could not offer resistance; the parent has the power of life and death. The last news of Shao Chiang-hsing is that he has been driven from his home, and has taken refuge at the mission premises at Yensan; he is an outcast for Christ's sake.—*Rev. Jonathan Lees, in The Chronicle.*

Education a Factor in Evangelization.

BY REV. P. W. PITCHER, AMOY, A. R. M.

EDUCATION is in the air. It is the spirit of the age. The throbbing of its pulse is not only perceptible where Western civilization flourishes in vigorous life, but is becoming more and more discernible in this new, this young civilization that is springing into existence, where Oriental customs and habits have so long blasted and blighted, and darkness and ignorance have so long held high carnival.

And if education is one of the fundamental necessities in an already enlightened land, how many times intensified is the need of such a factor in the evangelization of an unenlightened nation as

this is. We hear in these days the distant rumblings of dissatisfaction with educational work in missionary enterprise. Are these the harbingers of a great opposition that will sweep in one mad stroke the educational agency from the mission field? I trust not. This is solid missionary work; and do I magnify the office too much when I say there is no more powerful advocate or counsellor before the bar of this people's conscience than Christian education? It strikes at the fountain and root of this empire in its endeavor to lead the youth "in the right way,"—the way of truth and righteousness. Are we going to provide for everything else and make no provision for the youth? That would be like putting the roof on the house first and building the foundation afterwards.

I would not and do not maintain that this agency is the only agency, much less the best or foremost or most important, nor the one to be pushed vigorously above all others; but I do insist that it is as important as the next, and to banish it would be suicidal. The Rev. W. T. A. Barber relates how he once was approached by "a dear and respected sister," who said, "It surely must be very refreshing to you when you can get away from your school and preach the Gospel!" "Preach the Gospel," he replied, "I am preaching the Gospel every day. I am not a Christian first and a school-master afterwards; I am not a school-master first and a Christian afterwards; I am a Christian school-master in and through all, trying to bring home to my pupils the fact that the faith that makes their teacher patient, that makes him thorough, that makes him true, is founded on Christ the incarnate son of God." And here as Christian school-master, I add, is afforded the grandest opportunities most inspiring of congregations for preaching Christ as you preach Him elsewhere, the Saviour of their lost and guilty race; blessed occasions for instilling in their dull, heavily ignorant laden hearts the first notes of that angel song and story, "Behold I bring you good tidings of great joy . . . for there is born to you . . . a Saviour which is Christ the Lord." Can we begin too soon to knock at *such* hearts, ground and crushed by three or four thousand years of superstition, ignorance and idolatry, till death-like stupefaction possesses every chamber of heart, mind, will and conscience? Oh! we must strike deep at the foundation, the very roots of this nation if we ever hope, by the grace God vouchsafes us, to see China amongst the redeemed. Moreover, is not education the very door to the hearts of the upper classes? We have touched but the fringes of this great garment as yet, we have succeeded in planting our guns in a few places on the outer boundaries of this vast domain, but the chief cities and the capital still remain barricaded fortresses. As we look up towards those

heights, higher than the watch towers on the mountain fortress city of Jebus they seem to us, and as insurmountable. The besieged—for besieged they are—are “infinitely self-satisfied with the accumulated intellectual pride of centuries, infinitely scornful of all that bears not the stamp of Confucian lore,” and infinitely unconcerned about their ultimate overthrow and eternal doom. The demands that came from the hosts of Jehovah for an absolute *unconditioned* surrender, are hurled back with persistent defiance and even the appeals to escape from their imminent peril and seek safety in salvation provided by God incarnated in the person of Jesus Christ seems—not yet at least—to have touched the outermost pickets of their hearts.

Dear friends, if we cannot scale the heights by one way or two ways,—church and hospital,—do not let us abandon the attack until we have run along aside the walls our educational engines of warfare. Is there not a certain literary class in China which we can no more hope will be touched by the Churches than we can hope that that other class of sick and infirm can (humanely speaking)? The sick must first feel the physician’s touch, so must these ignorant ones feel the educator’s touch before we can hope to see them forsake their ancient fortresses before we can hope that that innate conceit will be broken. And until we have brought all our instruments of warfare up to the breach already made, we need not hope to take the city. And let us not be discouraged if at such early use of this implement (for is not education a new thing comparatively, at least so, on a broad basis?) we see no great results. Like Galileo who could not prove the motion of the earth before the Inquisition, but “with clenched fists” persisted that it moved, “I know it, moves,” so we may not be able to prove that education is moving forward, and deeper and broader as well, but it does move and shall move until superstition and bigotry are swept from this nation. God speed the day when this agency shall have its full complement of men, women and buildings, so that it may accomplish the work that no other human agency seems likely to accomplish. Let there be no retention—and most of all no retrenchment—but extension of this good work. Whether it be theological seminary, college, academy or parochial school—schools especially for children of the Church, schools especially for heathen or both combined, let the watch word of them all be,—China for Christ and Christ for China.

Jan. 29th, 1892.

Proposal with Reference to United Prayer for Native Workers.

[At a meeting for prayer held in Shanghai some time ago, the question was put, If definite prayer had brought so many foreign workers into the field, would not equally definite prayer for native workers be similarly owned of God? Fuller consultation and prayer led by and by to the thought of a Prayer Union with reference to this particular subject. Amongst others, Mr. Hudson Taylor was consulted, who, while approving heartily of the object, said, Could not some one put down in black and white what is proposed, and show how it could be carried out, and we should see then how the scheme looked? In response, the following paper was written. The proposal has commended itself to some of the more experienced missionaries in Shanghai, and steps are being taken to give it practical shape. The native pastors in Shanghai, too, hearing of the suggestion, have taken it up and are themselves preparing an appeal to the native Churches of China on the subject. While details are being matured, communications from any one will be welcomed. These might meantime be addressed—Secretary, Prayer Union, care of Missionary Home, 8 Seward Road, Shanghai.]

TWO sentences spoken at the Shanghai Conference say all that need be said now upon the general subject of native help and its importance. "That we cannot go on in our work without native agency, is an axiom adopted by all our Mission Boards" [Dr. Nevius.] "The truth is that we all must have native co-labourers, trained or untrained, paid or unpaid, drawn from the people" [Schaub]. Given this necessity for native fellow-workers, the present proposal asks simply, has not the time come for a definite movement in the direction of increasing their number and suggests a way in which this might be done? The suggestion briefly put is, to take up *unitedly, regularly and urgently* the instruction of the Master, "Pray ye therefore the Lord of the harvest that He will send forth labourers," and to apply it in the direction of native help.

That the time is opportune for seeking this large increase of labourers, several considerations seem to suggest. To begin with, does not the large number of native Churches and the many thousands of Christians now to be found in China, make it reasonable to look for qualified workers, in numbers formerly out of the question? And does not the number of converts with Christian character and experience, and with considerable knowledge of Scripture, provide the soil upon which God's Spirit usually works in bestowing the fulness of blessing which is indispensable? Prayer for workers, in numbers which a few years ago would scarcely have been wise, seems now quite reasonable.

Then does not the large and increasing number of foreign workers, and of inland stations, at which foreigners reside, permit effective guidance and superintendence of native work, in a way not formerly possible; thus removing one great difficulty in the way of its employment?

The multiplied openings for mission work and the enlarged responsibilities arising therefrom, are matters of common remark. But can these be adequately dealt with without a great increase of native helpers? Who will say that they can?

Does not the increase of foreign workers and the larger number still expected, in response to the Conference appeals, constrain us to seek for similar multiplication of *native* workers, if these brethren are to be properly helped and supported in the field?

Again, the deepened interest in our work at home and widespread prayer for it, surely implies a sentiment which would gladly respond to such an appeal for prayer and welcome its guidance. Are there not many for example now praying for "The Thousand," who would probably be ready at the same time to urge a plea for native workers? Would not each prayer help the other?

Looking, too, to the native Church, is it not time to call the attention of its members more persistently than ever to the duty of evangelizing their heathen fellow-countrymen? Would anything be more likely to stimulate interest in, or self-consecration to, this work than united and constant prayer for evangelists?

From these considerations, as well as from others, that may suggest themselves, does it not seem as if the present were an opportune time to go together to the Lord for more labourers for His harvest?

But the question naturally arises, in what sense are we to understand the somewhat vague words "native workers" in connection with such a proposal? Is it to mean "paid evangelists" or "ordained pastors?" To restrict it to this would unduly limit our prayer and would probably create a temptation by suggesting new possibilities of employment to the native brethren. It would be well carefully to dissociate the proposal from any such thoughts as the latter. On the other hand prayer simply for such quickened zeal in the native Churches as would set all the members working in a general way, while most important, seems to lack the definiteness and special purpose needed in connection with a proposal like the present. Might not some definition like this be thought of? "*Native workers should be men so filled with the Spirit of God that whether specially employed for the purpose or not, they will make it the chief business of their life to win souls for Christ.*" Taking it thus it would imply first of all that a man would feel necessity laid upon him to preach the Gospel. He should deeply feel "the burden of souls" before he was called a worker in this special sense. But secondly, should it not be required also that this inward constraint evidence itself outwardly, so as to be recognizable by others, by intense zeal, for example, or by marked holiness of life, above all, by the fact

that God was already using him to win souls? Further, might it not be well to give such workers a recognized position in the Church, so that they, on the one hand, might be led definitely to consecrate themselves to the work, and that the Church, on the other hand, might set them solemnly apart for it and by constant prayer claim for them the grace required? This setting apart, however, would not of necessity imply the giving up of ordinary calling more than being set apart to be an elder or local preacher. Whether the worker should be paid by the Church, or be employed by the missionary, or support himself, whether, again, he should give his whole time or only part of it to the work, are quite subsidiary questions in the present connection. The indispensable condition is manifest and acknowledged spiritual endowment, the stamp and seal of God Himself.

Now when we thus emphasise the spiritual qualifications, which God alone can give, prayer evidently becomes an important factor in the case; from our side, perhaps, the most important. Wise choice, fostering care, thorough training must never be undervalued; but *prayer* brings down the power, which is needed to make these truly effective, that power which can make men soul-winners, even when these are absent. The former conditions, in many cases, only produce "a man-made evangelist;" prayer can get for us men full of the Holy Ghost. Happily we need be satisfied with nothing less, and ought not to be. But the more we feel the necessity of having such Spirit-filled workers, and the more we long to see them in largely increased numbers, ought we not to give ourselves the more to prayer? Can we pray too expectantly for them with the large promises made to faith? But seeing that the Lord of the harvest is so likely to respond to the prayer He Himself taught, it follows that any proposal which seems likely to call out faith and prayer, has a very direct practical bearing on the matter.

The present proposal, it is hoped, is of such a practical character. It is, to invite regular and definite,—would it be too much to add,—daily prayer for native workers of this kind, and also to take steps to form a Union of those willing to join in it. Such a loving covenant would surely commend itself. Might we not expect missionaries, who know the importance of the matter, to join largely in it? And would not many Christian friends, both in China and in the home-lands, rejoice to help by uniting in this prayer? To get native Christians to join in this covenant would be of special importance. It would enlarge their thoughts and sympathies to do so, and would lead in many cases, might we not reasonably hope? to the answer we seek. The *direct* benefits of such a Union in calling out prayer and enthusiasm and effort, are obvious, and not

less so the certainty of success, when so many thus "agree as touching what they shall ask." Indirect benefits might also be expected to follow. It would quicken zeal in the native Church; it would lead to increased care in the instruction of native Christians and to further effort on the part of the missionaries to give training and help to the workers raised up in response to our prayers. Would not all this issue further in that which is so much on all our hearts,—a great extension of Christ's kingdom in China?

Another suggestion may be added in passing, namely, that it might not be unwise or unfitting to unite with this prayer for new workers, the petition that those already recognized as native helpers should receive a fresh baptism of the Spirit in order that they might grow in power and be kept from spiritual pride, declension and sin.

To enter even more into detail, the proposal is, to form a *Prayer Union*;

(1.) The *object* of which would be to pray God to raise up in the native Church many workers full of faith and of the Holy Ghost; and then to keep all such workers abiding in the power of the Spirit.

(2.) And *whose members* would engage to pray for these objects weekly at least and if possible daily.

In order to the practical organization of this scheme, it is proposed that all willing to join thus in prayer, be asked to enrol themselves as members of the Union. It might be well, too, to have a membership card printed, both in Chinese and English, to keep the matter in constant remembrance. It would be necessary to enter into communication with missionaries in the field, in order to gain their personal support, and also their help in laying it before the native Christians with such explanation and appeal as would lead as many of them as possible to join the Union and to keep on pleading with God. Efforts, too, might be made to get notices of the movement inserted into different missionary and religious periodicals, so as to awaken interest and gain members in the home-lands. Surely it would not be difficult to get some friends there willing to enrol members or act as local secretaries for the Union. Of course all this would imply that someone be found to get the scheme into active operation, or that a small committee be formed for the purpose, and probably a committee of native friends as well. Should this be done, the same committees might also obtain and circulate information as to the widening of the circle of prayer, and as to the answer God was giving, as well as in other ways seek to foster and guide the movement. Could not a small fund be raised in order that a quarterly or even monthly

sheet might be issued on points bearing on the scheme? This would be necessary for the native Christians especially to guide them in lines of prayer and to confirm their faith in connection with it. Occasional articles, both in native and foreign magazines, would also be useful in this way, could the friends conducting these periodicals conveniently insert them.

These and many other points would need to be thought about should the proposal commend itself. They are now given, not as final or exhaustive proposals, but rather as a basis for further thought and suggestion, and also it may be hoped for practical action. Hint and friendly counsel, not to speak of special prayer, are much desired in the matter. The heart of the whole proposal is, on the one hand, the deep and growing conviction that a new and mighty working of God's Spirit is the urgent necessity if we would have in numbers such native workers as we long to see; and on the other hand the assurance that God's promises being so plain and sure, we shall have such an outpouring of spiritual power when we begin "to ask in faith nothing doubting." Why should not those agreed on this point begin to ask now?

The many hard problems connected with the training of native workers and the safe and effective employment of them are not forgotten. But they need not be dealt with here, as they are common to any proposal on the matter. Concerning them, however, this remark may be permitted. Might not the difficulties which have been found to arise when we arrange a course of training, or scheme of employment, and then try to fit men into it, be largely obviated if we got the right men first, and then sought from God the power to deal with them? If we begun to pray as we have now suggested, and knowing that Spirit-filled men were coming, since God answers prayer, went on further to plead for the wisdom we ourselves lacked, might we not then confidently expect to get plans that would help without hindering, and men who could effectively train the native workers and lead them out in active service? Might not a large forward movement then, made in faith under God's guidance, not only get us workers, but also lead to the solution of some of the problems which perplex us most in missionary work? For God does not usually solve difficulties while we linger discussing them. It is when we go forward at His word, even in the face of most real obstacles, that guidance is most surely given and His wonder-working power displayed on our behalf.

Finally, what manner of men would we not need to be ourselves if God were to intrust us thus with such native fellow-labourers, full of faith and of the Holy Ghost! Would not the

very prayer for them constrain us to fuller self-surrender and to a closer walk with God; above all to the longing cry for more of the Spirit for ourselves? A blessing, this again, which will surely commend all the more this invitation to prayer.

Brief Report of a Notable Missionary Address.

ON the evening of March 3rd, in Union Church, Shanghai, Rev. Dr. E. W. Parker gave a talk on the work with which he is connected in Northern India province of Rohil-Khund Methodist Episcopal Mission. The openings of the work seem most providential. Among one class of people the leading men themselves came as a delegation to ask for instruction. A small vernacular school was opened for them with a Christian teacher, who also taught the parents. Soon a second school was called for and the interest increased, but the work remained unsatisfactory until a leader was found in an educated high class Mahommedan convert, who voluntarily gave up his social position to labor among these low caste people. Under his leadership the work gradually spread, until the entire class in that vicinity became Christians. This Mahommedan young man remained with this people, and is now, after 32 years, their presiding elder; that work having grown to be a district.

Among another very large class the leader of the work was a "fakir," or priest of that people. He had been led to Christ in a distant region by another mission, but came to this place as soon as he heard of a mission being opened there, desiring to work among his disciples. While a priest in his class he had secured a large following, and all of these held him as sacred; his blessing was prosperity, his curse sickness and perhaps death. He pleaded to be appointed a preacher to his disciples, saying that many a time the people had washed his feet when he came to them from his wanderings and drank the water thus made sacred. People who had so respected him would receive him again. He soon had a call to go and live with them, and he taught their children as he had leisure from his visitations of the villages where his disciples lived. A brother priest was soon converted, and through him a lad of the chief man of the class was taught to read. Through this lad a school in the central city was established—the first school this class had ever had—and in due time the young teacher and nearly all his pupils were converted and became teachers in turn. This work so started has gone on

spreading steadily until many have been saved and multitudes have been taught and are being moved toward Christ. In another section of the country two lads were first taught. Then they taught others of their class, and they still others, until large numbers of this class have been led to Jesus.

Dr. Parker called attention to the fact that from the beginning they had made great use of Christian or evangelistic schools, with teachers who were Christians and who worked as evangelists a portion of each day. From these small primary schools they had promoted boys and girls to their boarding schools, and thus given them a good education. They had been helped in the time of their greatest need by a gentleman in Baltimore, who had supported 100 schools and had given 100 scholarships for boys and forty for girls,—for the brightest pupils drawn from his village schools into the high schools at the central city. So that now there were connected with the mission more than 500 educated men and women. These young men are found as preachers, teachers, clerks in different parts of the north-west, and are working for Jesus. Where thirty-three years ago there were no educated women and no schools for girls, there are now several hundred educated Christian women and five girls' boarding schools with quite 500 Christian girls in attendance, and scores of village schools, where girls learn also; some 20 of these girls, we learn, having graduated from their school course, have entered the Government Medical College at Agra, and several have already graduated with honor and are using their skill for Jesus.

Attention was also called to the effort made in all this work to enlist every convert in the work of saving others. The brother is sent to save his heathen brother, the father his son, the son his father, and thus all are enlisted in the work. The young men in the schools, and also the young women, are organized into bands of ready workers under proper leaders, to witness for Jesus wherever they can find an opening. Thus in many places the voluntary service is much greater than the regularly paid service.

We were also told of the grove meetings, or Christian "melas." At the most central one often over 2000 native Christians were present, encamped in little booths made of long grass on the ground. The object of these is to hold special services for a number of days in order to bring all Christians nearer to Christ and to lead nominal Christians up to a clear experience of pardon and peace. Hundreds have been converted and helped at these meetings, and the native preachers go out with new zeal and faith, fully expecting to save men. A visiting missionary of another mission attributed much of this success to the instructions and inspiration of these meetings, especially their influence on the native preachers.

Attention was called to the statistics of the mission, as showing the rate of progress. In 1859 there were two *native preachers*; in 1868, 30; in 1878, 73; in 1888, 168; in 1891, 346; in 1892, 376. The *membership*—including probationers—was, in 1859, 5; in 1868, 665; in 1878, 2526; in 1888, 7944; in 1891, 13,697; in 1892, 24,000. *Sunday-school scholars* in 1859, 0; in 1868, 880; in 1878, 6907; in 1888, 26,585; in 1891, 31,767; in 1892, 42,672 (of these 42,672, 15,889 are Christians and 26,783 non-Christians, inquirers, &c.)

Of *Christian boys* in school we had in 1859, 4; in 1868, 257; in 1878, 442; in 1888, 2027; in 1891, 4178. Of *Christian girls* in 1859 we had 8; in 1868, 168; in 1878, 715; in 1888, 1327; in 1891, 2150. The total of boys and girls in the beginning of 1892 is 9884; and the number of non-Christians and inquirers is 12,872, making a total of boys and girls in school of 22,756. The number of baptisms in 1859 were 0; in 1868, 289; in 1878, 789; in 1888, 1959; in 1891, 6038; in 1892, 14,749. The Christian community, including all adults and children now on our records, numbers 32,992. The working force includes a large number of evangelist teachers not counted in the 376 preachers. Attention was called to the fact that although these converts are from the low caste, or non-caste people, they are a thrifty independent pushing people. They ask nothing from the mission financially, but are aiding in the support of their pastors. Missionaries all over India are having their attention called to these classes, and Sir William Hunter—one of India's greatest statesmen—has called the attention of the Church at home to these non-caste tribes and classes, declaring that they are moving, and if the Christian Church did not take hold of these millions they would become Mahomedans. The most important question before the Decennial Conference of all missionaries, to meet next December in Bombay, will be, "How to save the Depressed Classes."

In answer to a question concerning the work among Mahomedans, Dr. Parker said that some of their strongest men were converts from the Mahomedans, and that in one instance a converted Maulore had followed his friends, and by his work through several years some 70 persons had been converted; but, with this exception, there had been no general movement among the Mahomedans. He also stated that many individual cases of conversion had occurred among the higher castes, but there was no such general movement as there is among the low castes.

One day while taking dinner with a magistrate, he said, "Dr. Parker, do not your native Christians pester the life out of you by their drunkenness?" and when he replied by saying that his Church required its members to be teetotalers, he answered with

very much doubt and almost scorn. After this the magistrate traveled in the northern part of the country, where he had an opportunity of observing the lives of the people in question, and on meeting Dr. Parker again he said, "I feel that I owe an apology for the way I answered you; I find what you said to be true."

In closing his remarks, Dr. Parker called attention to an event in connection with the history of his mission that occurred more than twenty years ago, that he believed had influenced their entire work. A lady, well known as "Sister Judd," a very devoted, sweet Christian woman, was ill and away in the mountains recruiting. She was led to reflect much on her own spiritual condition and that of all the missionaries, and was led out in earnest prayer and consecration, until God gave her a great blessing. She was then moved to write to the members of the mission, so that many were influenced to a fuller consecration. At the Annual Conference following, the missionaries set apart a fixed time each evening to pray for fitness for their work. God poured out His Spirit, and all received such a blessing that that Conference is often referred to as the Pentecost of the mission. This did not stop with the missionaries, but at the district meetings the native preachers and teachers were wonderfully stirred, and some came nearer to Jesus, while others became convinced that they had never been converted, and came forward and knelt at the altar among the sinners and were powerfully and gloriously renewed. From one district the flame spread to the next, until the comparatively new Church, with its ministry and missionaries, was revived and anointed. Since that Conference the missionaries of that mission have held the hour between 8½ and 10 every evening during the Conference sessions as sacred to themselves. They meet together in a quiet place for prayer and testimony and instruction concerning the fullness of blessing in Jesus Christ, that they may receive all that Jesus would give them of purity, of power and of love. It was believed that these meetings and their blessings had added much to the success of the work.

The suggestion was made that missionaries might wait too long and depend too much on their "*preparatory work*." Observation shows that God does not always work in the way we arrange, and we may have to turn away from our great structure of preparation to save hungry souls where we have done little preparatory work. May not these hungry souls be waiting even now while we are deferring the day of their salvation till our preparatory work is done? Do not put off the day of China's blessing too long. Hungry souls may need you now.

A Beautiful Letter.

[At the weekly meeting for prayer of the Shanghai missionaries, March 21st, Rev. T. Richard read the following letter to himself, from the wife of Rev. Charles H. Spurgeon. It was written just one week before the death of that eminent divine.—ED.]

MENTONE, FRANCE, *January 24, 1892.*

DEAR SIR: It falls to my lot to reply to your letter of December 7, 1891, addressed to my beloved husband. We have come to the south of France, hoping for complete restoration for the dear invalid, and he has, until this last week, been making, by God's blessing, slow but steady progress. Now, however, an attack of gout has again prostrated him, and our usual anxiety is intensified by the recollection of the dark and dreadful time through which we have so recently passed. But we *can* say, "God is our Refuge and strength, a *very present* help in trouble." He has been so good and gracious to us in the past, we can surely trust Him now, and though this fresh trial is most mysterious and grievous, we know "He hath done all things well." My abiding comfort during those terrible months of sorrowful care, was the knowledge that God loved His dear servant even more than I did, and that nothing could happen to him, not even death, unless *He* permitted and appointed it in His love and wisdom; so now this same solace consoles me, for though far from home, my dear one is in his Lord's hands and very close to His heart. I tell you all this, because of the interest and sympathy expressed in your letter; and also, because I want to bear my little testimony to the love and faithfulness of our covenant-keeping God!

Well may you point the poor Chinese to the many PROOFS of the *Divinity* of the Christian religion and "make your boast in the Lord" that there is no God like unto Him! I see by your letter that you have been a missionary for many years, so that I am sure you have had many and varied experiences, both of joy and sorrow, discouragement and success, and I felt constrained to write these few lines, just to cheer you, if possible, with the witness of one more, that every word that has proceeded out of His mouth is fulfilled in blessing to the very least of His children. It is such an unspeakable mercy to know that His will for us is *all love*, even when He seems to frown! I was very much struck with a passage I read the other day in a favourite book, and I quote it here for you, or some one else, to whom it may bring a message of spiritual help. The author had been saying to me very tender things about the *love* of God, and thus continues,

"Better and sweeter than health, or friends, or money, or fame, or ease, or prosperity, is the adorable will of our God. It gilds the darkest hours with a divine halo and sheds brightest sunshine on the gloomiest paths. He always reigns who has made God's will *his kingdom*, and nothing can go amiss to him. A great many Christians actually seem to think that all their Father in Heaven wants is a chance to make them miserable and to take away all their blessings; and they imagine, poor souls, that if they hold on to things in their own will, they can hinder Him from doing this! I am ashamed to write the words, and yet we must face a fact which is making hundreds of lives wretched."

I thought when I read this how deeply grateful I ought to be for the sweet teaching and influence of God's Holy Spirit, who has enabled me to commit all I am and have into His tender keeping, with the result of "*perfect peace*," because the mind is 'stayed on God.' Is it not a blessed thing to prove in one's own personal experience "the exceeding greatness of His power, to usward who believe?" What a grand answer to be able to give to those who doubt or disbelieve: "I *know* whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

I am very glad that you receive Mr. Spurgeon's sermons regularly, and that they are useful and helpful to you. But *he* does not send them, neither can I find your name on the long list of those to whom it is *my* joy to forward them every month; unless they come to you from me through the C. I. M.

At any rate, while they come, it does not matter from whence, but should the supply cease, I will (D.V.) immediately forward them on hearing from you. By this post I send you two precious books, worth their weight in gold (spiritually.) They have been so great a blessing to my own soul, that it gives me joy to pass copies on to those who I think will love and prize them. You will see that they are only for *daily* reading, and not intended for off-hand perusal. I found this manna best gathered in the early morning ON MY KNEES,—and I bless God for such rich and heavenly food. Need I ask you to pardon the intrusion of such a letter from a stranger? I think not. You are a warrior in the battle field, and I only a poor 'stayer by the stuff,' yet we are one in Christ Jesus. Your God is my God, your Saviour my only hope, and your eternal home will also be mine; so

I am,

Your sister in Christ,

S. SPURGEON.

Letter to a Friend on Wen-li v. Vernacular.

TIENTSIN, January 2, 1892.

MY DEAR X.: The remarks you sent me on the literary decadence of modern missionaries have an amusing look of literary self-righteousness, and evince some ignorance or forgetfulness of the actual conditions of things.

Personally, I should question the fact assumed, because I cannot accept the writer's premises. I do not regard the Wên-li as being the language of China other than as Latin is that of Western Europe, and I do not believe that there is any disposition now-a-days to underestimate its true claims.

The language of the classics is only in a modified sense the book language of modern China. That it is not the spoken language we all know. But it is not even the sole written medium in by far the larger part of the empire, though of course it is in familiar use as such among the literati.

China is like Europe in that the various provinces (or kingdoms) speak differing tongues. But it is unlike Europe in that it has one living tongue—written as well as spoken—which is so widely diffused that it has a claim to be considered the modern tongue of the people such as belongs to no mere dialect, which has a power of growth and a refinement that I suspect the dialects do not possess, and which is destined to a future for which none of them can hope. Spoken from the borders of Mongolia in the North to the far province of Yunnan in the South, and from the borders of Thibet on the West to within a few days' travel of the Babel-tongued eastern Coast line,—if China has a national language to-day, it is not the half-dead Wên-li of its literary pedants, but that which officials and people alike know as the "Kuan-hwa." As being a spoken language, the "Mandarin" fulfills the first duty of a living tongue, but as a written language it is also worthy of a high place among its peers, having a large and increasing literature. It is true that its written symbols are derived from the venerable Wên-li, that it has endless links of connection with it, and also that in the hands of some of its writers it approaches indefinitely near to the old book language even in form, but this is only what can be equally said of certain Western tongues in their relation to the Latin, and in neither the one case nor the other is the claim of the modern language to the rights and dignity of an independent existence disputable.

Such being the case, it follows that, as with French or any other language having its roots in the past, the study and effective use of modern Chinese is *conceivably possible* apart from any reference to the old Wên-li. Such masters of English as John

Bright, have become such without learning the languages of Greece and Rome. So it is possible that there may be missionaries of power and culture who have from some cause not mastered the classical language of ancient China. But since the language *in present use* is that in which their work has to be done, this should surely have their first attention rather than that which, however elegant as an accomplishment and useful as an aid to study, is not a necessity.

But do not misconceive me. I do not in the smallest degree depreciate the value of the Classics of China. I would as soon think of speaking disrespectfully of the writings of Tacitus and Horace. It may be granted that a missionary—ere he can deem himself properly equipped—should study them as thoroughly as time and strength will allow. Yet it is not simply or even chiefly a question of linguistic acquirement; it is the much greater one of a comprehension of his mental and moral environment which is involved in this. The more thoroughly a man knows the past of those to whom he speaks, the more easily will he come into touch with them, and the more truly be able to meet their present needs. All this ‘goes without saying,’ and I only wish to guard myself from being misinterpreted. The measure, however, in which this higher scholarship can be gained, is dependent upon various conditions. Few can or do rise to their ideal. Let us thankfully acknowledge that the many who do not need not therefore fail. Are there not some, doing good work for God and man, who know but little more of the history and literature of the land than do the bulk of the people?

But this brings me to my second denial, viz., that the study of the old book style is not undervalued by the younger generation of missionaries. “Art is long and time is fleeting,” and, called to contend with an ungenial climate and other difficulties, many an earnest soldier of the cross may be pardoned if he deliberately leaves to those who have special aptitudes and opportunities this higher learning, while he goes to the poor with the message of God’s love. Such conduct does not necessarily imply either idleness or incapacity. It may mean the very reverse. Still, as the years roll on, not a few even of these men gain no despicable familiarity with what may be called the antique enigmatic symbolism of the literati, and among them appear, from time to time, not unworthy successors of the great missionary scholars of the past. We need not fear that the race of these men will die out. They are to be found to-day even in the degenerate mandarin-speaking provinces.

If, however, the question be not as to the knowledge of and power to use the Wên-li, but as to the possession of a large and accurate acquaintance with the *literature* of the past,—then I fear, the race of giants is disappearing, and will, however it be regretted.

Times have changed since men like Morrison, Legge and Wylie won a clearer, wider insight into the thoughts and doings of the sages and heroes of ancient China than many native scholars themselves possess. Their successors have a freedom to carry forward the evangelization of the land for which they longed in vain, and they would be unworthy of their missionary ancestry if they did not use their freedom. But just for this reason they cannot do what their predecessors did. They have small store of leisure for literary investigations. Yet probably Morrison himself would to-day act as they are doing. "The king's business requireth haste," and it is at least as urgent a duty to build up Churches of living men as to become familiar with dead ones. I take it that this is the true and wholly honourable explanation of an undoubted fact. Gratitude should lead us to recognise that the men of whose record we are justly proud, by doing so well the work alone possible for them in early days, have made the like work less needful now, and have made, our own somewhat different task feasible. For the rest, let us remember that the true successors of the prophets are not those who copy most closely their plans and forms of labour, but those who, with a like adaptation to the claims and possibilities of a living present, are fired with a like self-forgetting loyalty to Christ and the souls He died to save.

To return to the question of *Wên-li versus Colloquial*. For more than 20 years I have hardly opened the *Wên-li Bible*, and we have practically little use for it in the North. I have *never* (except in the way of reference) used it in public preaching. If I did, not one in a hundred could read it with me, or even understand it when read. Happily our "Mandarin" translation is a fairly good one and *is* understood. In our Sunday congregations there are always a number of cultivated men present, and some of really good scholarship are among our best Christian workers. I believe the like is true of other missions. Now, it is to the point to remark that the reverence for, and interest in, the Word of God as presented to the people in the Colloquial, is markedly growing. It is not saying too much to assert that the Scripture lesson, especially when read by one of the literati of whom I have just spoken, is one of the most helpful and delightful parts of the service. The reading is followed by the bulk of the audience just as easily as is that of the English version by ourselves, and the course of an argument, age and the beauty of a passage, too, are often strikingly brought out by the admirable delivery of the reader. Whether such results would be possible, except by the use of the vernacular, is surely doubtful. For myself I am often thankful that there is here no danger of the sacred words being marred by a running translation.

There is a picture in mind as I write, which I will venture to put into words. It is of a venerable divine reading, say, the first chapter of St. Paul's letter to the Ephesians, to an English congregation in London or New York, from the yet more venerable Vulgate, and accompanying every verse with an impromptu rendering into current English! The congregation,—well, they listen, but with very varying expressions of interest upon their faces. The handful of persons conversant with the ancient language of the Church are plainly infinitely more curiously critical of the reader's accuracy and grace as a translator than thoughtful of the teaching of the apostle; while of the unlettered crowd, a few (whose memories, like those of the Chinese, are phenomenal) are mentally comparing to-day's version of the passage with others heard before, and the rest are, in proportion to their interest in spiritual things, either trying to gain a definite idea of the chapter and wishing it were easier to do so, or idly thinking of other things. A shrewd newspaper correspondent, who is present, jots down in his note-book as a subject for a telling leader, "The fatuity of ecclesiastics who dream of making popular among the masses a book which only the learned can read." And then the service closes with the singing by a trained choir of the 103 psalm admirably translated and adapted from the Hebrew into Latin Hexameters by one of the early Church Fathers!

I would rather worship elsewhere, and I think the people would, too.

Affectionately yours,

JONATHAN LEES.

Sir Edwin Arnold in speaking of the women of Japan, says: "They seem, taken all together, so amazingly superior to their men-folk as almost to belong morally and socially to a higher race."

Although so long known to Europeans, Malaysia is one of the least understood of Asiatic lands. It is no exaggeration to say that even Thibet, "the *terra incognita* of Asia," is well known in comparison.

Large quantities of the two poisons, *blhang* and *opium* (sold in 20,000 Government drug dens in the Indian Empire), are imported into England and America to be made up into mixtures and pills, quite as deleterious and enslaving to the Western as to the Eastern victims.

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I send you a few lines, which were written by my brother. Perhaps they may carry comfort to some of the readers of THE RECORDER.

Sincerely yours,

H. W. BOONE.

LOVE—HUMAN AND DIVINE.

You oft say "Heart," you lightly speak of "Love";
 "Great words, what mean they?" asks a Voice above.
 "Is 'Heart,' to you, an organ? 'Love' a word
 Which speaks of duty, or of debt incurred?
 Are these expressions but the terms of old
 To signify the physical and cold?"

"Has 'Heart,' with you, no tendrils which entwine
 Great objects, be they Human or Divine?
 Is 'Love' not one long yearning of the Soul—
 One eager reaching forth for some high goal?
 Is living, with you, naught but to exist,
 Having no ardent longing for the Best?"

"O no! your poor Heart is not dead, but numb;
 Your lips shall yet find voice, they are not dumb;
 Though closed now, they yet shall ope and sing
 In highest, clearest notes, that 'Love is king':
 Your eyes, now dim with tears, shall one day see
 The LORD of Hosts, your God in Majesty.

"O faint not, then, because earth's love seems small,
 It is not now, it never can be *All*;
 It is the shadow, in the image faint
 Of what no tongue can speak, no hand can paint:
 You know not now, but you shall find above,
 Deep meaning in the truth that 'God is Love.'"

DEFINITE INFORMATION WANTED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It has often appeared to me a great mistake that the Secretaries or Managers of the S. D. K. publications, Religious Tract Society, and others, do not inform their readers whether the new tracts, books or reprints are in Mandarin, Easy Wên-li or Wên-li. In the Catalogues issued with the February RECORDER, one is in the dark altogether about this. In some districts it is useless selling

or distributing "*Wên-li*" productions. Those who can only just read would find it hard to attempt a book or Tract in "*Wên-li*," and therefore I am surprised that full information is not given in these supplementary lists.

Just one more word, and this time to those who advertise specialties such as the "*Filtre Rapide*," &c. Why can't the price be given? The heading about "*A Liberal Discount to Missionaries*" is, to an extent, comforting; but to those inland it is not sufficient.

If these items of information were given, time would be saved, and business would thereby be increased.

Perhaps others think as I do.

Yours heartily,
S.

P. S.—I believe more sheet tracts would be sold if samples were sent to a representative of each mission in each mission district.

There are plenty who want tracts, but they don't know exactly what to buy until they see sample copies.
S.

A WORD FROM PEKING.

To the *Editor of*

"THE CHINESE RECORDER."

DEAR DR. WHEELER: Allow me to mention how greatly I enjoy THE RECORDER. There is an atmosphere of life and energy about it, which shows it to be a Nineteenth Century periodical. Last Saturday the February number arrived. I was surprised to find how nearly in your essay on "Why has not Christianity made Greater Progress" you agree with what I said in an essay on the following Monday evening before our Missionary Association. I think it is high time that we began to seriously meditate upon the slow progress of Christianity and throw the responsibility, not upon the fields but upon our poor cultivation, methods and lack of spiritual earnestness. "It is not in our stars but in ourselves that we are underlings." We yield to our environments, and take it for granted too much that progress *must* be slow, in this difficult field.

We are trying to work out something on the "Chautauqua

Idea" for our native helpers and Christians in Peking. Already a curriculum of study has been drawn up, also a scheme for a summer school and a course or courses of lectures in the winter. This work seems necessary in ordinary self-defence, as native helpers, especially if separated from stimulating surroundings, degenerate and lose their spiritual and mental grip.

Yours sincerely,

W. S. AMENT.

March 16, 1892.

THE WORK IN KOREA.

To the *Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In your issue of Nov. 19th you say: "*The Bombay Guardian* tells us that 'Korea presents a striking illustration of the irresistible advance of the Kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Koreans. Without having heard or seen a missionary, thousands of people have heard of Christ and turned to the service of God. These converts are the fruit of the circulation of copies of the New Testament by the Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria.'" You add, "We would like to obtain more definite information respecting this movement." If you will grant me a short space I will endeavour to comply with your request. After reading Mr. Ross' account of this "striking illustration" in the *Missionary Review of the World* (April, 1890), it is safe to infer that the *Bombay Guardian* got its conjectures from that article.

It is a grave doubt in the minds of the majority of Protestant missionaries in Korea as to whether there are fifty Koreans in the whole country who have been "born again." Some are not persuaded that there are even one dozen. Concerning the New Testament that is said to be the translation of the Rev. John Ross, but which is really the production of Koreans under the direction of a Mr. McIntyre and Mr. Ross, no Korean has yet been found who has any conception of its meaning. There are many words in this production foreign to the Korean language, and that which is Korean is by no means a translation of the words of God,—not even in the "concept." Somethought perhaps it might be used on the border between China and Korea, but it has been accorded a fair trial there and failed to find a man that could understand its funny sounds. It is due Mr. Ross to say

that while the Korean language possesses perhaps the simplest alphabet in the world, yet it forms a very poor written language. Only the simplest every-day terms can be used in translating, or it cannot be understood. In North Korea, where Mr. Ross' translation was largely distributed, there are about two hundred professing believers, but not more than six have been found who give satisfactory evidence of being "new creatures in Christ Jesus." Those who would witness for their absent Lord in "the uttermost part of the earth" can find "regions beyond," in Chosen, even, where the said New Testament is to be found. May such be constrained, not by glowing reports from over sanguine minds, but by the Master's "go," and the sore need of the fields all white to the harvest.

M. C. FENWICK.

WONSAN, KOREA, March 9, 1892.

Our Book Table.

Several works have been received, both in English and Chinese, consideration of which must be postponed for the present. On account of our inability to give a proper amount of time to this department of the magazine, we encourage the production of independent review articles.

The Constitution and By-laws of the China Mission of the Presbyterian Church in the United States, together with a list of Standing Rules and Precedents. Revised and adopted, 1892. Shanghai: Printed at the Presbyterian Mission Press. 1892.

This little volume is designed to answer a very useful purpose. Other missions in China might do well to

imitate the example of our Southern Presbyterian brethren in providing a manual of information that would be found helpful in emergencies, and of great practical value to every class of workers in the field. Many will think that the "Business Notices" alone are worth more than the cost of the book.

Annual Report of the East China Branch of the Religious Tract Society of London, for 1891. Shanghai: Presbyterian Mission Press. 1892.

The list of works published by this Society is not very extended, but contains some of the very best tracts and books printed in the Chinese language. The estimated

distribution for the past year is 60,000 volumes, large and small. Publications for the same period are the following: 1000 copies of Questions on Christianity; 1500 copies of Search for Truth; 1000 copies of Filial Piety; 1000 copies of Buddhism contrasted with Christianity; 10,000 page tracts on a variety of Christian subjects. The whole amount to 243,500 pages.

Report of the London Mission Hospital at Hankow, for 1891. Under the charge of A. M. Mackay, M. B. C. M., Hankow: Printed at the "Hankow Printing Office." 1892.

The work of this well-known hospital has been interrupted in consequence of the troublous times of last year. Notwithstanding, the Report furnishes a record of much good accomplished. Dr. Mackay treats very happily the objection sometimes urged against mission hospitals that they are only a baited trap for catching souls. He claims that in these institutions they "do not treat 'bodies' or 'souls,' but human beings," and throws light on his position by means of a parable. "A man walks into the consulting room of the hospital to see the doctor. What has he come for? He soon lets you know that. He has got scabies (itch). As you are looking at one of the villages which this little pest has been putting up on some part of your patient's body without ever asking his leave to do so, your eye catches a peculiar appearance in his eye, and instantly your fingers go up, forefinger of each hand, to the top of the eye ball, after which you make a mental note 't. + 1.'* Instantly you drag the man to the window, and then you take him into a dark room, if you have got

*t. +1 Signifies to a doctor 'increased tension,' one of the signs of a very serious disease of the eye called 'glaucoma' which, 'if left to take its course, invariably leads to total destruction of vision.'

one. The patient wonders all the time what you are making this fuss about, and thinks to himself—Peering into a fellow's eye is surely a very curious way of looking for scabies! After you have finished this examination you look at the man very solemnly and say, 'My friend, there is something very seriously wrong with your eye.' He looks at you in return, just as solemnly, and says 'No matter,' and then he points to his hand and says, 'Yoh;' i.e., 'Medicine.' I know what one feels inclined to say under these circumstances, 'Bother your scabies man! Don't you know that you are in for an attack of glaucoma and may lose the sight of your eye?' The man would probably merely reply, 'Yes,' and again as calmly as ever point to his hand and say, 'Yoh.' Now supposing a doctor in this case should in his anxiety about his patient's glaucoma forget all about the scabies, that is, if the patient would allow him to do so, which a Chinese patient is not very likely to do, I would not attempt to justify the forgetfulness, but I could find it in my heart to forgive it considering the relative importance of the two maladies. Wasn't it simply cruel to add to this man's troubles by telling him that some day he might lose his sight for ever? The answer to that question depends on whether you have got a cure for his disease or not. If you have no cure, then perhaps the kindest thing would be not to tell him, but if you *have* a cure surely the cruel thing would be *not* to tell him. And a doctor's responsibility is not lessened by the fact that ninety-nine out of every hundred patients in a case of this sort will not believe that they are in any danger of losing their eyesight and will not take advice in the matter. His duty to his university or his medical school, as well as his duty to his patient, compels him to speak that which he knows and to testify to that which he has seen.

"In this little parable we have not overstated, but have very much understated, what must be regarded as the relative importance of the spiritual side of our work in a hospital; i.e., if we believe in Jesus Christ."

The Station Reports of the Central China Mission of the Presbyterian Church, U. S. A. (North) begin with a Report on the work in Soochow. This report is introduced by a notice of the riots of 1891 in Central China. The withdrawal of the ladies and children from Soochow, was the occasion of the gathering of a large crowd; but all riotous tendencies were checked by the prompt action of the District Magistrate. The following day a mob attacked a chapel of the Presbyterian Mission, but was soon dispersed by the Local Magistrate.

The Report shows that an interesting and successful work has been carried on in the country west of Soochow. The village chosen as a centre of operation "is reported far and near to have believed the foreign religion." A collector for a neighboring temple "went away empty handed."

The work in Nanking opened promisingly. But the withdrawal of the missionaries, on account of the riots, interfered with the work for the latter part of the year. Though "faithful natives kept up the work to a greater or less extent." It is worthy of note that the parents of pupils in the Girls' Boarding School were anxious to have their daughters return at the fall-opening after the riots.

The mission has three centres of work in Shanghai,—the South Gate, the Press and Hongkew. There is an organized Church at each of these places; and there are also three out-stations.

The Report from the South Gate shows that street and chapel preaching and work among the women have been carried on in connection

with the regular Sunday services. There are two Boarding Schools, which have for several years provided efficient workers, male and female, for various missions in and around Shanghai. The Sunday-school is large and flourishing. The greatest attendance during the year was 345, the average nearly 200. The day-schools have been well attended, and through the pupils access has been had to the homes of their parents.

The three day-schools in Hongkew afford the same facility for introduction to Chinese homes. The villages and hamlets in the neighborhood have been visited from time to time by the native workers. Dr. Farnham's work in connection with the Chinese Religious Tract Society is well known.

The "Mission Press" is a household word in China, but it is not generally known that there is a Church in connection with the Press, which supports its own pastor and a day-school, and assists in keeping open a street chapel.

During the year the Press printed 41,677,300 pages. Of these 2,229,500 pages are classed as miscellaneous. The remaining 39,447,800 pages were Scriptures and religious and missionary publications, tracts, &c.

The Reports from Hangchow show that promptness on the part of Chinese officials is an efficient means of preventing riots. There were many threats, but not the slightest trouble took place during the fall examinations, "though there were ten thousand scholars in the city, beside a large following of tradesmen, servants and worthless fellows." Among the inquirers is a middle aged man, who "was first interested in the Gospel in one of the street chapels." He evinces his earnestness by withstanding persecution and by bringing his son with him to Church. The Hangchow High School has already done good work in the higher education of the natives. There is

an "industrial department in carpentry" in connection with the school, which turns out not only furniture for the school, but wood-work for apparatus for experiments in physics. There has also been itinerant work, day-school work and work among the women, all of which has been successful.

The most extensive evangelistic work in the mission is that in connection with the oldest station, Ningpo, which reports on work in Ningpo and 13 out-stations. Although there were riots and persecution in one district, additions and inquirers are reported from all the preaching places. During the year two native physicians (who studied medicine in the Church Missionary Society's Hospital at Hangchow) have been employed as medical missionaries with good success in the way of increasing the interest in the Gospel. They are not only good physicians, "but seem fully as earnest in preaching the Gospel as any of our preachers."

The Ningpo Presbyterian Academy reports among its graduates a young man "who belongs to the fourth generation of an eminently pious family." There has been faithful work done among the women in itinerating and in day-schools.

Mrs. Butler in presenting her Report, speaks of it as "my last duty in connection with the school;" as her successor is ready to take it up. In closing this summary of the last of her years of faithful work, she says, "Our great aim and desire is to so train the girls as to enable them to make happy Christian homes. No better work can be done for China than to send out from our schools Christian girls who, as wives and mothers, will show what true home life is.

The Statistical Table shows that the five stations of the mission were opened as follows:—Ningpo in 1844, Shanghai in 1850, Hangchow in 1861, Soochow in 1871, Nanking

in 1875. There are also 17 out-stations.

The foreign force at the end of the year consisted of 15 ordained ministers, 1 layman, 11 wives of missionaries and 7 single ladies.

The native force consisted of 15 ordained and 14 licentiate ministers, 7 lay helpers, 14 Bible-women, 35 male and 15 female teachers.

There were 16 organized Churches. About one-half of them are entirely self-supporting. They reported 1078 communicants, an increase of 47 over deaths and removals, though there had been 104 additions during the year. Their contributions were \$1286. There were 1291 pupils in the Sabbath-schools.

The 7 boarding-schools reported an attendance of 128 boys and 107 girls; 31 day-schools reported 440 boys and 134 girls. The total number of scholars reported, including 3 students for the ministry and 12 in a woman's class, was 824.

J. N. B. S.

救人良方 *Kau Yan Leung Fong.*

This is a Manual of Domestic Medicine, prepared by the Rev. F. H. James, and intended for the use of native Christians and others who wish to use foreign medicines and do not have access to qualified physicians.

It is open to question whether a non-medical man should undertake the preparation of such a work, but the author explains in the preface how it came in his way to make a collection of simple recipes for his Church members and then to issue it in this form.

This is the first of a class of books which may become numerous, as the demand for foreign medicines increases, and may be useful if sufficiently simple, and adapted to the peculiar circumstances of those who use them.

The Kau Yan Leung Fong first treats of hygiene, and gives twelve rules for the preservation of health and the prevention of disease, embracing simple directions as to food, exercise, ventilation, cleanliness of person and dwelling, the means of avoiding contagion, &c. These sanitary rules are of universal application, and are especially important in a country like China; and it is well for missionaries to inculcate them on all suitable occasions.

The second part contains recipes for the cure of common ailments, and we have remedies for derangements of the digestive organs, lungs, kidneys, diseases of the eye, skin, for the relief of pains, rheumatism, cholera, small-pox, for diseases of children, and for disorders peculiar to females.

The important thing in a family doctor book, intended for a people so ignorant as the Chinese, is to confine the prescriptions to remedies which cannot by any possibility do harm. This holds good in regard to the majority of the recipes in this book, but there are some which contain powerful medicines, and we would advise that they should be omitted in a subsequent edition, and that remedies which are devoid of dangerous properties and are decidedly useful for common disorders, should be placed in the hands of those who wish to obtain the benefit of foreign medicines.

The range of diseases prescribed for might also be more limited, and it would be well to omit complicated disorders such as those peculiar to females, and many of those affecting children, which cannot be cured by remedies directed to one of the more prominent symptom.

Our opinion is that books of the kind, carefully adapted to the condition of the people and to the uses for which they are intended, will favor the introduction of Western medical practice into China.

No doubt some of our professional brethren will dissent from this opinion, but we decidedly approve of placing medical knowledge, as well as all kinds of knowledge, within the reach of the common people as far as it is safe to do so.

J. G. K.

The Korean Repository.

It is with much pleasure that we welcome this new aspirant for public favour. We heartily wish our old friend, brother Ohlinger, great success in his new adventure. The name and general make up of the magazine reminds one of *The Chinese Repository*, which reached its twentieth volume, and a complete set has been sold at the enormous sum of one hundred guineas! Those who now subscribe for *The Korean Repository* and preserve all the numbers, may obtain a similar large sum for the whole work some day in the future. Only those who commence with the beginning are sure to have complete sets. Now is the time to subscribe and so get the first number. The price is two dollars per annum.

The second number gives the place of honour to "Korean Schools." Then follow "A Visit to a Famous Mountain," by the Rev. Daniel L. Gifford; "To the Yaloo and Beyond," by the Rev. J. S. Gale, "The Japanese Invasion," by the Rev. G. Heber Jones; "Admiral Shufeldt's Account of the Opening of Korea," by the Rev. H. G. Appenzeller; Reviews, Editorial Notes, Record of Events, etc. The article on Korean Schools tells us that only the Chinese language is taught, and in what follows one is often reminded of Chinese schools which they closely resemble.

There are no schools whatever for the education of girls, the writer tells us, and perhaps the same might have been said of China till

following the example or provoked by the missionaries. The Chinese have, in some places, made provision for the education of the girls. Readers, fond of travels, will follow with interest the vivid descriptions of Messrs. Gale and Gifford.

In the two articles on "The Japanese Invasion" and "The Opening of Korea," the writers have rescued from oblivion some very interesting historical sketches.

We heartily congratulate the editor on the improved appearance of the *Repository*, especially the display of the advertisements.

NEW BOOKS FOR SALE AT MISSION
PRESS.

天道問答 This is a Catechism of 14 pp., sold at 2 cents per copy. It is in Mandarin and has been in use for over 15 years in the North. It aims at being not destructive

but constructive, and at presenting the Gospel in such a way as to recommend it to the conscience of every man.

五洲教務 This is in 16 pp. and sold at 3 cents per copy. It is written in Easy Wên. It is meant for mandarins and intelligent scholars and native helpers generally. It contains replies to some of the most common questions of intelligent men. It gives statistics of religions and of missions and shows the bearing of different religions on the rise and fall of nations.

救世一要. This is a pamphlet of 36 pp., sold at 6 cents per copy. It gives a comparative view of educational reforms in Europe, America, Japan and India during the last thirty years, with their effect on the progress of nations. It abounds with statistics. Mandarins have been grateful for it.

Editorial Comment.

LET it be remembered that the Editor has nothing to do with the business management of this journal. All letters pertaining to subscriptions, advertisements, etc., should be sent to the Publisher.

THE information has reached us that there is among the native Christians in Shanghai a movement looking to the establishment of a church organization wholly independent of foreigners. This is interesting and significant. It is but the beginning of a trend of thought and action that ere long will take on very large proportions. It may be premature, and this first experiment should be carefully studied.

WE note with satisfaction that among thoughtful and experienced missionaries there is a growing sentiment in favor of a conservative view of Bible translation which calls for large use of existing material. Certainly every one of the versions in Chinese is a monument of painstaking and meritorious scholarship; and this is one of the reasons why the movement for a Union Bible is based in sound philosophy.

It has been justly observed that the late memorial to the throne on the subject of Christian missions, and the Imperial Edict following, are sufficient answer to the ill-advised statements of army officers

and skeptical travelers who affirm that the missionary movement in China is a failure. The Gospel as preached in this country, and the good works which illustrate and enforce its claim as a heaven-sent evangel, have challenged the attention and compelled the admiration of the Emperor and his chief counselors. Even riots and persecutions demonstrate the fact that Christianity has become a recognized power in the land.

SOME things have been demonstrated by the experience of 100 years of missionary work; and, to our mind, nothing more clearly than this,—that native agencies ought to be employed to the greatest possible extent. The large use of native helpers, under God, has resulted in the remarkable success of the Karen mission in Burma, the Telugu mission and other missions in India. The best results that have been attained in China are where native talent has been developed and employed. Not every foreigner can get into Chinese language and thought sufficiently to do effective preaching. Few missionaries can do better work than to devote their best energies and skill to the training of native evangelists.

THE newspapers state that the latest Chinese Exclusion Bill before the House Committee on Foreign Affairs, and soon to be considered by the U. S. Congress, is very stringent, and is intended to exclude all Chinese without regard to rank or occupation, except only government officials. Our deliberate conclusion is that such a measure would prove unwise from every point of view. It is devoutly to be hoped that American statesmen will consider, before it is too late, the consequences that may logically follow, involving disaster to commerce and

peril to the missionary enterprise. The prompt refusal of the Chinese government to accept Senator Blair as Minister is sufficient indication that, in the event of the passage of the proposed exclusive legislation, China will proceed to retaliate in some effective way. She can at least expel all Americans from the empire, and the civilized world would not deny the justice of the act. It is reasonable that America should restrict immigration from the East, but is it not a reproach to modern statesmanship that no better method of self-defence can be devised than one so thoroughly calculated to engender race hatred and impede the car of progress?

A RAPID survey of dynastic changes in China would perhaps go no further back than to about B.C. 220, when the last of a long line, the ruler of the original central State, was dethroned by a subject prince. The usurper, who won lasting fame as the builder of the Great Wall, consolidated for the first time some three-fourths of what is now called China Proper; but the collapse of his descent was followed by a general subdivision of the empire. Under the Han dynasty the fragments were again united, to be subdivided into Three States or Kingdoms, A.D. 220, and all to be superseded half a century later by the Chin. The imperial house under this name endured with varying fortunes till the beginning of the Fifth Century, the China of that time being, at different periods, hemmed in by no less than sixteen minor powers. Then came the partition of the country into two empires, one north and the other south of the Great River; the first dynasty of the latter having its seat at Nanking. The northern empire, holding court in Shansi, under an alien imperial family, had a tumultuous and warlike career.

The reigning family of Sui arose in 589, and China once more became united. Following the trend of events down through the T'ang, the Five Minor Dynasties, the great Sung, the Kin, the Mongol or Yüen, the Ming, and, finally, the Ching, we meet at almost every stage of our progress indications of violent disruption,—of rebellions, sometimes impotent, often successful, and always attended with deplorable exhibitions of the passions of men. There seems to have been among the Chinese almost no loyalty to the Emperor. That august personage has always been at an infinite distance from the people, regarded more with fear than reverence. For considerable periods, the stability of the country has been fairly maintained, owing to the homogeneity of its educational system; but political upheavals and local rebellions have occurred at frequent intervals; and every change of dynasty, in part or whole, has been marked by a fearful expenditure of bloodshed. Even Buddhist monks have occasionally traversed their rules forbidding all strife, hesitating not to slaughter the lawless few to save the multitude. It will thus appear that while the Chinese are essentially a peace-loving people, they are capable, under provocation, of desperate deeds, and by no means are they destitute of the qualities that go to make up military prowess. One may also notice a certain striking similarity in the history of European races with that of the Sons of Han in the struggles attending political change. There ought to be a science of comparative history,—than which no other line of research would yield richer fruits of knowledge and wisdom.

REV. DR. E. W. PARKER, of India, whose address before a company of missionaries in Shanghai is

reported in another column, writing from Japan to the Editor, gives expression to a number of ideas that we take the liberty of presenting to our readers. It is well known that, since 1850, and especially since 1858, the English government of India has afforded great relief to the common people. Dr. Parker says:—

“To-day the civil service in India is equal to that of any country in the world. The country is open, and whatever a European does is known, and in every way the country is blessed and helped by the government,—with the *one* exception of the opium and drink polity, which is bad. The difficulty, however, lies *farther back*. It is in this principle that must ever remain true, viz., a man who earns only Rs. 4 per month cannot possibly afford to pay the man who is his magistrate or judge Rs. 2000, Rs. 2500 or Rs. 3000 per month. Such a government will get *top heavy*, and some sort of unwise and perhaps immoral means will have to be resorted to in order to secure money to pay these heavy salaries. Then, add to this the army expenses in India. India would of herself require no such expense were not Russia ever on the alert; and even now India's great danger is that in case a European war should occur the army must be drawn off to watch the Russians, and the country would be left exposed. Hence the land tax is insufficient, the income tax does not make it up, and opium and whiskey are brought in to help out. In spite of all this, no country is better *governed* to-day than is India. I refer to the simple act of governing, of caring for and protecting the people.”

This missionary of large experience, in the work both of education and evangelism, expresses the keen enjoyment he felt in observing methods and results in China. He complains, in a cheerful way, of the

excessive amount of labor devolved upon the missionaries of India, but can see no method of escape from the care and responsibility of success. He thinks there is even less foreign aid in the mission colleges of his own field than we are accustomed to see in similar institutions of China. Here we quote again: "But I would not cut China down. I would raise some fund to support our college without cutting down our great evangelistic work. Our schools must be supported, or we fail in the end. We will have, I think,—I almost wrote, *I fear*,—20,000 baptisms this year, and our Christian community will then number 50,000, and in three years it will number 180,000, if the Church sustains us. But what is that among our 40,000,000 in the North-west Provinces?"

Dr. Parker is very positive as to our one great need in missionary work. He would see more "saved, anointed native helpers in every department." Keeping in mind our editorial responsibility, he sends the word of exhortation: "*Harp* a little on the need of native evangelists, trained,—not in all things, but as *evangelists*,—and set apart by the anointing of the Holy Ghost. . . . There is so much that a missionary cannot do, that a saved native can do. With us one missionary costs as much as twenty native preachers, or say fifteen of the best.

(I reckon the house, the passage, the leave, etc., as well as salary), and a missionary costs as much as fifteen to twenty native preachers; and yet every one of those can do some work better even than a missionary can do it. The twenty men, costing what a missionary does, I would put under the one missionary, and he and they make *two missionaries* in cost, but they really make a mighty team. The missionary can himself do twenty times what he could do alone,—and then these all do much."

Our friend speaks of the Salvation Army movement in India with kindness and charity, but with no uncertain sound. There is a lesson of practical value for Missionary Boards as well as for workers in the field in his following statement: "Our Salvation Army folks claim to do work with missionaries as cheaply as with native preachers; but it is all a delusion. They bring out thirty men in one company (I only tested two cases, and these are *facts*). Before two years were gone, there were left in the work only seven in one company and five of the other of these sixty persons. The cost of those two companies must not be reckoned on sixty persons, but on what they save to their work, *i.e.*, twelve men and women. This makes the cost of each one now in the work equal to that of other missionaries."

Missionary News.

—On condition of their becoming Christians, Cornelius Chastelein liberated his slaves in Java. It was an odd sort of a thing to do, but the Church at Depok is a splendid monument to the eccentricity.

—The "Brotherhood of the Sea" is the name of a new society of two hundred Norwegian sea captains, who have pledged themselves

to have regular religious services on board their ships, and to conduct everything there and on shore in the fear of God.

—In China, it appears, at least in some hospitals, wherever a patient on returning home expresses interest in spiritual things, an evangelist is sent after him, and thus, says Dr. Main, of Hangchow, much fruit has been gathered unto

life eternal. Every year there pass through that one medical mission 10,000 patients.

—The Church at Tong-an, 30 miles north of Amoy, reports 24 accessions to church-membership and upwards of a hundred new adherents gained during the past year. The Sio-ke Church, 60 miles west of Amoy, reports 34 accessions to membership and a gain of upwards of two hundred adherents *for the same period.*

—The brethren of the Poa church, 7 miles from Sio-ke, have opened a new station in a valley over the mountain four miles to the south of their town. They pay part of the rental of a house to serve as a chapel; they also provide for the running expenses and expect every Sunday, according to turns for which they have drawn lots, to send two brethren with a native preacher to preach at this new chapel and the villages about.

—There is good news from Wuchang. It comes from a reliable source. (1.) An Imperial order has come down commanding that a catalogue of the Hunan publications be put into the hands of every Hien and that he have orders to arrest and if necessary summarily to execute any one disseminating them. (2.) The Viceroy has sent a Taotai to arrest Chow Han. "You must not say you can't get him; the foreigners are not to be 'done' and the thing must be put through this time." If all this is really true, it would seem that Sir J. Walsham's supersession has had a salutary effect on the Chinese.—*Rev. Thomas Bramfitt.*

—The Union Theological Seminary of the Amoy Missions, English Presbyterian and American Reformed, begins its first session in the Chinese New Year in a newly erected Theological Hall. It is a dormitory and recitation-hall in one. There are accommodations for forty students. The building

occupies quite a conspicuous site on Kolangsu island, and is a well-built, commodious structure, costing \$3000. Seventeen students are in attendance upon lectures. The hall was completed only a few days after February 24, the date on which Dr. Abeel, fifty years ago, arrived at Amoy and first expounded the word of life to the people of this island.

—During the autumn of last year, a Sz-ch'uan Mohammedan gentleman was temporarily appointed to the Mayoralty here. He won golden opinions from the people, and evinced kind feeling towards us. At the end of the Chinese year I presented him with my Arabic Testament, which he appears to have greatly valued. He showed it to the "A Hong" or minister of the mosque, and the latter now desires to possess one himself. He has preferred a request through a mutual Mohammedan acquaintance that I would find a like beautiful book for him. I promised I would endeavor to get one for him, and pass on the request to you, in the hope that you may be able to present him with a Testament, or better still, a whole Bible. The mosque ministers here are, I think, but poor, and the mosque is in a very unkempt condition. If, however, the Society cannot make him a present of one, please send me an Arabic Testament and a copy each of Psalms and Proverbs, and the account for them.—*Rev. Geo. King, of Lao-hok-foo.*

A Bible in Arabic has been forwarded as per request.—*Ed.*

—*Rev. W. P. Chalfant, Ichowfu, China:*—I am happy to be able to report from the interior of our "own hired house" that we are in quiet possession of this new station. Dr. Johnson and I reached here last Monday afternoon and are engaged in getting the repairs under way. It is rather a discouraging task to turn this motley collection

of low, unsightly buildings, most of them built with mud brick and thatched with straw, into three habitable dwellings. One is tempted to add the wish that some of the more or less friendly critics, who fear that the average missionary is having too good a time of it, might be transported to such surroundings as these, and told that they were expected to bring their wives and children to these quarters, for example, one hundred and fifty miles from the nearest foreign neighbor, and take up their permanent abode. I imagine that even after they had, with much difficulty, succeeded in putting in shabby board floors and queer shaped glass windows, they would not be inclined to look upon their situation as an enviable one, or as one specially calculated to foster a spirit of extravagance.—*The Church at Home and Abroad.*

Returned but to die.—A particularly sad death was that of Mrs Carrie L. Williams, a young wife and mother, which occurred yesterday morning about 11 o'clock on Mt. Auburn. She was the wife of Rev. E. T. Williams, at one time pastor of the Central Christian Church of this city, but recently stationed as missionary at Nankin, China. It became necessary that Mrs. Williams should undergo a delicate surgical operation, and to that end her husband brought her home, landing some two weeks ago. She was taken to Dr. Hall's private hospital on Mt. Auburn, where the operation was performed by Dr. Hall personally. The result was most favorable, the operation to all appearances having been successful. Blood poisoning set in shortly, however, ending in the death of the patient. Mrs. Williams was a noble woman, the daughter of President C. L. Loos, of the Lexington (Ky.) University, who was also once pastor of the Central Christian Church. She

leaves two bright little boys, aged respectively five and seven. Her funeral took place Sunday afternoon at 2 o'clock from the church of the bereaved husband and father's former pastorate.—*Cincinnati Commercial Gazette, February 13, 1892.*

—Rev. D. N. Lyon, in a private letter from an out-station near Soochow, says: "The Lord's work here is passing through a season of very bitter persecution. The immediate occasion is the conversion of a daughter-in-law. Her parents-in-law are determined that she shall not be a Christian, while she is equally determined that she will be. For this decision she has been several times reviled, and last night she got her first beating for Christ's sake. While they were beating her, she prayed the Heavenly Father to send the Holy Spirit to help her not to fear them, and to bear patiently and kindly this persecution for Jesus' sake. Jesus heard her prayer and kept her from getting angry. The old people are especially exercised over this matter, because she is the wife of their only son, and it is her duty to prepare the "kong-von" for them after their death. If she becomes a Christian their ancestral shrine will have to be closed, and their spirits be turned out to starve. The girl's mother joined the Church two years ago. I think she is one of Christ's lambs who has fallen among wolves and very much needs our prayers. Her persecutors seem to be incited by the devil to hinder the work from going any further, but we believe and know that all they do is only helping forward the kingdom. There is one other applicant for baptism and others who, I think, are nearing the kingdom."

THE CENTRAL CHINA MISSION OF THE
METHODIST EPISCOPAL CHURCH.

The Annual Meeting of this Mission was held in Nanking,

March 23-27. The sessions were characterized by able discussion and harmony among brethren. Reports of the year's work made frequent reference to the troublous times of last year. It was stated that in country places where formerly great numbers flocked to hear the missionary, for months after the riots it was found almost impossible to get a hearing among the people. The frightful stories told of foreigners produced a natural effect on the simple-minded villagers and peasantry. In Nanking the former condition of things had been strikingly reversed, the popular feeling now being much more friendly than ever before. In this city, and elsewhere within the bounds of the mission, prejudice has in a good measure been broken down; while new and widening opportunities are opened for the spread of the Gospel. The educational work of the mission at Nanking and Kiukiang, presents an excellent showing, and evangelistic labor assumes new vigor and promise for the near future. A striking illustration of the advance made in the ancient capital of China, so recently occupied by missionary agencies, was the large congregation of natives, numbering perhaps 400, assembled on Sabbath morning to listen to a sermon by Rev. W. C. Longden, and the company of about forty missionaries assembled in the afternoon of the same day, to whom the editor had the honor of preaching an impromptu discourse.

THE SHANGHAI ANGLO-CHINESE
SCHOOL FOR GIRLS.

This institution, under the charge of Miss Laura A. Haygood, of the Methodist Episcopal Church, South, was formally opened on the 15th of March. The occasion was signalized by the attendance of representative citizens of the foreign community, and H. E. Nieh

Taotai, together with a number of Chinese gentlemen. After a short speech of welcome by Mr. W. S. Emens, U. S. Vice Consul-general, an informal address was given by Dr. Eddins, briefly stating the history and objects of the school, when all were invited to inspect the school-rooms and dormitories. On the 16th inst. a company of ladies, present by invitation, were interested observers of the arrangements and having the opportunity of seeing in their apartments the six young girls who had entered as pupils; and they afterwards assembled in the principal school-room to hear a report of how the means to erect the building had been raised, with other items of interest, from Miss Haygood in English and from her personal teacher in the Chinese dialect, concluding with prayer by Mrs. Wheeler and the doxology. We quote from the *N.-C. Daily News*: "The McTyeire School, or, as it is called in Chinese, The Anglo-Chinese School for Girls (中西女塾), as now provisionally organised, is to have such a corps of instructors and such a course of study as will ensure the attainment of the objects of its promoters. These objects are: first, to furnish a liberal education in both Chinese and English, the latter to be optional; second, to give instruction in Western music (also elective); third, to exercise a wholesome influence upon the mental and moral habits of Chinese girls; and, last in order but first in importance, to inculcate a knowledge of the truths and principles of the Christian religion. It is, therefore, a distinctly Christian school, and though no undue influence will be used upon the minds of its pupils to induce them to profess Christianity, still its prime object will be so to teach and guide them that they shall be constrained of their own accord to believe in Jesus as the Saviour of the world. No girls are desired as

pupils whose parents object to this. As to methods of teaching and subjects to be taught, it is Miss Haygood's design to adopt as far as practicable the Western modes of class instruction and to provide liberal courses in both languages. The intention is that, in the matter of current expenses, the school shall be self-supporting. With this object in view a fee of three dollars per month is to be charged, and this will cover all the outlay necessary for a pupil boarding in the institution."

TESTIMONY OF A SECULAR JOURNAL.

The London *Times*, in reply to the criticisms of "A Chinese" in its columns, says the writer is evidently in ignorance of what the missionaries have done for China, and advises him to consult a catalogue of their publications in Shanghai and elsewhere, which, the editor says, will show him that, "whatever knowledge of any of the

sciences, arts or history of the West his countrymen possess, they owe wholly to missionaries." Then occurs the most emphatic statement, which we choose to italicize, that "*the only real interpreter of the thought and progress of the West to the millions of China is the missionary*;" and when we remember that European knowledge of China is derived almost wholly from the works of missionaries, we may fairly say that *these men stand as interpreters between the East and the West.*" Referring to the charitable work of missionaries, the editor says China "had no efficient hospitals or medical attendance until the missionaries established them; and, in truth, she has no other now; and when her great men, such as Li Hung-chang and Prince Chung, are in serious danger, they have to go to the despised missionary doctor for that efficient aid which no Chinaman can give them."

Diary of Events in the Far East.

February, 1892.

18th.—Li Hung-chang in two elaborately-worded and florid memorials, bristling with classical quotations and recondite allusions, renders thanks to the Emperor and Empress Dowager for the gifts which they bestowed on him on the occasion of his seventieth birthday. Those from the Emperor, who dared not send a greater number than the Empress, as he being a junior, had in a manner to give way to his senior, were as follows:—

(1) One manuscript tablet; *i.e.*, a tablet engraved with characters written by the Emperor himself.

(2) A pair of scrolls likewise in the imperial handwriting.

(3) One scroll with the character *fu*.

(4) " " " " " *shou*.

(5) One small Buddha (*wu liang shou fu*).

(6) One *ju-i* inlaid with jade.

(7) One dragon robe (*mang-p'ao*).

(8) Sixteen pieces of "hsiao-chüan" *Chiáng* satin.

The Empress sent the following:—

(1) One manuscript tablet.

(2) One pair of scrolls written by herself.

(3) One scroll with the character *fu*.

(4) " " " " " *shou*.

(5) One scroll with the two characters *shou* designed by herself.

(6) One drawing representing the adoration of the Hsi Wong-mu, also executed by Her Majesty (*Pau-tao-hüi*).

(7) One Buddha (*wu liang shou fu*).

(8) One robe composed of the throat skins of sables.

(9) One *ju-i* inlaid with jade.

(10) One dragon robe (*mang-p'ao*).

(11) Twelve pieces "ta chuan" *Chiang* satin.

These various gifts were sent to Tientsin in charge of the Grand Secretary's nephew, Li Ching-yü, a Hanlin compiler of the 2nd class.

March, 1892.

4th.—Communication opened with the North. Nineteen steamers left Shanghai for Tientsin, taking among them, besides other cargo, some 40,000 to 45,000 bales of piece goods and 1200 native passengers.

12th.—Viscount Shinagawa Yajiro, Minister for Home Affairs, Japan, has resigned and has taken Count Ito's place as President of the Privy Council. Count Soyejima, a Saga man (Hizen), Vice-resident of the Privy Council, who is in sympathy with the people's rights, succeeds Viscount Shinagawa as Minister for Home Affairs.

15th.—On the invitation of Miss Haygood, a reception was given at the McTyeire School, 21 Hankow Road, Shanghai, to H. E. the Taotai the City and Mixed Court Magistrates and the Haifang. The U. S. Consul-General, the Chairman of the Municipal Council and some other gentlemen were present and assisted at the inspection of the school buildings and the subsequent banquet.

18th.—It is rumoured that there is a deadlock in Peking, the foreign Ministers being determined to have an audience of the Emperor in the Palace itself, and the Tsung-li Yamén not being prepared to make such an important concession.

20th.—Collapse of the sill of Port Arthur Dock. It will be necessary to build a cofferdam outside and remove the caisson to examine the sill.

28th.—Cablegram from Hongkong announcing the fact that the compradore of the Hongkong and Shanghai Bank has absconded. Loss, \$600,000. Four native banks are reported to have stopped payment with a liability of a million and a half.

29th.—Arrival in Shanghai of a party of travellers, consisting of Capt. Bower, Dr. Thorold and nine Indians, who started from Cashmere last April and have traversed Tibet from west to east, entering China near Ta-chien-lu in Szechuan. The greater part of the journey was at an elevation of over 15,000 feet, and its arduous nature is shown by the fact that some 50 horses belonging to the expedition, died of exhaustion. The expedition will add largely to our geographical knowledge of Tibet.

Missionary Journal.

BIRTHS.

At Columbia, S. C., U. S. A., on 23rd January, 1892, the wife of Rev. S. J. WOODBRIDGE, of a son.

At Shih-too, Shangtung Promontory, on 19th February, the wife of Mr. J. C. M. DAWSON, of a daughter.

At Shanghai, on the 8th of March, the wife of Rev. E. F. TATUM, of a daughter, Eva Rich.

At Wei-hien, on the 11th March, the wife of J. A. FITCH, of a son.

At Kucheng, on 15th March, the wife of Rev. M. G. WILCOX, Methodist Episcopal Mission, of a son.

At No. 13, Quinsan Road, Hongkew, Shanghai, China, on the 16th March,

the wife of Geo. R. LOEHR, of the Southern Methodist Mission, of a son (Geo. R., Jr.)

MARRIAGES.

ON 3rd February, at Paoning, Si-ch'uan, by the Rev. W. W. Cassels, Mr. F. A. REDFERN, of Feng-siang Fu, Shen-si, to Miss FLORENCE ELLIS, both of China Inland Mission.

ON 2nd March, at Ch'ung-k'ing, Mr. MEREDITH HARDMAN, to Miss ELLA WEBBER, both of China Inland Mission.

ON 9th March, at the Cathedral, Shanghai, by the Rev. H. C. Hodges, Mr. W. E. SHEARER, of Cheo-kia-k'eo, Ho-

nan, to Miss BURT, both of China Inland Mission.

DEATH.

At Yangchan, on 26th February, Miss ANNIE H. SMITH.

ARRIVALS.

ON 4th March, from U. S. A., Misses SOFIA PETERSON, ALMA STRAND AUGUSTA SAMUELSON, LIZZIE NEWQUIST, HEDVIG HOG Lund, LOTTIE NORDEN, ELIZA PETERSON, ANNIE OLSON and CHRISTINA FRANDSEN; also Messrs. FRANK R. GUSTAFSON, A. P. LUNDGSEN and PHILIP NELSON, all from the Scandinavian Missionary Alliance, as Associates of the China Inland Mission.

ON 5th March, Miss ISABELLA CROSSTHWAITE, for Methodist Episcopal Mission, Tientsin.

ON 9th March, Dr. and Mrs. COLTMAN and family, of American Presbyterian Mission (returned).

ON 14th March, Rev. J. W. STEVENSON, of the China Inland Mission (returned).

ON 16th March, from Sweden, Rev. J.

LINDBERG, of the Swedish Baptist Mission.

ON 22nd March, Mr. OSCAR SCHMIDT and Mr. FRIEDRICH MANZ, from the German Alliance Mission, as Associates of the China Inland Mission.

ON 29th March, Dr. B. CRAIGIE GRAY, for the United Presbyterian Mission, Manchuria.

ON 29th March, Mrs. M. P. GATES, connected with the Women's Branch of the American Baptist Mission Union, visiting Missions in the East.

DEPARTURES.

ON 5th March, Rev. W. H. WATSON, of Wesleyan Mission, Hankow, wife and three children, for England; Rev. D. W. and Mrs. HERRING and family, American Baptist Mission, for America.

ON 19th March, Miss GERALDINE GUINNESS, China Inland Mission, and Mr. D. S. MURRAY, British and Foreign Bible Society, for England.

ON 30th March, Rev. T. R., Mrs. and Miss STEVENSON, for England.



THE CHINESE RECORDER

AND

Missionary Journal.

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MAY, 1892.

No. 5.

Day-Schools—How to conduct them.

A SYMPOSIUM.

[The papers given herewith were read at a meeting of the Shanghai Missionary Association, and the discussion following is reported in part.—ED.]

BY ARCHDEACON E. H. THOMSON, P. E. M.*

THE native day-schools are the great means and the power used in imparting and maintaining the Confucian system of ethics. One of the writers of the Essays in the Book† recently translated and criticised before this Association, says, "Let free day-schools be opened as a preventive to depraved teaching and to set the hearts of the people aright, for really the Romanists and the Protestants are now spread abroad everywhere in all the provinces, and they are increasing daily. If we forbid them, we contravene the treaties; if we allow them to go on, we must feel disturbed. The heretical religions or religionists are already numerous, and but for one fact, we might be more anxious, it is, that only the foolish (stupid) people believe these doctrines. Of the scholars or intelligent men who are deceived, there are few indeed!" He adds: "Orders should be given to all the Viceroys and governors to command that in every foo, hien, city, town and market, numerous day-schools be established, and the expenses be paid from the public funds, or some plan be adopted to furnish the money; but nothing be done to irritate the people. The officials should appoint graduates of ability to teach and expound the books. . . . Thus all who cannot pay for the education of their children, can send them to these schools. Let the books be expounded as they are studied. Further, if the poorer people do not send their children to the schools, then their fathers or elder brothers should be punished, and forgive them not."

* This essay was intended only for the missionary body of Shanghai, and was not written for publication.—E. H. T.

† 國朝柔遠記.

I have made this rather long quotation (for it is the recommendation of a prominent official to the central government) that it may be seen what an important place these day-schools hold in the minds of the more intelligent and clear-sighted men, scholars and officials.

There are clearly three lessons we may draw from his words, which bear directly on the subject before us this evening.

First, that we should appreciate the value of this same power as a means for teaching and spreading Christian truth. Again, we should work earnestly in the use of this means *now*, while there is less opposition to our schools. For the public or official free school may soon come, and when it does come, it will be a powerful and bitter enemy of our day-school work.

Let us value our schools more than the heathen can value theirs. If they will use earthly power and human means, we, too, will use human means and seek for Divine power. By raising the standard of work, by employing trained teachers, by improving our methods of learning Chinese, we will look to God, so that when the opposition does arise, or against that which we now meet as from within or from without, we may be able more than merely to hold our own, but still press on into wider fields ever carrying forward the glorious name of Jesus, the only Saviour from sin.

If a missionary wishes to feel the value of day-schools, let him go along our crowded alleyways in this heathen city and see the little ones in such flocks. What is almost the only method by which they can be reached at all or in any numbers? Let all the missions shut up their day-schools and how many of the children of the heathen multitude will they reach? Unless they have a hospital for women and children, I add, almost none. Of these hospitals I would say their work is beyond praise, and the workers are living examples of self-sacrifice, mercy and pitying love. The day-school can be made, I would say, should be made, a training-school for our evangelists and helpers before they are sent out, and also after you have put a young man through a theological training, let him teach a day-school for a year or two to humble him if need be and try him, and this all the more if my suggestions later on are carried out. Further, the day-school when thrown into the form of a Sunday-school on Sundays, is, first, the nucleus around which scholars who cannot come every day may be gathered; and, secondly, the vineyard wherein the older church-member may teach or be taught. Each mission should have its thoroughly organized department for day-schools, and each native Christian be taught to feel the importance of these schools. To this end train, train them! That is the true system. Make them feel the Church is not a mere name, but a

living body,—Christ its head, they its members; but living members only when working and truly praying and giving. They should feel the day-school is one of the many hands of the Church, drawing the children, drawing the world, to Christ. They should take an interest in the school, use their influence for it, feel it is theirs, pray for it. Herein its value will be seen and felt; it will be palpable, real and human. Thus adopting the suggestion of our enemy, we will take hold of this instrument which he would use against Christianity, and use it against heathenism and all the works of darkness and sin. We in this land are indeed “wrestling against principalities, against powers, against world-rulers of this darkness.” We need to put on the whole armour of God. Aye, to take every advantageous position to which the captain of our salvation leads us, to break through every weak point of this citadel of the power of Satan.

Only one word more on this point as to the value of day-schools. What an immense educational power it can be made. In the Shanghai field there are somewhere about 1000 scholars attending these schools daily. These should go out drilled into the truth of monotheism, in the true idea of sin, in the knowledge that there is for man a Saviour from sin and its guilt. I say this much, and might I not add much more?

Can we for a moment suppose that this constant training into the true knowledge of the merciful and gracious God, and yet the God who hates and abhors all sin, who loves and rewards righteousness and truthfulness, as in vain?—the training in the physical laws, the truth as related to the world and to man, will not be a great power some day, when God sends His Spirit to lift up this mighty mass of humanity? It most surely will be. Not many of us may see it; yet we will work and pray for the hastening of the time. Our Western world has taken 1500 and more years of turmoil and strife to attain its present position, and now we appear to be rapidly approaching another fearful overturning and readjustment. China has to go through hers. Education in truth, bringing men to the light, is the first step. To this end the training of the young is the ground work.

The next question, supposing we have determined to have day-schools, or to hold on to what we have, is: What are the best means for working our schools?

This will cover the ground of our present modes and those which may be suggested.

I have long felt that our modes of instruction are very defective, and I think they need great change. Some system should be adopted to meet the difficulty of acquiring the Chinese written

characters and at the same time to teach the pupil to think. Here, then, is the problem of problems in our day-school work.

The first difficulty we encounter is the native teacher. Our best teachers, of those who use our present modes, will be set against any change. One of our first wants is some one who can train teachers in the best methods of teaching children how to use all the powers of their minds and not merely the memory.

We need a training-school for teachers in our missions. I do not mean a boarding-school where Chinese is taught, but in such, if the mission has one, a special department be formed where young men or women, who are fair scholars, can be trained. In schools where the English language is taught, I do not think you can expect any teachers or mission helpers from the students of English; there may be a few rare exceptions. As matters now stand with most missions, I would suggest the following plan. In every mission which has schools, there is generally to be found one or two men or women among the teachers, possibly old scholars, who have some idea of teaching. As a present expedient in our great need, let the missionary take one or two of these and train them carefully in their own schools, by going to that school two or three hours or more several days each week until they have learned your mode and can use it fairly well. Now, change the teacher in that school and take the trained one with you for a time as your assistant in visiting your schools, and make him or her not only examine the scholars in their lessons, but take one lesson and teach it as you have trained him and as you want it done. Thus by work, by patient work, by overcoming some difficulties in the matters of teacher's etiquette and by kind persistence you will at last have some well trained workers. Others will not be trained, "for their grandfather's father was not taught in that way, and it is troublesome." Drop them at the close of the year, and say why. It will have a good effect on the new set.

I would suggest, further, that the missionaries establish a normal school with a male and female department. Doubtless some have seen difficulties enough in my first suggestion, and this last does seem wild. But you are bringing up to your mind a grand five-storey brown stone structure, with great halls and lecture rooms and bright young women tripping up the steps. Not a bit of it. Yes, a little bit, a very little bit, at the first. I would propose we procure a small building at some central point, where there are a good many day-schools near. There are some 15 day-schools for boys and girls in a radius of $\frac{1}{2}$ or $\frac{2}{3}$ of a mile from the room in which we are now gathered. If we have one or two missionaries who understand the art of teaching, who could give lessons

a few hours each week the schools could easily be sent in by turns, and with the aid of some of our best teachers the work could be begun. Those who wish to get places as teachers might be allowed to attend. If the work is once begun, soon those among the native helpers, who are suitable to take this work, will stand out, and they can be as leaders in this training. The financial part at the first would be small, and could be, I think, easily managed. We want more than what is called a teacher's institute,—something more fixed, a building with neat room with benches, charts, black boards, maps, &c.

If the need of a better teacher is felt, it does seem some united action would give greater and better results than the sporadic efforts of one or two workers of one mission whose work drops as they drop. One of the evils connected with the advantages of our Protestant liberty, in our mission work, is this frequent want of continuity.

We now turn to the next very natural question, after having dealt with the subject of our teachers. What do you propose for the scholars? If I have been considered wild in the above, I fear you will think I am rather radical in what I now propose. I do say that I am strongly under the impression that our scholars learn too much catechism and not enough Christianity. They receive such an amount of condensed doctrinal truth it is not possible for it to be absorbed,—I will not say of a child, digested. This, I fear, is the general rule; there are, I hope, many happy exceptions in the scholars and in some schools. But, if we could only get down deep enough, I suspect there are not quite as many exceptions as we might hope. A little Chinese lad has a wonderful faculty for taking on a first-class veneering of Christian truth. Now, what is it that a child first learns of history? Is it not the story? What is the great holding power of tradition? It is the *story*. Again, what is one of the characteristics of the Bible which gives its life and power through the Spirit? Is it not the living story? and it is that which catches the child's heart. We need to learn some of this wisdom and bring it to bear upon our day-school scholars. We want our scholars to learn the great doctrines of the idea of one God, of sin, and of a Saviour; to so learn that the heart as well as the memory may hold them. I say, let many of the long heavy catechisms be done away with. Let those that are used be made very simple, short questions and short answers. As I hold, it is the *story* that stays in the heart and memory of the child, and it is with children (little children, many of them,) that we are dealing. Let us have a simple, well-written story of the life of Christ, using much of the words of

Scripture. Let it be read, told, talked over. I believe it would be much better than the present plan of spending so much time reciting the vernacular Scriptures. Then let there be selections from the parables, with a helpful explanation of a few words for the teacher. Then the same plan with the story of creation, of Abraham, of Joseph, Moses, &c.

I think you will find that all the popular knowledge which the heathen have of their religion consists of largely in stories of their gods, and has been learned and is retained as such. Here again let us learn a lesson from the heathen. Take their methods; but tell them, the children, the story of Christ and the cross, and with love in your words and prayer in your heart. They will never forget it. This will be better than volumes of dry catechisms, that have no life, nor power in them; they die out of the memory, and they never have reached the child's heart.

As I have dwelt so long upon the general idea of the mode of teaching, let us come a little more closely to the particulars. First, let me add one word here. Do not understand me to say, I disapprove of the use of catechisms, or of *memoriter* recitations from them. It is the excessive use of these to which I object, and the neglect in a good measure of the better kind of oral work. The Rev. Mr. Yen has struck on the right track in his new plan of the classifying Chinese characters for use on the *fong-z* and a form of graded advance. I think it needs to be taken up and carried on into a regular progressive system for teaching the Chinese written character up to a certain point. This suggests to us the idea of a complete system. Here again,—cannot something be done to form a “*Day-school Union*,” from which may be organized a more uniform set of school books, which, without coming in conflict with our ecclesiastical and even doctrinal differences, the different missions may use largely the same set of books, much as the Bible is now printed with different terms for God and Spirit. It would enlarge and improve our curriculum, giving us on the whole a better class of books in many ways and at a much reduced price. Take, for instance, the Three Character Classic. Next a Primer, the Apostles' Creed, the Ten Commandments, the Lord's Prayer. I would add those two excellent pieces from our English church catechism called our “Duty to God” and our “Duty to Man.” These I would have the child first learn to recite; and then by oral teaching with story to impress the truth upon its heart. I would put them soon to *reading* in the story of the Bible in the vernacular and in the “Easy Catechism,” but very early put them into Wên-li New Testament also, and in the Chinese ethical books. One truth I would ever

have kept before the child's mind, that the Bible is God's book, God's word. There are many details under this head which the "Day-school Union" might arrange most happily. Each child should read the New Testament well, not *sing* it. This would bring a blessing into its home. Give a volume to each.

To glance for a moment at other than directly religious books, we are apt to feel that every moment is so precious for religious instruction that it is with great reluctance we yield time for anything else. But it is a mistake. The world of nature is God's other Bible. The child needs much knowledge of both to be well equipped; some of the simplest geographical lessons, even if you begin with a map of the school-room on a square piece of paper,—some simple lessons in natural philosophy, a little history, after a while make the story a subject of a talk, if you and your teacher can do so. So on, step by step. Not merely catechetical dry chips. One of the driest books I ever taught was a geography in Chinese, which was put into my hands in the earlier days to teach in the day-schools and which I diligently taught the poor little scholars. It was about as interesting and as well understood by them as a list of customs tariffs or the statistical table in the back of an old atlas.

But our great need, after all, is the good teacher; then give him a good system of study, with book suited to each step. I have referred to Mr. Yen's work for beginners in the study of the characters. He has also put into the vernacular the "Ladder to the Beginning of Learning." Dr. Smith's Bible History is another book which should be very helpful. Keith's *Peep of Day*, Miss Safford's *Tales*, &c. There are others, but I have not the list at hand.

The Day-school Union should take up and systematize our whole set of school books, improving the style and suggesting books suitable for translation; and is needed now to gathering information as regards successful school work in other places, and much which I cannot now even suggest.

The work is, as it were, in a special field, to a special class. Again, it is influencing those who are now in their most plastic state but who are soon to be the working power in the world around them.

We can feel that here we have especially the sympathy of Christ with us in our work. It was the little child he made his object lesson to slow-hearted disciples. It was the little children of whom it is said, "He took them up in his arms and blessed them." Let us feel He is with us in our toil, and we can whisper,

I cannot hear thy voice, Lord,
But thou dost hear my cry.
I cling to thine assurance,
That thou art ever nigh.

THE DAY-SCHOOL.—ADDITIONAL THOUGHTS.

BY MISS LAURA A. HAYGOOD, M. E. M., S.

IT is good to hear one who has had Mr. Thomson's years of service and wealth of experience in mission work speak with such assurance of the value of day-schools as an evangelizing agency. We are not all quite agreed upon this subject, I know, and yet I am sure that all must feel interested in a work that is engaging the attention of so many of our brethren and sisters. There are some of us who feel that no higher work can be undertaken by a missionary than that of training the children of China to believe in the one true God, to reverence His sanctuary and to hallow His Sabbath. There seems to me no other agency through which this may be so certainly and so efficiently accomplished as the day-school, if wisely and faithfully used.

I am far from thinking that our work for children should be restricted to the children of Christian parents. By all means, the children of Christian homes should be taught in Christian schools, but quite as surely the children from the thousands and tens of thousands of heathen homes around them should be gathered in and taught with them of the Saviour that loves them all,—the Saviour who has taught us that the Good Shepherd willingly leaves the ninety-and-nine safely gathered into the fold to seek even the one wandering lamb. Alas! how often for us it is true that only the one lamb has been safely sheltered while the ninety-and-nine are without, wandering in darkness that is the shadow of death. We know that these, too, are dear to the heart of the Great Shepherd, and the more like Him we become, the dearer will they be to us, the under shepherds. "But the fruits of day-school work are so small," some of you are saying. "Your children leave school without becoming Christians, and they go just at the time when they might most hopefully be taught." You are quite right. So they do, and yet we cannot believe that the hours spent in teaching them have been in vain. It is quite impossible that life can be the same to them that it would have been had there never come through a Christian school a gleam of light from the world beyond. How potent for good or for evil have been the influences that came into our lives during our first ten, twelve or fifteen years! How sweet to us to-night are the memories of those years, years that, for most, perhaps all, of us, were rich and sweet, full of Christian example and Christian teaching! What heathens many of us would be to-night

if these years had been spent in a heathen home, with a heathen father and heathen mother and heathen playmates, with no voice to tell us of the love that is eternal, and of our glorious heritage in Christ. How all of our after lives have been shaped by the influences of those years! how much of anything that has been worthy or good in us is but the fruit of seed sown there! Remembering these things, dare we to wait until the children about us are grown up before we seek to win them for Christ? We cannot make over their homes; we cannot give them Christian fathers and mothers; only the grace of God can do that. But, because we cannot do the highest and best things for them, shall we refuse to attempt that which God is making possible to us,—to gather them into Christian schools, to give them a Christian vocabulary, to preoccupy their minds with Christian truth, to teach them of the living and loving God who made them and claims them as His own, who is always with them and always ready to hear and to help them? Happily for us who are working in Shanghai, in almost any neighborhood not already occupied, enough children may be gathered to form a school. It is not that their parents are seeking to have them taught Christian truth, but the children are too young to be of service at home; it adds a bit to their respectability to have them at school, and they are indifferent to the teachings they may receive there. Their indifference is our opportunity.

To make the most of this opportunity I have come to feel very strongly that it is of the utmost importance that the native teacher of a Christian school be himself a Christian. I know the difficulty of finding Christian teachers, a difficulty happily growing less with the passing years, thanks to our boarding-schools that are year by year sending out Christian workers; but so important do I think this that I am almost ready to say that it will be better to wait for the Christian teacher than to open the Christian school with a heathen teacher. The native teacher is with the children six, eight or ten hours daily; the foreign teacher is most happily situated if able to give as many hours during the week to the school; in many cases we know that not even so many hours can be given in one month. The native teacher knows the child's heart and life and tongue as we can never hope to know it; he knows all the subtle influences that surround the child in his home, the traditions that have been handed down from generation to generation and that are shaping the child's life for evil; he knows all these things as we can never know them. The native teacher has a thousand avenues of approach to the child's heart not open to us. Teaching "the character" is the very smallest part of the work that he ought to do. His children may know *be, teh, tseh, kuh*, scores of hymns, all

the Gospels, all our catechisms, and, if that is all, be little better than the children in the heathen school next door. A covert sneer, silence even, the inability to say, "I myself know these things to be true," may go far towards covering to their death the living seeds of truth that from books or the lips of the missionary have fallen into the minds of the children. I verily believe that much of the apparent fruitlessness of the work done in our day-schools is due to the fact that we have not been sufficiently watchful here. The native teachers, who are our representatives much of the time in this work, have not witnessed with their lives to the truth of the *words* they have been teaching at our bidding.

Their actions have said, and have spoken far louder than their words, "We are paid to teach you these things, and you must learn them if you wish to learn our own books, but I do not believe them and you need not believe them; this is a foreign religion; we do not need it."

Important as it is everywhere to have Christian workers, there is no department of our work, except the pulpit, in which it is so imperative, I think, that our helpers be Christians as in day-schools, from which little rivulets of influence are flowing every day to hundreds of homes.

Further, the school, though taught by a Christian, should be under the close supervision of the foreign missionary. There are few Chinese teachers—I have found none—who, unsupported by foreign sympathy and foreign supervision, can conduct a school with even approximate success, if results are measured by Western standards. Frequent tests of the teachers' work should be made and examinations should be held not less often if possible than once a week in the Christian books. Thus the foreign missionary keeps in touch with the children of the schools and becomes a more positive factor in shaping their lives than he could otherwise be. Rational methods of teaching Christian books should be insisted upon. Words, then, must be made to the children signs of ideas if we wish them to become permanent possessions.

Among the ends to be kept in view must be securing for the child the ability to read intelligently the New Testament, and such a familiarity with Old Testament history as will prepare him to hear with an understanding ear the preached word.

Mr. Thomson has given us so many valuable suggestions as to books and course of study that I need not speak of them here.

But there is one other point on which he has not spoken, and on this I feel very deeply: we should strive, I think, to make every pupil familiar with the Christian Sabbath and its obligations. To this end it seems exceedingly important, wherever it is possible,

that they should be brought into a worshipping congregation in church or chapel, and trained to take reverent part in the services of the sanctuary. When this is impossible, special services should be devised for them at the school, and they should be made to know and feel that Sunday is a day set apart for special worship of God and special study of things pertaining to Him. Moreover, they should be set quite free, I think, for a part of the day, and thus be made to realize that our great loving Heavenly Father planned in the far away beginning to give his children on earth one day in seven as a *rest day*, and that we wish to carry out so far as we may His will for them by releasing them and their teacher from the duties that occupy them on other days. If nothing else is possible, it will be better, I think, to close the schools and let the children spend the day as they will, than for us to call them together to study and be taught as on the other six days.

Rev. W. MUIRHEAD, London Mission, referring to the remarks of Dr. Parker which, unfortunately, cannot be reproduced, said :—

This evening might well be occupied by those who have been largely engaged in the work of teaching. I cannot say this has been to any great extent my department. The Society with which I am connected is characteristically a preaching mission, and its representatives in the field give themselves specially to this form of missionary work. At the same time, there can be only one opinion as to the importance and value of day-schools of the kind brought before us to-night. I wish they could be greatly increased in Shanghai after the manner in which they are established and sustained in Hongkong. There the government is doing a great and good work at the hands of the different missions in the colony, and I am inclined to think if a proper representation were made by us to the Municipal Council here, and through it to the body of rate-payers, there would be much more liberal assistance given to the work of education than is now done for the thousands of native children in the foreign settlements.

It was pleasing to hear Dr. Parker on the success of school work in his mission in North India. It is commonly reported that educational work there had not been largely productive of Christian results. Doubtless these will follow in due time, and what we have heard from our friend to-night warrants the assurance that such labours will not be in vain.

The matter of chief concern is the want of suitable books for the instruction of mission-school children in China. We have not come here to educate the boys and girls of this country in Confucian-

ism, Buddhism or Taoism; and, however excellent the style and sentiments of the Confucian books may be, it is not there that we ought to make our great point in the schools we establish. We have an admirable example in the course that Dr. Murdoch, of Madras, has been led to follow out in connection with the Christian Vernacular Society of India. Could there not be a series of books published in China similar to what he has been a chief means of providing for the schools in India? It seems there would be no great difficulty in preparing such a set of elementary and even high class works. Instead of the stereotyped and narrow-minded groove in which the Chinese mind has for ages been compelled to move, which, however, has accomplished wonderful results in the literature and learning of the country, it is ours to provide a higher, wider and better range of instruction, which in course of time would regenerate the land. Something ought to be done of this kind, and it lies with us to-night to determine the line of things that should be adopted for the purpose.

Remarks by Rev. Y. K. YEN, Protestant Episcopal Mission:—

I have had to do with day-schools ever since I entered upon Christian work, and so I am well acquainted with their workings and usefulness. In addition to what Archdeacon Thomson has already said about their value as a means of evangelization, I may add—

1. Schools give a free education to a class that otherwise would not have it. Every institution of the Church that does good, whether schools or hospitals, must bring Christianity into favour with the people and so far it helps its progress. As a matter of fact mission schools are patronized more than those established by local charitable halls, because the work in the latter is only indifferently done,—the teachers, receiving their regular salary and without oversight, being absent a great deal; and I myself have frequently had boys coming from them.

2. In China there are reforms needed in education, as in other departments of national life, both as regards matter and method. The Chinese curriculum is entirely too narrow, as is well known to all. A *siu-tsai* in the northern provinces will not know the exact locality of Canton, simply because geography is never studied; and as to method, there is too much memorizing and little or no thinking. Reform in education must come from without, and from whom but from the missionaries? It is, of course, impossible to attempt anything of this kind in schools under Chinese control. The only chance is in the missionary schools. Any improvement here will gradually work outwards.

It is often said that little has been done in day-schools in the way of Christianizing boys. This is true; but as little has been done in the preaching halls and hospitals. This is the day of small things in any department of Christian work, and we ought to be glad to receive even one or two from each. We are now chiefly preparing the people's mind for the Word, and great things cannot be expected. Even though benevolent institutions do not gather many converts, they certainly do much indirect work in the way mentioned above.

Then again, some think this giving one's time to day-schools is like doing A B C work. The answer here again is,—In China, generally speaking, is it not pretty much A B C work in every kind of Christian work? Advanced work can be done only in Christian countries, and they must find it there who seek it, but not in China. One translates a moral philosophy and a mental philosophy, and it is laid on the shelf to gather dust; and is it not better to make such primary books as are wanted at present? We ought to be satisfied with what our hands find to do: "They also serve who stand and wait."

Rev. J. N. B. SMITH, D.D., of the American Presbyterian Mission, made the following observations:—

Day-schools as an evangelizing agency are very valuable. First, they furnish us an introduction to the homes of the children. The way to a parent's heart lies through the children, and persons in charge of day-schools should endeavour to follow up their work by visits to the parents and friends of the pupils. Second, the day-schools by training their pupils in the theoretical knowledge of Christianity prepare the children, and those with whom they come in contact, to receive understandingly the message of the Gospel, even if the children do not accept Christ in their school days. They will receive the knowledge of One ready and able to help when their time of trouble comes. The conversion of the pupils is not the only thing to be striven for in day-schools. Opening homes and preparing hearts to receive the Gospel truth is work that will be owned by "the Lord of the Harvest," even though others may reap what the faithful teacher has sown.

Good work in day-schools requires good teachers. Christian teachers are a necessity, if the schools are to be made useful as evangelizing agencies. Nothing is gained by the perfunctory performance of religious duties, so very little spiritual good is likely to follow the perfunctory instructions of a heathen teacher in the doctrines of Christianity. His failure to commend the doctrine, by word and

life, is tantamount to a decided disapproval. The sympathy and hearty co-operation of the teacher are necessary if the wishes of the missionary are to be carried out. To secure this, there needs to be a common bond of interest and a communication of ideas which shall supply the place of the necessary training. The ideal teacher is the one who loves his or her work, and whose desire is to give the children instruction, help and guidance, which will not only lead them to, but enable them to live for Christ. A good training-school for day-school teachers would certainly help greatly in providing such teachers as are needed.

The pupils should be trained in the Chinese classics. If we expect to commend ourselves and our schools to the Chinese, we must respect their ideas as to what is necessary to be a scholar. It is not necessary, however, to follow their methods or confine ourselves to their books. Elementary instruction in physics and geography would do much to overcome latent superstition and pride. Religious instruction would naturally occupy a large place in evangelical schools. Good books are needed. Catechisms rightly used, have proved valuable in giving to scholars good, clear definitions and furnishing teachers with useful skeletons, which the spirit of the true teacher will clothe with flesh and endow with life.

"The fear of the Lord is the beginning of wisdom," and so all our teaching should begin and end in the Lord Jesus Christ. Not only should the scholars be taught "the doctrine," they should also be taught that Jesus is their Saviour ever ready and abundantly able to help all who come to him.



Prof. Lindsay, of Glasgow, lecturing in the Kinnaird-hall at Dundee on the peoples of India, said that while a hoary antiquity attached to India, what struck a stranger was how supremely modern it was after all. But there was one thing old in India; that was the village system. Conquerors had passed over the land sweeping away princely houses, but the villages remained. Dr. Lindsay's description of the typical Deccan village was remarkably graphic and frequently lit up with touches of humour. The professor concluded by telling how he happened to arrive at a village which had been Christian for at least 700 years.—*Exchange*.

EDUCATIONAL NOTES.

ONE of the Sub-Committees recently appointed by the Executive of the Educational Association of China has to consider the formation of a scheme for public examinations. An article outlining the subject and dwelling on some of the advantages of such a scheme appeared in the pages of this magazine some two years ago. The idea was adopted and recommended in one of the educational papers read at the Shanghai Conference, and the matter has not been allowed to fall out of sight ever since. The difficulties of such a scheme are obvious. All initial steps are beset with difficulties. None the less, once let the advantages be obvious and the difficulties will not be allowed to extinguish the idea. All educational movements in a new country must necessarily be tentative; most of the mission schools hitherto successful have grown from humble beginnings by dint of lessons from failure and hints from slight encouragements, gradually shaping through years of embryo into dignity of definite shape. All through the mission centres young schools are in process of formation and growth, in every stage of the embryo state. Each teacher has to work more or less at hap-hazard, both in his system and in the outlet for his scholars. The results are much more satisfactory than the weltering chaos would suggest. Everywhere good and satisfactory work is being done; and, considering the conditions, the results are remarkable.

The first step of the Committee was to collect the syllabus of the various mission schools. These are still in process of collection, and of course no consultative action can be taken and no report made until the collection is complete. In the interval, certain facts and considerations may be offered to practical teachers.

There are two classes of mission high schools in China; one in which boys, Christian or otherwise, are indentured for a term of years to the missionary in return for free tuition and board and possibly clothing; the other in which a school is public to all who pay fees. The advantages and defects of each system are obvious; it is impossible to avoid one horn of a dilemma. Either your boys will stay for a term of years long enough for thorough study, but will be more or less liable to pauperisation; or else your boys will receive only what they honestly pay for, but will be liable to attend irregularly and leave before they have attained really solid learning.

In the larger open ports a public school on these second lines is practicable, and there are conspicuous instances of success. But for the great mass of missionary work there is no doubt that truly good

results can only be obtained from the first system. Where a mission can afford it, the risks of pauperisation, such as they are, must be taken. The two styles of school thus brought into being have necessarily two styles of education. Chinese boys will pay for English, and rarely for anything else; hence public schools (I use the term in the English sense) will have, generally speaking, an English curriculum; the initial labours of acquiring English will infallibly lessen the attainments in other subjects.

Any scheme of public examination must be comprehensive enough to embrace and fairly appraise a somewhat elementary course in which English is a leading feature, and an advanced course which is passed through in the same time by dint of omitting the weary years in the long and dark corridor of a foreign language ere emergence into the lofty hall of a wider learning. The aim put before the Committee is to form a scheme which shall include the work done in all good high schools or colleges—short of the University stage—which shall offer examinations in all the many subjects that may be taken by either of the two systems, which shall set fixed standards of knowledge and for those standards give certificates.

It is obvious that its scope must be wide; for it would be unfair, and therefore fatal to general acceptance, if the boy who has spent four years in acquiring English should have nothing to counterbalance the acquirements of him who in those four years has studied trigonometry and physiology. Here comes no question of relative value of mental furniture; an examination scheme must “supply a felt need” or it will fail. Western education in China is associated with the English tongue, and if the main body of outside students come for that chiefly, it must have its duly influential place in the marks gained.

In looking at the syllabus already to hand, one thing strikes the English observer. *All* American schools of any standing have regular courses marked out by classes and years; *no* English institutions have anything of the sort. Of course it is to be recognised that American missions are far ahead educationally. American missions believe in education; English missions are, to say the least, shy of it. American missions have a larger producing ground of wealth than any English society, save the Church Missionary Society. Hence it is not surprising that large sums are spent by most American missions, and their thoroughly good and well appointed schools with numbers of boys resident for long periods, make the English school-master’s mouth water. The fact has to be recognised and accepted. But apart from that, this universality of a graded course in the one case and its absence elsewhere is suggestive. The explanation is to be found in the conditions of home life. American schools have

graded courses at home; English schools rarely tie themselves to any definite course. And one reason is that middle class schools in England practically have their course marked out for them by a universal system of public examinations conducted by the Universities in all the principal towns of the kingdom. More or less of the alternative courses marked out is taken according to the capacities of the individual school. The individual boy or girl is examined among ten thousand others, and a definite place assigned. Among all these candidates, a definite value is known to be attachable to the first, second or third class certificates awarded. Unfamiliarity with the American system prevents a due comparison; the one thing I have heard of at all corresponding is the Regent's Examination in New York State, in which all candidates from any school have to pass a fixed examination in certain elementary subjects; the certificate of this examination has a definite value in admission to certain University courses and examinations.

Now in China, at present, if a system can be devised by which a public board of examiners, comprising if possible competent laymen as well as missionaries, shall be able to appraise the work of all candidates from all schools in the empire, we shall have a definite standard known and duly valued by all. Instead of a man having the vague recommendation of having graduated from a mission school, which may be good, bad or indifferent, or instead of a good man suffering because he, though good, is the only good product of a school not otherwise distinguished, we shall exactly know the educational value of the certificate of the Board. Of course Universities must be left to fight out their own standards from the varying ignorances which form the raw material of their work; also schools will continue as before to give their own certificates of graduation.

The outlines of such a scheme are beyond the limits of the present note. A rough scheme, outlined and adapted from the University Local Examinations in England, has been partially circulated, and probably further communications will be made to the members of the Association. Suggestions of all sorts will be most thankfully received by Mr. Barber of Wuchang, the Chairman of the Committee, or any of its members. In general terms what would be wanted would be an examination in Chinese language and literature, English, various branches of mathematics and science and Scripture. It would probably be wise to make each subject optional and to fix a minimum standard for a pass. To give real value to the certificate, a minimum number of subjects should be required; *e.g.*, Chinese, arithmetic and a branch of science or English, Chinese and arithmetic. Extra subjects beyond the bare

minimum would count towards an honour's place on the general list. It would be wise, in view of the government schools which are coming into being, to make the examination in Scripture entirely separate, with a separate order of merit. Of course all questions would have to be set in the two alternative languages,—English and Chinese. In mathematics and science no credit should be given to one language over the other. A regular course of books and standards must be previously issued and maintained from year to year. It would probably be wise to have at least two entirely separate examinations—a junior and a senior—which could be successively taken. Eventually an age limit might be enforced to these two; but, as China is now, it would be better to open the examinations to all. Inasmuch as the examiners would probably have the privilege of giving their services gratuitously, the expenses would not be heavy, and the cost of stationery, carriage, etc., could be met by a small fee charged for each candidate. In England a large revenue accrues to the Universities after paying its examiners and secretaries. In the twentieth century, when this examination scheme is hallowed by age, and its secretary is decorated by the Emperor as a public benefactor, perhaps its promoters will be able to divide a large income. But, on the whole, it would be unwise to build any very extensive hopes on this source of wealth! In the interval, teachers will probably find it their pleasant duty themselves to pay the two or three dollars necessary for the entrance of their pupils and thus lure them into what they will ultimately see to be for their benefit. The first few years probably all China would contribute no more than two or three score, but we should soon have hundreds, and ere many years thousands of candidates. The lists would be as eagerly looked for as the government degree lists now, and the high honours as eagerly coveted and more directly productive of the tangible results of good positions and income. Our schools would be codified and made part of a great whole. As the lists are circulated year after year the brilliant scholars would be known in other schools throughout the empire; the horizon of Christian educational acquaintance would be indefinitely enlarged, and the tonic of a breezy competition would make impossible the megrims of a stagnant isolation.

P. S.—Henceforth communications towards these Notes must be addressed only to Dr. John Fryer, as his colleague, Rev. W. T. A. Barber, has been obliged through family illness to return suddenly to England.

WUCHANG, *April*, 1892.

The American Chinese Sunday-schools.

BY REV. C. R. HAGER, HONGKONG, A. B. M.

THE coast of China is noted for its typhoons during a certain season of the year, and in the same way an occasional tornado of opposition sweeps over the American Chinese. Now it is the petty politician who is trying to ingratiate himself into the minds of a certain element among the people, and now a Reverend gentleman who swoops down upon them without mercy. After every chilling blast there is usually a season of quiet and rest, until another storm arises from some unheard of source. The Chinese question is very much like a volcano, which may break forth at any time. A period of activity is followed by a period of rest. The Chinese Sunday-schools have for the most part escaped in the past, until recently, when they were made to pass through a series of assaults, directed by a certain gentleman of the clerical order, who in his charges against the American Chinese, called them "coolies," "immoral," etc. And what is more, quoted a missionary from China to substantiate his arguments. Some writer in the *New York Evening Post* also condemned the present management of the Chinese Sunday-schools, and appealed to a missionary lady to confirm his arguments. The objection to the schools have been due principally to the fact that a few Chinese had married American ladies and because a few young ladies acted as their teachers, and because each pupil was required to have one teacher. Then again the Chinese have been decried as lewd and immoral in their tastes, and the only object for their attendance at these schools it is stated was to have a *nice young lady* to teach them. It is because of the above named criticisms that I have been requested to state to the readers of THE RECORDER my impressions of the American Chinese Sunday-school as a factor in teaching the Gospel to the Chinese in America. Christian work will probably always be criticised. The Chinese missionary will always be a target against which the unbelieving world will hurl its epithets of sarcasm and ribaldry. And I do not know as we should take so much notice of these our critics, except to improve our methods where it seems necessary. From time immemorial have Christians been called to bear persecution, and we need not think it strange that Satan will not allow the Christian laborer to toil unmolested. Christ was called a Beelzebub because he cast out devils, and why should we seek to avenge ourselves when called by a similar opprobrious name? By their works shall ye know them. Christian missions are to rise or fall by what they do, and the same is true of

the American Chinese Sunday-schools. There will probably always be those who can see nothing good in Chinese missions, just as the American Chinese Sunday-school will always have its critics. But is there any good work which is not open to criticism? None. All the different Christian organizations of the world have by no means reached perfection, and this is eminently true of the Chinese Sunday-school in America.

Now, no one claims perfection for this branch of Christian work. When I think of what the American Chinese teachers are attempting in teaching the Chinese a new religion through the medium of a foreign language, I think it is simply marvelous what has been accomplished; for I believe that there are no more consecrated missionaries in China than there are to be found in these schools. And when I see with what patience they sit down with their pupils from week to week, in order that they may teach them the elements of the English language, so that they may win them to the truth, my admiration for them cannot be expressed in words. It is alleged that no men are found in the schools, and hence the Chinese visit them only for the purpose of being taught by a *nice young lady*. Again, it is affirmed that lady teachers "*pet the Chinese too much*," and in general are too free with them. Now, the trouble with the statement is, that it only applies to the few and not to the many, and a certain kind of "petting" may be very beneficial for even the Chinese. I have noticed that the Christian Chinese like our way of greeting much better than the Chinese method, as one Hong-kong Christian expressed it: "It indicates more love." And this may be said of the treatment of the Chinese received at the hands of American ladies. The Chinese receive these attentions not as Chinese but as Semi-Americans. They have learned the customs of America and seek to follow them. And these Chinese are no longer to be judged as wearing the mantle of Confucian philosophy. The very fact that they are willing to be taught, shows their willingness to conform to American customs. We have no right to say that a Chinese is immoral because he allows himself to do in America what would be highly improper at home. These so-called "young ladies" are teaching the Chinese the Golden Rule. Said a lady superintendent—who, by the way, is nearer 50 than 20—to me recently, "We try to teach all our Chinese the principles of Christian love." Supposing that these ladies do associate with Chinese on familiar terms, contrary to what they have been taught in China, will this give them a wrong idea of the Christian religion? Not at all. The Chinese have put on new spectacles, and they are beginning to appreciate the kindness and attention shown them, and they call it the religion of Jesus or the religion of love. A new world has

opened to them, and they begin to distrust their old dry Confucian system. One of the best helpers which the A. M. A. has on the Pacific Coast, was led to conceive a high regard for the Christian religion by the spirit of love manifested by the teachers. And I am free to say that if the Chinese had nothing more than this simple lesson of love exhibited to them in these schools, that they would still deserve to be supported. Said an eminent Hongkong Chinese minister to me once, "It is not so much our teaching as the spirit which we manifest in our teaching that convinces the Chinese." And then he mentioned a certain missionary who went everywhere preaching, being often robbed and imposed upon, as illustrating this principle of love which had great weight with the Chinese. And this spirit the American Chinese Sunday-school teachers exhibit to a great degree. If the teachers were all men, it is a question whether the lesson of love would be taught as well. *The Chinese like the patience of their teachers more than their sex.* But are there not some imprudent young ladies found in these schools? It would not be strange if there were some to be found occasionally, but not near as much so as in the American White Sunday-school. For the most part the ladies who teach in these schools are sensible Christian ladies. And these make better teachers than men. Why? Because women have more patience and are better teachers than men. In one of the cities of the Golden State, nearly all the teachers of the public schools are ladies; are the children any the less educated on account of this? Grant that it would be improper in China for ladies to teach men, but these ladies are not in China. But pressing this same argument, it would be highly improper for the 707 missionary ladies of China to be taught by Chinese teachers. Yet no one thinks of accusing the ladies of immorality because they are closeted day after day with a Chinese teacher. Again, no one finds fault because one Chinese teacher teaches only *one* foreign lady. Why? Merely because the *one-pupil* plan is the better method when studying the Chinese language, and the same is true in studying English. Then, too, the system is in accordance with Chinese custom, for does not each Chinese boy recite his lesson alone to his teacher? And when the Chinese have only one or two hours a week, it is not strange that they would prefer to have a separate teacher. When I passed through the throes of studying the Chinese language, I preferred to be alone with my Chinese teacher, and I think if I were a Chinese I should very much prefer being alone with my teacher. But many of the Chinese are taught in classes, and those who have been in school for some time, take great delight when admitted to the Bible Class. The Chinese like to congregate together, and if it were not for the fact that their progress is

retarded by the class method, they would each prefer it to being taught alone. The Chinese Christian Association of America has sometimes been severely criticised by missionaries and others, and yet the more I understand Chinese character, and the more I see of the workings of these Associations the more I am convinced that they are helpful to the Chinese. They are not perfect, but they teach the Chinese self-government, independence of action, and often are the means of deepening the spiritual life of the Chinese. They are homes for the Chinese, where they can meet to engage in friendly conversation, and many a heathen first learns to confess Christ in these Associations prayer meetings. But are there not some dangers connected with them? Yes, but they may be avoided if the watchful eye of Christian charity is over them. In reference to the department of the Chinese I am free to say that their conduct is more decorous when in the Sabbath-school than that of American boys and girls. I have known flirting going in church and Sabbath school among American young men and women, but I never knew the Chinese guilty of such a thing. The "heathen Chinese," as we are wont to call them, behave 100 per cent. better during prayer than our choirs in our churches. Are our churches, Sabbath-schools and Endeavor Societies wrong? No, but some things that occur there are very much out of place. The Chinese could teach even Americans a lesson in reverence. Many of our religious meetings are highly irreverent, made so by some giddy and silly young people; but such a spirit is never manifested by the Chinese.

Formerly I was inclined to sit somewhat in judgment upon these schools, but after a closer inspection I find that they are not any worse than our missions in China. The teachers have made mistakes and perhaps are making them still, but what missionary has not made them in China? Who is ready to claim perfection for his methods? Certainly not the sensible missionary. For several years I have been offering these teachers a number of suggestions, and with one or two exceptions they have always been received kindly. Yet when asked recently to give some advice to the teachers of Boston, I frankly confessed to them that they knew more about the work than I did, since I had taught them all I knew, and that if I should say anything more it would be that they should study the Chinese language and teach their pupils in Chinese. I have also observed a marked improvement in all these schools. Faithful service was rendered by men and women, and if I wanted to meet with a pleasant welcome, I had only to go to a Chinese school. There is a kinder spirit of love found in these schools than in our churches, and I do not wonder that the Chinese are influenced by it. The principal objection that I have to these

schools is that some teachers think their pupils are converted when they have sometimes not very much ground for their belief. When in China I used to receive scores of letters written by teachers to their pupils, in which they were addressed as being almost in the kingdom, when they still practiced all the heathen rites in China. There is no doubt that persons are sometimes received into the American churches who ought to be debarred, but the same is true in China, and I still hear the words of a veteran missionary ringing in my ear, "I have baptized forty persons this year, but perhaps I may wish that I had baptized only half that number." But the teachers are exercising as good judgment in regard to the reception of members as they can under the circumstances. I hardly see how they can do any better without the knowledge of the language. I could not do as well in English, for I confess that I never know what a Chinese means when he talks English to me; that is, I do not get at his heart. Every large city ought to have its foreign missionary who could speak Chinese. The teachers are as wise in their teaching as the raw missionary, and the only way for them to do better is to have more experience. Year by year the schools are improving as experience teaches them better methods.

Some faults still need to be corrected, but the main principle of love covers a multitude of minor defects. I could wish that there was less strife between different schools, that fewer attempts should be made to draw the scholars away from one school to that of another, and that there was less of giving and receiving presents; but only the true Christian spirit can correct the first and expediency the latter. More of the Chinese Bible ought to be taught to the Christian Chinese, but this of course is impossible to those unacquainted with the language.

The results achieved by these schools justify their existence, even if all the clergy and deacons of the U. S. were against them. Many have found Christ here. Many have given up their idols, and as the schools get a better hold upon the Chinese, more are coming into the Christian Church. Before me lies the testimony of a dying Chinaman who, with his latest breath, sang, "Jesus lover of my soul," and there are others for whom I have the highest regard and esteem,—men who have been won to Christ by this simple method of teaching English. A few days since I received a communication from the wife of a minister in Rock Springs, Wyoming, saying that she had opened a school among the Chinese. Is not this a better method of treating them than that which was employed in 1885 when a number were massacred in the same place? *Men did the killing, a single solitary woman is doing the teaching now. What a contrast between the shot-gun and the open Bible!* I have yet

to see the Chinaman who has been a member of any one of these schools who will speak of them with anything but the highest esteem and respect, and I have talked in Chinese with hundreds of them on Chinese river boats, on the China Sea and in the interior of China. They all respect their teachers, and I for one can only bid this noble institution a hearty "God-speed." We ought to have some counter influence in America to offset the wrongs which these innocent Chinese have suffered. Go on, you Christian teachers in your noble work ! and if the world withholds its praise from you and treats you with contempt, remember that Heaven smiles approvingly upon all your self-denying efforts. Though slandered by the world you are honored by the King of kings.

"You" or "Thou" ?

BY REV. H. P. PERKINS, LINCHING, A. B. C. F. M.

THE propriety of the use of 你 in addressing God was interestingly discussed last year in THE RECORDER. I had hoped that the discussion would go on and down to the root of the matter, which is no doubt the use or disuse of this term in the Chinese Bible.

The usage of the Mandarin Bible will almost certainly fix the usage of the prayer-book and hymn-book and the prayers of our members. It is useless to try to lead our converts to any other term in prayer than the one used by their Lord in *His* prayers to the Father in the translation most commonly read by them.

Again, it seems nearly certain that in the translation of the pronoun in these passages, the translators will use a *pronoun* and not some title as Lord or Father.

If this be so, the question is narrowed down to either 你 or its classical equivalents 爾 and 汝.

I have never seen any argument, good or bad, against the using of one of these two latter forms as the pronoun of address to the Deity, while I have seen several suggestions that this be done. I suppose, too, that these will be the pronouns used in both high and low Wên-li translations.

What more simple and natural step than the continuance of these terms into the Mandarin ? The reasons for so doing, which seem to be of most weight, are two.

(1.) 你 is a coolie term. This we all understand and needs little enlargement. 你 is a small word, but large enough to express

a heartful of disrespect, and when used by other than familiars and equals generally does express it. Its use is a very accurate meter of boorishness.

It cannot be a good term to use in addressing God.

(2.) 爾 and 汝 are classical terms, and, what is more to the point, have been used not only by ministers in addressing their kings but by men in prayers to the gods.

The use of these terms by aged ministers to young kings (as I Sin counselling T'ai Chia) does little perhaps for our argument; but in the 益稷, at least, we have Lī saying to Shun, who was both his emperor and senior, 安汝止.

But by far the most pertinent class of passages is that in which one of these terms is used to address deified ancestors or other gods. In the 金縢, Chou Kung prays for the life of his brother, King Wu, who is very sick. His prayer is to their three ancestors in heaven, and of course kings there and to *them* he uses 爾 six times. When King Wu was on the way to the war he prayed to the spirits of the rivers and hills, to Sovereign Earth and Great Heaven, saying, "and now ye spirits" (惟爾有神.) And to borrow one instance from the Shih Ching. The 思文 is a litany for the use of kings at the great border sacrifice when Hou Chi, the father of husbandry, was to be worshiped *as the correlate of Heaven*, and "all (the grains) are from thy matchless goodness." 莫匪爾極 was the form of address.

In view of such classical usage is there not a good probability that these were the two pronouns of the second person used in the *speech* of the ancient Chinese, and thus exactly corresponding to our "thou"? For one I would rejoice to see this question put to thorough investigation by those qualified to do so.

Further evidence showing a general use of these terms would strengthen their claims for our using them in place of "thou." But lack of such evidence by no means settles the question against them.

They *will* be used in the higher styles, and they *are* used to-day in the prayers of the Roman Catholics and to some extent of Protestants. And there can be little doubt that the introduction of these terms into the Mandarin translation would soon bring them into common use among our Christians as terms of address to God.

May we not expect that the Mandarin Committee will give this matter their careful and unbiased consideration?



The Use of 你 in Prayer.—II.

BY REV. C. W. MATEER, D.D., LL.D.

THREE rejoinders have been made to my short article on the above subject. Some points have been raised which call for further discussion; and as the subject is a practical and important one, I will ask the privilege of another hearing.

My critics have all, I think, done me injustice, in that they all lose sight of the distinction I made between the use of 你 in prayer in the presence of heathen, and that in Christian assemblies. They convey the impression that I favor the indiscriminate use of 你 on all occasions, which is not by any means the case. My argument had then, as it has now, entire reference to the present and prospective practice of the Christian Church in her own worship,—public, social and private. As to prayers offered in miscellaneous assemblies of uninstructed heathen, I have nothing to offer. Before proceeding with the subject in hand, I wish to enter a mild protest against the phrase, “magisterial brevity” applied by F. to the language used by Dr. Edkins at the Conference. The circumstances required brevity. The time allowed was little more than sufficient for categorical answers to the questions proposed. If F. had been present he would not have felt that there was anything in Dr. Edkins’ manner justifying the use of the term “magisterial.”

Mr. Barber’s article was written hurriedly, and is rather the language of feeling than of argument. He seems much troubled that the Chinese language affords nothing parallel to the distinction we have in English in the use of *thou* and *you*. It is very doubtful, however, whether on the whole this use of a special pronoun in prayer is any advantage to religion. It of course seems very natural and admirable to us with whom it has become a fixed habit, hallowed by many sacred associations, not the least of which is its use in our Bible. But this feeling is merely a sentiment, resulting from education, and has really nothing to do with the principle involved.

Such a special pronoun makes a distinction between the language of prayer and the language of ordinary life, which serves to make prayer a sort of “dialect” of the English spoken language, and which embarrasses most young Christians in their first efforts at leading the devotions of others. It takes some time to learn this shibboleth of praying language, which, so far as it goes, is of the

same character as liturgical forms. The Salvation Army folks discard it, partly at least as a protest against this aspect of its use. Christianity began in Greek and Latin without the use of a *sacred pronoun*, and the existence of such a pronoun in the English language is an accident, which has grown out of the fact that the English language has, in this particular respect, grown away from the language current when the Bible was translated.

F. lays considerable stress on the reference made by Mencius to the use of the second personal pronoun. It should be noted that Mencius neither approves nor disapproves of the then current practice in regard to the use of the pronoun, but simply refers to it. His object was not to teach etiquette, but to extol the character of the man who could bear a discourtesy with equanimity. F. then alludes to the fact that the most ancient usage was different, and made no distinctions in the use of the second personal pronoun. This is a very significant and important fact; and since in China the most ancient thing is the most authoritative, it will be of great weight in justifying a similar practice in the Bible, and in the prayers of Christians. The idea which has several times been suggested, of using the old *Wên-li* 爾 instead of the colloquial 你, is altogether impracticable. It would appear on the face of the Mandarin Bible as an archaic incongruity of the most glaring kind, and would be a constant stumbling block to the reader. In spoken language it would be wholly unintelligible to the uninitiated, and teaching its use to new converts would involve an endless amount of pains and explanation. It would be impossible to get *all* the missionaries to adopt it, much less *all* the native preachers, who would naturally be more sensible of the incongruity of its use. The idea may as well be dismissed as wholly impracticable. If the adoption of a special pronoun expressing respect were thought desirable, we have a much better one than 爾, in the Pekingese colloquial pronoun 您, which is used for the special purpose of expressing respect. And since in Mandarin the Northern is the predominant influence, it is likely that this usage will in time become general. Those who regard a "sacred pronoun" as the best way out of the present difficulty, should by all means adopt this term, which is a practicable living word, and has everything in its favor, save the sacred associations which use alone can give.

F. accuses me of "ignoring the genius of the Chinese language." I have given considerable attention to the study of the Chinese spoken language, but have never felt that in this matter I was ignoring "the genius of the language." The truth is that the question at issue has really nothing to do with the genius of the language. The idiom of the language is quite as well suited with 你, as with the absence of it. The question of its use in this particular case is

not one of grammar but of etiquette. My critics affirm implicitly, if not indeed expressly, that while 你 is quite allowable when addressed to inferiors, it is always an offence when used to superiors or equals, which fairly implies that it expresses *per se* the idea of inferiority. This I regard as an exaggerated and incorrect view of the case. 你 is not always and necessarily disrespectful when used to superiors or to equals. Those who have gone freely into Chinese homes and have had opportunity to note the use of 你 in domestic life, will surely not affirm that it is never used by children to their parents, nor by laborers to their employers, nor by brothers and sisters in their ordinary intercourse. It is in point of fact very largely so used. The freedom of affection and of intimate society releases from the trammels of etiquette. The truth is that in very many cases the precise point of offensiveness in the use of 你 consists in its being an assumption of familiarity, which the relations of the parties do not warrant, thus showing that the real idea underlying the use of 你 is not so much one of superiority and inferiority, as it is one of nearness and distance. It is a principle of general application, that just in proportion as the relations of the parties are distant or near, formal or hearty, just in that proportion is more or less stress laid on the rules of conventional politeness.*

It should also be noted that there are certain connections in which 你 is quite in place in all circumstances. First, it is used together with the title of the person addressed, either before or after it. Thus 我來給你老人家拜年, *I have come, respected sir, to offer you my New Year's congratulations*; or 乾娘你來了嗎, *Have you come, adopted mother?* These expressions are not only respectful, but they are much more cordial than the same expressions without 你. I have many times heard Chinese Christians, both educated and uneducated, use 你 in this way in prayer in immediate connection with the term God or Lord. I at first thought it was an altogether unnecessary violation of Chinese ideas of politeness, but I found on inquiry that in such a connection the Chinese quite justified its use, as serving a special and important purpose,—which taught me a lesson on the “genius of the language.” Again, in direct address the possessive pronoun is freely used after the name or title of the person addressed, thus 老兄阿這是你的筆嗎, *Elder brother, is this your pen?* I do not think I have ever heard a Chinaman in the unconstrained intercourse of real life get off such an awkward expression as 老兄阿這是老兄的筆嗎. The form 這是老兄的筆嗎 would of course be used when no address

* There are in Gaelic two second personal pronouns, one expressing high respect and only used to superiors, the other expressing familiarity and used to equals and to juniors and inferiors. The latter is used exclusively in the Bible as well as in prayer and praise.

preceded, but not when a vocative form of address is desired or required. This usage would seem to cover the case of the Lord's Prayer, in which we have a direct address followed by a possessive pronoun. It is certainly an extreme application of the rules of etiquette, which would condemn "Our Father which art in heaven, hallowed be *thy* name." The fact is that whether 你 is offensive or not, depends very largely on circumstances. It may be used with such an intention and emphasis as to make it an indignity, even to an inferior; and again it may be used in such circumstances and in such a manner to equals or superiors as to involve no disrespect whatever. There is nothing in 你 itself that *per se* implies inferiority. The propriety of its use in a given case is a matter of pure conventionality, with no very well defined laws, and subject to change at any time. It is very easy to make more of it than there really is in it, and this I am satisfied is often done, both by some native preachers and by some foreigners. Native preachers, when their zeal on the subject is once excited, are prone to go beyond and insist on the application of the extremest rules of high life etiquette. I have also heard of several cases in which foreigners, misled by hypersensitive notions on this subject, have taken great offence at the use of 你, when none at all was intended, and when their resentment only served to make them ridiculous. When, as is related by F., any one allows his ideas on this subject to go to such an extreme that he cannot bring himself to read the seventeenth chapter of John to his Chinese Christian congregation, he is undoubtedly going to excess. That such a result is possible shows the danger of admitting a theory that would require the reconstruction of the Bible.

Mr. Reid scouts the idea that the rejection of the second personal pronoun necessitates cumbrous forms of speech. I venture to suggest, however, that such an important matter cannot be waived aside by a word. Pronouns are substitutes for nouns, used both for the sake of brevity and of elegance. They are common to all cultivated languages, and to *assume* that any language or any department of speech can reject the use of a given pronoun without serious inconvenience and loss, is indeed to "ignore the genius of language." F. seems to get considerable comfort out of the fact that the Chinese use fewer pronouns than we do. This is no doubt true, but not, I imagine, to the extent that F. would have us believe, at least not in the case of the spoken language. Moreover, as the Chinese language improves in accuracy and elegance, from the introduction of the exact sciences and from the cultivation of logical thought, more pronouns will be used.

The subject of Bible translation, of which F. speaks at some length, is essentially a part of the question of the use of 你 in

prayer. F. advocates banishing 你 entirely from Chinese prayers, but hesitates to follow his position to its logical consequences, viz., the entire exclusion of 你 from the Bible, except when used by superiors to inferiors. This shows that after all the question of the use of 你 is a very far-reaching one, not to be settled off-hand to suit the notions of certain Chinese preachers and helpers, who have but very inadequate ideas of all that the question involves. *The translation of the Bible is in fact the vital point of the whole question.* The Bible is the charter of the Christian faith, and its language and thought are incorporated into the worship of the Church. The language of prayer especially is taken from the Bible, and is modeled on the examples and the style therein contained. This has ever been the case and it ever must be. It is conspicuously illustrated in the fact that in our prayers and hymns we still follow in the use of pronouns the antiquated English of the Bible. The Chinese will follow in the same line. Whatever style the Bible uses, that they will use in their hymns and prayers. It is evident, therefore, that if Chinese etiquette is to be followed, the Bible must be brought into line by excluding the pronoun 你. We cannot even allow the cases in which it is addressed to inferiors. For if indeed, as the theory in question assumes, it emphasizes the idea of inferiority, then must it be excluded entirely, for the double reason that the pronouns of the original express no such idea, and the emphasizing of such an idea is contrary to the genius of Christianity, which teaches the essential brotherhood of men, especially of Christians. It will be a long time, I trust, before any company of translators will give the Chinese such a Bible, and an equally long time before the Christian Church in China will demand such a Bible. The complaint of the Church in China to-day is, not that the language of the Bible has not been sufficiently changed to adapt it to their language and customs, but that it has been too much changed. How often in expounding the Bible to Chinese students and preachers, giving the exact literal meaning instead of the rhetorical paraphrases so often found in the translation, have they said: "*If the original says so, why did not the translators put it so?*" This I know has been the experience of many besides myself. The Chinese want a Bible that is *faithful*, and can be depended on to give the original *as it is*. Just consider for a moment what a wholesale transformation of the Psalms such a change would make, also of the language of prayer and praise in the New Testament. The seventeenth chapter of John would scarcely be recognizable in its new dress. There is in fact scarcely a chapter in the Bible where consistency would not require changes. To translate the Bible is one thing, to revise and amend it to suit the particular prejudices of

different nations, is a very different thing, a thing that will not be done while the Bible maintains its position as an inspired book. The question then naturally arises: Are we doing the Christian Church in China any kindness in encouraging and assisting them to adopt a style of address in prayer and praise which is at variance with the language and style of the Bible? Should we not rather, gently and kindly, by our influence and example, lead them gradually to educate themselves away from the bonds of their etiquette, and follow the model of the Scriptures, which is in fact the natural style of cordiality and affection, in China as elsewhere? I ask all those who are disposed without much thought, and as a measure of conciliation, to follow the lead of Chinese teachers and preachers in this matter, to weigh very seriously all it involves and will ultimately lead to. We are here to teach the Chinese, and to establish principles and precedents that will be worked out in the Church of the future in China. F. has laid considerable stress on the fact that the views of Chinese Christians and preachers on this matter are very much what their foreign teachers make them. If this be so, as it no doubt is, then there need be no great difficulty at all in the matter. The language of the Bible and the example of their foreign teachers, will go far towards overcoming the difficulty, whilst the higher instincts of the Christian heart will more and more seek expression in language that savors of familiar affection, rather than in that which savors of cold formality.

*How Mission Money is Expended.**

BY REV. G. A. STUART, M.D., WUHU, M. E. M.

First Part.

IN opening this question, I desire to make a few preliminary statements as to what I conceive to be the true purpose of the subject before us. I imagine that the intention of the committee in naming this as topic for a paper, was not to get universal commendation for the manner in which mission money is expended, but rather the production of a critique upon the present methods of expenditure. It will be found, before I have concluded, that I am not a champion of "cheap missions," or rather missions that are to be run with a very limited supply of money. The demand on the part of the Church for cheap missions is an unhealthy sign. This goes along with the spirit of the present day, which seems to make more of the perfect "Man" who "went about

* Read before the Annual Meeting, held in Nanking March 23-7.

doing good " than of Him who came "that the world through Him might be saved." It is a day of the eclipse of faith by good works, a day of instituting hospitals, refuges, asylums, schools, homes, in the multifarious duties of which the great work of soul salvation is often lost sight of in caring for the body and mind. As Professor Simon puts it, there is a "tendency to co-ordinate in the work of regenerating society all sorts of cultural agencies with the 'Gospel, which is the power of God unto salvation,' rooted more or less in the conscious conversion of Christianity from a real spiritual dynamic into a moral and religious regulative." The Church seems to have settled into such a state of self-complacency over her works of charity and culture that these offer the stronger appeal to her benevolence. As a result of this she has not yet come up to her duty, not to speak of her privilege, in the matter of giving for the spread of the Gospel among the heathen. Surely an average of less than thirty cents a member per annum from our branch of the Church (and we average as high as any) for this purpose, is short of what could reasonably be considered our duty to our Lord and Master. This fact, compared with the large amounts given annually for purposes almost purely moral and cultural, fully demonstrates the present trend of church activity.

When we look about us for a reason for these things, we are forced to admit that the pulpit is behind nearly every other agency in effective energy. While associations and agents of popular reform are moving heaven and earth to accomplish their purpose, where are the soul-savers, the messengers of Him who came that man "might not perish, but have everlasting life"? Drifting with the tide of popular effort, or at best lifting but a feeble voice for the grace that saves, "not through works, lest any man should boast, it is the gift of God." The Church instead of being a Mary, sitting at the feet of Christ learning of Him and with willing feet ready to run on his errands, has become a Martha, cumbered about with much serving,—well meaning enough, but failing in the main object. If we ask why the preaching of the word of God to the heathen does not meet with the hearty support commensurate with its importance in this day of active moral propagandism, one answer is that which has just been indicated, viz., the apathy of the Church and ministry on the subject of preaching the truth that is able to "make wise unto salvation." May we not find another in the methods employed by missionaries in the past? Is there not more than a grain of truth in the complaints so often uttered against foreign missionaries? We need not say that we care nothing for the opinions of naval officers, steamer captains and globe-trotters. Their story has weight at

home; and though they may in many respects fail to appreciate our situation, and even though they may wilfully misrepresent us, we all know that there has been the appearance of too much truth in their charges. I lay it down as a principle, that everything in the missionary or his surroundings that has a tendency to ostentation or show, should be avoided. For while he may try to comfort himself with the thought that they actually cost no more money than something less showy, in the end they will prove more expensive. Prudence in this and other respects requires that we should be very circumspect in all matters of expenditure. But, aside from all prudential reasons, we missionaries on the field are confronted with the fact that the amount of money at our disposal is, and for some years will probably be, limited to about that granted us for this year. With this we have to meet the demands of a constantly increasing work. And as these things are true, no one phase of the work can hope to get increased appropriations, except at the expense of other lines of work. In fact, it becomes the duty of the mission to decide what kind of work is the most Scriptural, most hopeful and most needy; and, having decided this, all other work should stand in the background until this is provided for. We should not forget that the virtual expenditure of such appropriations as shall be granted us for next year, is made here in this session of our Annual Meeting. Now is the time to begin to exercise that good judgment and consideration that always should be used in the expenditure of the Lord's money. It would do us good sometimes to ask ourselves, "If this money were some of my own hard earnings, would I, before the Lord, think it wise to use it in this way?"

In order to the proper discussion of the subject in the manner indicated, it will be necessary to enter upon a criticism of methods of mission work, in so far as they have relationship to the expenditure of the contributions of the Church for the spread of the Gospel. In doing this I shall endeavor to follow demonstrable facts as closely as possible, and not allow any personal prejudices or predilections to influence the proper course of argument. As in the business of the world, so in the work of the Lord, the wise expenditure of money brings about happy results, while its unwise use brings disaster and ruin. How sure we should be, then, that our methods are wise ones! How we should go to Him, who is the source of all wisdom, and whose the work really is, and in whose employ we are but unprofitable servants, for guidance and direction in the adoption of any scheme that involves the use of His money or His men! "The love of money is the root of all evil," says the Apostle; but let us not imagine that

this applies alone to the sordid miser who hoards his gold through a maniacal love for it; or alone to the one who sells his soul for the sake of the wealth and pleasures of this world. Even in our mission work, when we begin to think that we must have money, or of the things that money will buy, irrespective of other conditions, before we can take a step in advance, we are laying up evil both for the work and for ourselves. When we use the money injudiciously, or carelessly, it is sure to be a snare to the native Church, a disappointment to ourselves and an obstacle to the advancement of the Kingdom of Christ. How carefully and prayerfully, then, ought we to canvass each case where money seems to be demanded! How earnestly should we strive to find what is the Lord's will in regard to the matter! How zealously ought we to work, in order that the greatest amount of good should come from each expenditure! I sometimes fear that the elbows of our coats and the seats of our nether garments show more wear than do the knees of the latter and the soles of our shoes. In other words, I fear that there is too much arithmetic and too little prayer and personal effort. In putting forth any plan for work, it should be our first care to ask for authority and instructions from the Master. Am I right when I say that I believe that this is not done so frequently as it should be,—that is, every time we attempt to do anything for Him? Each one can, in his own heart, answer this question as he shall answer it before the judgment seat of Christ.

For consideration in this paper I divide the money expended in mission work into two classes; viz.:—

1. That expended upon the foreign missionary and his family.
2. That expended upon the general work.

In regard to the amount paid for the support of the missionary and his family, all that I can say is, that I wish it might be smaller than it is. But, judging from my own experience, and after inquiry among missionaries, I find that it is only as intended by the Missionary Society,—a comfortable support. Attempts to reduce the amount are nearly always attended with disaster. Other missions endeavor to subsist on a much smaller allowance, but you will all agree with me when I say that the amount is fully made up by a shorter term of service, or long periods of inability to work, or health trips, which consume much valuable time, aside from the actual outlay incurred in taking them; or, as I have known of several cases, taking medical missionaries away from their work for weeks and months at a time to wait upon the sick, thus laying a double burden upon the Society. Looking at the matter in this light, then, we must say that it is cheaper in the end for the Society to pay a sufficiently large amount to supply the missionary and his

family with all of the necessities of life ; a sum sufficient to keep him and his family in a state of health, and to maintain a condition favorable to the discharge of the duties required of them. Anything short of this would be a menace to life, and ultimately a financial loss to the Society. It is all very well to talk of consecration and trusting in God. There is ample room for that after the Church has done what is her duty to the substitutes she sends into the field. I often think that there was much truth in the remark of the old colored woman, who said, when a younger member of the Church chided her for what seemed to the latter to be a lack of faith: "Trust de Lawd! I trusted de Lawd befo' you was bo'n; but I aint gwine to fool wid Him." I recall some very sad cases of want of sufficient support that have come within my knowledge; and, without doubt, each of you know of others similarly situated. I know of two young ladies, alone in an interior station, who live on a very poor quality of Chinese food, and not too large a supply of that. They are so much reduced in flesh and strength that the friends of a neighboring mission are alarmed about them. A lady sent them a few potatoes, and found that these were the first potatoes, and almost the only foreign food, found in their house for over two years. It is the opinion of the neighbors that they will not survive the summer unless they leave the place and change their manner of life. This they will not be able to do without aid. I know of another lady, going as fast as she can with a wasting difficulty, and who should be having the best of care and the most nourishing food, but who is in an interior town with barely enough to subsist upon. Beef is not to be had in the place in which she lives, and she told one of her friends that her husband was trying to make her some "beef-tea out of lean pork." When she dies, which will in all probability be very soon, unless her surroundings are changed, a certain well known periodical will record how "dear sister So-and-so has gone to her reward by a mysterious dispensation of Divine Providence, dying at her post in the interior, far away from her friends, and surrounded only by those she had given her life to save." No doubt the heads of that mission are sincere; but it is rather an unfortunate, and at the same time a significant fact, that those in authority, and those who promulgate the teaching of extreme personal sacrifice, nearly all have ample private incomes. I think that it would be well for the home Churches to know the true state of affairs in regard to this question. I believe that they would soon put an end to the condition of things that causes the missionary to lack the actual necessities of life. The cry for cheap missionaries is an unfortunate one, in that it raises hopes in the minds of the home Churches that cannot be realized. Even a

missionary, with all the necessary consecration and self-denial, cannot go beyond certain well-defined limits in sinning against his own body. The Church does not, and should not, demand it. Pardon me! This is not a digression. I am endeavoring to show that it is an unwise policy to allow a missionary less than a "comfortable support."* I might mention other cases corroboratory of this fact, but time and space warn me that I must let these suffice as examples. There are no ways in which a missionary may add to his income in China. If he enters into any secular employment, he loses all his influence with the people; for if there is one "foreign devil" that the average Chinaman hates above another, it is the one who is making money out of trade with the Chinese. We have this question to contend with, even in our collections; and it behooves us to steer clear of any appearance of gaining cash for uses outside of our societies, for the present at least. No one believes more strongly in self-support than I do; and I consider it the best policy to develop it, by all possible means, within the society itself. It is too early as yet to expect much propagandic spirit in the native Church; and it is a fact well known to all that even with our oldest members an appeal for a collection to be used outside of the immediate district, is looked upon with suspicion. So the support of the foreign missionary, or any part of it, is at present out of the question. Neither is it possible for us to use Bishop Taylor's "elbow-grease" method here in China. I am not sure that it has been a success in Africa. The last that I heard of it, it was still on trial, with everything against its success, except the Bishop's faith.† Neither can we use the "take a claim" plan afforded to many of our missionaries on the frontier of America. There are no claims here to be taken, except that one upon which we plant the standard of King Emmanuel; and it as yet does not afford a show of subsistence,—being very barren and needing many years' enriching with the word of God and watering with Divine grace. So it seems necessary that the missionary in China should have a comfortable support, and that this must be provided by the Missionary Society.

As I said at the onset, I wish that it might be possible to reduce this item, but it is plainly evident that it is not wise to attempt to do so in any of the ways already indicated. There are some ways in which a saving might be effected on this and other items of expense,

* In the conduct of a large mission, operating mainly in the interior of a country like China, with numerous "associate members," sporadic cases of suffering are perhaps unavoidable. There should be charity and much deliberation before condemning the policy of the mission concerned.—ED.

† Africa is a very different field from China; and, as we understand it, the possibilities of the self-support plan of Bishop Wm. Taylor are being developed with indications of at least partial success.—ED.

which saving might be returned to the Society, or kept by the missionary as something towards the education of his children (for both he and the Society have a duty in this direction). One way is in the building of smaller and more convenient houses. In planning houses, much might be saved by cutting down the size of the uselessly large rooms, lowering the needlessly high ceilings, cutting out surplus verandas, halls, stair-ways, bath-rooms and the like; or the substitution of useful and needed closets, cupboards, presses and store-rooms for the latter. The houses do not usually contain too many rooms, but they are of too great size and too expensively built, requiring a large sum of money to furnish them to a degree of respectability, and a larger number of servants than a missionary should afford to keep them in order.

I have carefully canvassed this matter, and I have not found it a necessity to build such extensive verandas and halls, nor such high ceilings, as are usually put upon mission houses. In fact, I think that I have found that these features add little or nothing to the coolness of the house during the heated term; and, on the other hand, add very materially to the expenses of heating during the cold weather. I am impressed with the fact that our houses are not as generally comfortable as they might be, largely because they are planned with reference to the hot weather and not also to the cold. It is well known by all that the intense heat lasts, at the most, not more than six or seven weeks; and that even during that period the number of days that there is no breeze—and the breeze in Central China is usually cool—is limited. While, on the other hand, those who have families and small children, must keep fires from November to April. Therefore, to my mind, planning a house with more reference to the cold season, would be advisable. This can be accomplished with lower ceilings, smaller rooms, sliding in place of French windows, fewer verandas and halls, and the like; and in this way saving can be effected in cost of structure, furnishing, heating, repairs and servant hire. I give it as my professional opinion, that we should lose nothing in point of health and comfort by making such alterations in the plans of our houses as I have indicated. In fact, I feel that here would be much gained in comfort and convenience at least. It will be remembered that I said in an earlier part of this paper that I think that it would be an unwise policy to in any way jeopardize the life or health of the missionary or his family, and this fact should enforce the sincerity of my belief on this question.

Another feature that I would add to the plans of our houses as a means of saving, is that of furnaces for warming them with hot air. This would be a far more healthful plan than the one at present in use, since the rooms would be supplied with pure air, heated, and

which would be constantly renewed without the risk of draughts. The cost of putting in a furnace would be a small item, if done when the house is being built. In fact, I believe that the contractor would do the necessary brick work without extra charge, since it effects a saving in the construction of flues, only one being necessary for the whole house. The grates, air-pipes and registers can be bought with little more than half the money required to furnish the house with stoves. A great saving can also be made in the item of coal, since a cheaper quality can be used, and not much more than half the quantity required by stoves will be consumed. Fewer servants will be required, since a gardener or cowman can attend to keeping up the fire. Thus, also, dust is kept out of the house, furniture and carpets do not suffer from the accumulation of coal dust and ashes, and less sweeping and washing are required. In this way not only money is saved but also the temper of the housewife; and this, the brethren will agree, is no small item. I hope to see every house built in the Mission in the future supplied with furnaces.

I have dwelt somewhat at length upon the first division of my subject, because it is upon these items that criticisms are usually made by people in the home lands. It behooves us, as missionaries, aside from any conscientious feelings we may have upon the question, to avoid all appearances that would seem to give color to these criticisms. Merited or unmerited, there is no doubt that their effect is harmful to the cause that we have come to this land to promote. Let us therefore avoid every appearance of prodigality or carelessness in the expenditure of the Lord's money, especially in the lines that have just been under consideration.

Correspondence.

INFORMATION ACCORDED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Permit us to tender a few words of explanation to your correspondent "S.," who requires definite information *re* "Filtre Rapide." In the advertising space it is impossible to illustrate or even mention each size and shape of the "Filtre Rapide," and we find it the best course to invite enquiries, to which we will gladly

respond with full illustrated price lists and the discount allowed.

Yours faithfully,

VOELKEL & SCHROEDER,

*Special Agents, Maignen's
Patent "Filtre Rapide" Co.*

AN APPEAL FOR PRAYER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your May No. might I ask you to put in an appeal on behalf of extension work in this prov-

ince? My appeal is simple and brief; the mandarins are now doing what they can to hinder us getting new centres for work. The populace, as a rule, are willing, but at the instigation of the *ti-fang-kwan*, are turned against us quickly. We are here holding on to our premises, despite the threats to turn us out in this city. If we yield here to them, it will simply mean our being utterly unable to procure premises elsewhere! With our gracious Master's command, and seeing Him so manifestly answering our prayers for more workers,—and they are coming, too,—are we not right in asking Him to give us open doors which no man can shut? I would therefore earnestly ask all our fellow labourers in this field to pray much for the officials, high and low, that God would influence their hearts and put to nought Satan's devices against His children. In dealing with the natives who on our account have to suffer at the hands of these *kwans*, let us ask for special grace and wisdom, that thereby the kingdom of God may not be hindered by our actions, but His holy name glorified by our lives and preaching.

Yours sincerely in Christ,

W. HOPE GILL.

Hsuen-ching Fu, E. Szech'uan,
March 22, 1892.

S. D. K.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One of the chief reasons why the Chinese have been so slow in providing the necessities of life for the teeming millions of its poor, and in strengthening itself so as to be safe against the ever

increasing encroachment of foreign nations, is that very, *very* few of even the mandarins and of the gentry know *how* to improve. Indeed there is scarcely one in a thousand who knows that China is losing annually 800 million Taels for lack of knowledge! They do not know the *importance* and *economic value* of modern subjects of education and *true* religion. With right use of the best knowledge of the world, China may yet be one of the leading nations of the earth, but without it there is certainly no choice. China must perish notwithstanding its glorious history of the past. It was in order to help China that the Executive Committee of the S. D. K. put forth its scheme of general enlightenment in March number of THE RECORDER and Messenger. We then referred to a list of seventy subjects, drawn up by our committee, which we hoped to have all treated from the same standpoint of *importance* and *economic value*, of even the religious subjects as far as possible; not proved by empty reasoning, but by statistical facts given from various countries.

We are glad to report that the following subjects are already taken up, although there has not been time to hear from the more distant places yet, viz:—

Post Office	by Rev. J. R. Hykes, Kiukiang.
Rulers, Princes,	} " R. K. Masste, Shanghai.
statesmen travelling abroad	
Machinery	" J. J. Banbury, Kiukiang.
Agricultural	} " W. P. Bentley, Shanghai.
Chemistry	
Sulphuric Acid	" Prof. Bonnell,
The Press	" E. S. Little, Kiukiang.
National Uniform Taxation	" F. L. H. Pott, Shanghai.
The New Birth	" J. Jackeon, Kiukiang.
Immortality	" W. P. Bentley, Shanghai.
Education (Modern)	" Y. K. Yen, "
Light	} " W. M. Hayes, Teng-chow.
Sound	

Some of the writers have expressed a hope that others might also write upon the same subject as they take, because the new standpoint from which the subjects are written requires considerable research, and the labours of others doing independent work could hardly

be without great gain in these cases.

Wishing all the writers Godspeed, and being persuaded their papers will be of incalculable value to China, I am,

Yours faithfully,

TIMOTHY RICHARD,

Secretary.

Our Book Table.

Rev. O. F. Wisner has prepared a volume of sermons selected from those preached by members of his mission at Canton through the year. An edition of 200 will be printed to be distributed, principally among the native helpers. If the work proves as helpful as is expected, a similar volume is to be prepared this coming year.

Minutes of the Fifteenth Session of the Foochow Annual Conference of the Methodist Episcopal Church. Held at Foochow, Nov. 18-24, 1891. M. E. Mission Press, Foochow.

The Annual Conference is composed of 43 elders, 4 deacons and 23 probationers, making a total of 70 preachers. Excepting missionaries, all are native, and some of these men are able and eloquent ministers of the Gospel. An heroic band of five men—Sites, Plumb, Smyth, Worley, Wilcox and Lacy—have long carried the burden of a rapidly expanding work, who at length were happily re-inforced by Rev. W. N. Brewster, and now by two others. The Anglo-Chinese College and School of Theology show first-class results, as also the Mission Press and other departments of the Mission. The ladies are conducting successfully their medical, educational and deaconess work.

The Report of the American Presbyterian Mission in Canton, for the year 1891. Canton: Printed at the "E-Shing" Office. 1892.

The Training and Boarding School, under the care of Rev. H. V. Noyes and Rev. O. F. Wisner, has never shown better evidence of substantial progress than during the past year. A thorough course of instruction is given, including the Romanization of Chinese, which not only teaches how to reduce the native language to an alphabetic system, but has a capital effect, by means of the phonetic separation of the characters into their elementary sounds, in giving distinct enunciation to those students who are to become public speakers. There are numerous day-schools, supervised by Rev. Dr. Henry and Miss Lewis, and the model Canton Seminary so long conducted by Misses Noyes and Butler. This report further represents the active and successful evangelism carried on by the Mission, and the extensive medical work under Dr. Kerr and his assistants.

華北月報 *Hua Pei Yueh Pao*. (North China Church News.) February, 1892. Published by the North-China Tract Society. Printed at the American Board Mission Press.

This monthly magazine is printed on foreign white paper, and con-

tains a variety of excellent illustrations. The Table of Contents, for general reading and the Children's Department, indicates thorough work on the part both of contributors and the editor. We are thus reminded of the growing periodical literature in various parts of China, which is destined to prove itself more and more an effective agent in the culture of the Christian masses. The chief depository of the North China Tract Society is at Tientsin, Rev. F. Brown, Hon'y Agent.

A Catalogue of the Chinese Publications of the Religious Tract Society of London (with descriptive notes). Compiled by Alexander Kenmure, Agent of the British and Foreign Bible Society, Shanghai. Shanghai: American Presbyterian Mission Press. 1892.

Convenient and useful for reference. The compiler, in his introductory note, says:—"This catalogue describes, with some exceptions, the current publications of the North China, Central China, East China, Hongkong and Canton Religious Tract Societies, all of which are connected with the London Society. Many books and tracts published with the Tract Society's funds in other parts of China, should have been included, but the necessary information could not be obtained."

British and Foreign Bible Society. A Report of the North-China Agency for the year ending November 30, 1891. Tientsin: The Kao-Lin Press. 1892.

The above is a clear and encouraging presentment of Bible work in North China. We take pleasure in transferring to these columns a resolution unanimously and heartily passed at the First United Presbytery of the Scotch and Irish Presbyterian Missions in Manchuria, held at Monkden, May 27th, 1891, reading as follows:—

"The Presbytery thank the B. & F. Bible Society for the manner in which the agents in Manchuria are directed, not only to sell Scriptures, but also to evangelize wherever they go; by which policy they have already done great service in extending a knowledge of Christian truth throughout Manchuria, and are likely to be the means of doing a greater in the future."

Year Book of the Presbyterian Church, Singapore. For the year ending 31st December, 1891. Singapore: Printed at "The Singapore and Straits Printing Office." 1892.

This pamphlet of 46 pages affords a variety of interesting reading matter. It is suggestive of something like the ideal Church in the Far East,—aggressive and missionary. The field is important and unique, crowded with teeming masses of ignorant Chinese immigrants, and various nationalities more or less acquainted with the sceptical and materialistic teaching of Europe and America. A successful mission is maintained with Rev. J. A. B. Cook and six catechists in the Swatow dialect, Rev. Archibald Lamont and one catechist in the Amoy dialect and several volunteer workers in Malay, besides a corps of teachers in the Sunday-school. The Chinese Church has a membership of 157, and self-support contributions for 1891 amounting to \$366.97. Rev. G. M. Reith, M.A., Moderator of the Session, contributes an able paper on "The Place and Function of Education in Christian Missions." The following extract on a point of practical interest at this time in China, is suggestive, and, as we think, conclusive:—

"The aim of Christian missions is to preach the Gospel; and by preaching it to bring its influence to bear on the lives of those who are ignorant of it. No one denies that. But when the question is

asked : How is the preaching to be done? the answers are widely different. Roughly speaking, men are divided into two camps, each having its watchword,—the one *Evangelization*, and the other *Education*; and the way the question is usually discussed between them tempts one to think that the two methods are antagonistic. The Educationalist is condemned by the Evangelist as forgetting what he is pleased to call "the Gospel;" while the Evangelist is thought by the Educationalist to be beating the air. Here, there is an opposition made between things that are not really opposed. So far from being opposed they are essential to one another; they must go hand in hand; if they are kept separate, the aim of Christian missions will never be accomplished; for Education alone will make sceptics and secularists of the heathen, and Evangelization alone will, where it is apparently successful, only substitute a new superstition for an old one. Together, they will produce what it is the Church's aim to produce,—intelligent Christians."

Thirteenth Annual Report of the Chinese Religious Tract Society, 1891. Shanghai: American Presbyterian Mission Press. 1892.

This Society has sold and given away during the past year 286,931 books and tracts, making a total of 4,380,156 pages. The magazines published are beautiful specimens of typographical art, and they have a wide circulation throughout China and in New Zealand, Australia, the Straits Settlement, Sandwich Islands and the United States. In providing publications, the aim is three-fold: First, to supply the

missionary with such literature as he needs in his aggressive work against heathenism; secondly, to place within the reach of the native Christians such books as will help them to read and understand the Bible and grow in Christian knowledge and zeal; while the third class may be described as educational, scientific and general literature, written from a Christian standpoint. In the annual sermon published with the Report we find this statement: "One half of our Board of Trustees are natives of ability and character; and the Chinese are more and more taking a lively interest in the working of the Society. Of the 112 articles sent in for the magazines, 91 were from Chinese writers; and I regard this fact as significant and very encouraging."

K'AU UI TS'UT IU'.

This little book, treating of *important points relating to the Christian Church*, is admirable both in matter and form. In a few brief pages many of the false notions in regard to Christianity, prevalent among the Chinese, are corrected; and in clear, concise sentences the motives of Christian teachers, the form and meaning of Christian worship, the nature and object of the Churches being established, the inward and outward life of purity which Christianity enjoins, are set forth. It will be found eminently useful by those who mingle much with the people and should be widely circulated.

Order from Rev. S. G. Tope, Wesleyan Mission, Canton. 60 cents a hundred.

B. C. H.

Editorial Comment.

A CABLEGRAM from London announces that the American Chinese Exclusion Bill has passed the House of Representatives. To become a law, it must be approved by the Senate and receive the President's signature. There is some ground for hope that, even though the bill should reach the Executive, it will fail of success. The President represents the treaty-making power, and this fact must have weight when it is seriously proposed to enact a measure in direct contravention of the compact between Peking and Washington. In any event, we shall cling to our belief that the existing good relations between China and the U. S. will suffer no more than a temporary interruption. Neither China nor the States can afford to long maintain an attitude, each to the other, that will prove mutually harmful. Should the Chinese be excluded from America, the official attitude here may be a threatening one,—this is reasonably expected,—and there will be high talk in the tea-shops, but the interests involved are too grave to admit of a serious effort at retaliation. The latest intelligence appears to indicate that the proposition before Congress does not contemplate the expulsion of the Chinese who are now in America, but does look to raising an impassable barrier against any of that nationality, except officials, who shall hereafter attempt to enter the country.

A CORRESPONDENT sends the editor a statistical table of mission colleges in the Madras Presidency, with pupils for 1888. The figures given—which we have no means of verifying—appear to show “that

in institutions maintained from mission funds and carried on by missionaries the percentage of Christian students is not more than 10, and in the largest and most important Christian institution in the Presidency, Christian students number only 44 against 372 Brahmans and 199 ‘other Hindus.’ For every single Christian youth mission institutions turn out, nine Hindus are educated.” The higher education as an evangelizing agency is one of the great problems of our time. It should receive thoughtful and wise consideration at the hands of every missionary. The educational work in India is a full generation in advance of what we see in China, and should be studied with due attention to facts, whatever bearing they may have upon our theories.

WE PUBLISH, by request of Dr. S. L. Baldwin, an article written expressly for THE RECORDER by Rev. C. R. Hager, of Hongkong, now at San Diego, Cal., in answer to recent severe and persistent charges made against the Chinese Sunday-schools in America, and the methods of teaching employed therein. The subject has received wide attention at home, and should be one of great interest to all who are engaged in aggressive Christian work.

REV. WILLIAM ASHMORE, D.D., of Swatow, writes an incisive letter to the *N. Y. Independent* on the moral influence of Western civilization. He says that in Hongkong the Oriental confronts the Occidental and the Occidental confronts the Oriental. Here the two civilizations meet, with every opportunity of a

mutual understanding. The colony is English, and is therefore regulated and governed according to the most enlightened ideals. The evidences of wealth, commercial prosperity and the control of material forces are plainly to be seen by even the most benighted. The city is well graded, substantially built and provided with almost every modern improvement. It has stood for half a century, like a Pharos, letting the light of its modern splendor shine far and near. More attractive than ever was Tyre, as queen city of the seas, she has been studied by the observing heathen until unnumbered thousands are familiar with her quays and wharves and docks and palatial homes and wonderful shipping. And still, there is almost no perceptible effect upon the mass of Chinese humanity. There are villages in full sight of Hongkong, where the same old traditional form of habitation and mode of life prevails. While it is true that municipal authority has enforced a new and improved order of things in domicile and market-place within the city itself, and while it is more than possible that the great object lesson may have made impressions which lie beyond our ken, the visible results do not seem to warrant a belief that "our superior civilization" can be depended upon as an agency to "crane up this people to a higher moral plateau." One discouraging thing is the proclivity a Chinaman shows toward the doubtful rather than the good features of our civilization. Foreign wines and beer and cigars have an attraction for those who can afford them. Great crowds attend the horse races, and are in lively sympathy with the foreigner's wild excitement and extravagant betting. Lottery tickets—a foreign invention—are in great demand. Pistols and cannon and war-ships are secured at any cost. Some of our readers

may be of the opinion that this view is too pessimistic. Perhaps so; and yet, are not the facts a sufficient indication that moral reform can come only from moral ideas?

THE QUESTION has been asked: "Are the non-Christian religions a stepping-stone to Christianity?" We are not so presumptuous as to attempt a reply to this interrogative in the space allotted to an editorial note. But, notwithstanding the differences among Protestant missionaries of China touching a matter of so great interest to all, surely no one can object to a candid statement of certain points involved. For 120 years a controversy raged among Roman Catholics in regard to the ancient custom of the Emperor paying his devotions at the winter solstice under the open sky, without any image or other symbols of idolatry, save only a tablet upon which is inscribed in gilt letters, "The Throne of Imperial Heaven, the Supreme Ruler." The Jesuits contended that this is, in a manner, the worship of the true God. The opposite view was urged that the worship of Heaven could not be accepted as the basis of Christian theism; and this view finally received the endorsement of papal infallibility, carrying with it the obligation to use T'ien Chn as the name for God. It is perhaps unfortunate that the early Protestant missionaries to China did not accept the results of that controversy. While this is admitted,—with a degree of mental reservation,—it seems to us that the grounds on which the Pope and his advisers reached their conclusion, ought not to be accepted in the whole. We would, on the one hand, deprecate a serious attempt to take any theory or usage of a pagan religion as a basis upon which to rear the superstructure of Christian theism; while, on the

other hand, it would seem unwise to wholly reject the intimations either of nature or tradition. Undoubtedly, far too much has been assumed in the effort to learn from ignorant men as from an oracle. It was long supposed that the untutored savage of North America could see the Great Spirit in the clouds and hear Him in the wind, although it is now believed that all such ideas had gradually spread among the tribes from early missionary teaching. It is possible that not only Abraham, but all the Fathers, down through the Israelitish history to the time of Moses, had false or imperfect conceptions of Omneity; while Moses, in enforcing the true monotheistic concept, undertook to teach the Israelites that the different names for God do not indicate different gods, but refer to the one true God. Apparently on no other rational ground can we explain the Elohist and Jehovistic passages in the Pentateuch, unless we are prepared to accept the results of modern destructive criticism. We may infer that, as "an idol is nothing in the world," we need not make much ado over the *names* by which they are called.

When divine light broke upon the world, did it shine for the few or for many? Are there no traditions of Paradise, of patriarchal sacrifice, of the Promised One who should come as the Desire of Nations? Does not Paul in his letter to the Romans (ii, 11-16) teach that those who have not a written revelation from God, may yet possess a conscience, or spiritual aptitude, enabling such as have not the law to "do by nature" certain things "contained in the law?" But we may regard Romans i, 18 as decisive that Paul held the Gentiles—great multitudes of them—to be guilty before God of knowing something of the truth and living contrary to it; which

fact is sufficiently startling and imperative to awaken a profound activity in missionary circles. While, therefore, we cannot doubt as to what is the seat of authority in religion, *i.e.*, the Holy Scriptures, we may, with the page of revealed truth open before us, study the non-Christian systems of faith: not as those who seek a *foundation*, but as those who are assured that God has not left himself without witness in the world (Acts xiv, 17); and if the heathen erect their altars to "the unknown God," we may, like the inspired preacher in Athens, learn from this fact certain lessons of art or wisdom in teaching the truths of Revelation,—and very little beyond this. Moreover, our judgment in reference to the religious and moral character of heathenism must proceed, not from the standpoint of Confucius or Buddha, but from our Christian consciousness.

IN *The Medical Missionary Journal* for March, a correspondent, reviewing the work recently noticed by us, "Missionaries in China," takes occasion to heartily commend the author's attack on Bibliolatry. A regret is expressed that missionaries are in the habit of calling upon their Chinese converts to accept the Bible literally, without ever so much as mentioning the Higher Criticism. We suggest that it will be time enough to deplore this state of things when the assured results of modern critical investigation of the sacred text are placed before the Christian world. Rabbi Wise, President of the Hebrew Union College at Cincinnati, U. S. A., has just issued a learned work called "Pronaos to Holy Writ," in which he reasons from the Jewish creed-point of the Old Testament, but confirms, on the whole, the general position of orthodoxy respecting the main points subject

to controversy. In respect to Isaiah, he affirms that "there exists no necessity to suppose that any chapter or part of one, from i to xxxix, was not written by the very Isaiah, son of Amoz, whose name is at the head of the book," although, in common with other critics, he admits that subsequent chapters have a different authorship. As to Daniel, while the Aramaic portion was undoubtedly written by the prophet himself, and the Hebrew portion is by another, B. C. 170, he finds in it, as a whole, corroborative evidence of the Mosaic character of the Pentateuch. By arguments drawn from the abundant sources of which he is master, he supports unequivocally the Mosaic origin of Genesis, Exodus, Leviticus, Numbers and Deuteronomy, and holds

that the basis of Old Testament religion is the authenticity of these records. The common theory of Jehovistic and Elohistie authorships of sections or chapters, as well as the hypothesis of fragments, is energetically antagonized by this Master in Israel.

Missionaries will take a wise course who refuse, at least for the present, to give much time in school or chapel to the bare negativism which characterizes the work of many biblical critics. It is said of the late Dr. Charles Elliot, a prince among scholars, that he believed in criticism, yea in the *highest* criticism, but he also held firmly to the belief that "exegesis," and not "eisegesis," is the province of the student of the Scriptures.

Missionary News.

—Rev. Mr. Fulton, of Canton, has been busy with his "Floating Chapel and Dispensary," in which with a full force of assistants, he can go from place to place. In a little more than two months he and his assistants have preached in a hundred villages and had 1500 applicants for medical aid, who also heard the Gospel and received tracts on the boat. The expense of the boat, preacher and salaries are met by Young People's Societies of Christian Endeavor.

—The entire number of Bible women connected with the Foo-chow M. E. Mission during the past year, was twenty-two. A summary of the work done by them includes the following: Visits made, 2367; the Gospel preached, 2367 times; 239 prayer-meetings held; total number of hearers, 25,840. Many have been brought into the Church as a direct result of the work of these women.

—Mr. Thomas Gatrell, writing of a recent trip in the southern part of Chihli province, says: "I visited a whole line of Hsien cities right from Shun-te-foo to Chao-chou, and was very disappointed in them. They were more like deserted places than cities; the pawnshops seeming to do more business than any others. It is a very wild part of the province; highway robberies with violence being a thing of frequent occurrence. Drinking, gambling and kindred vices are carried on in the most open and shameless manner. Truly, Satan's seat is here." We fear that the impoverished condition of the people in many parts of North China is a constant menace to the peace of the country.

—Rev. Henry V. Noyes, of Canton, writes: "I think the general state of unrest in China is having its influence in the South to some extent. Somewhat more

than three months ago the gentry at Mui-luck, a station of the Presbyterian Mission 250 miles south-west of Canton, endeavored to intimidate the people so as to prevent the present chapel from being leased again to the mission, or any other being obtained. One man was sentenced to receive 600 blows, simply for bearing a message from a missionary to the owner of a building in regard to renting it. The leader in this opposition was a nephew of Chan Lan-pin, the first Chinese ambassador to the U. S. March 20th, a chapel of the same mission, a little more than 100 miles south-west of Canton, was attacked and looted just after the Sabbath service. Threatening placards have also been posted in San-ni city, 75 miles south from here and 50 from Chik-hom, where the chapel was looted. Merchants are also finding their efforts to convey goods into the interior, under transit passes, stoutly resisted. All this shows that anti-foreign feeling, though not manifesting itself so violently as it has done of late in Central China, is still here in existence in the South."

METHODIST NEW CONNEXION MISSION.

Our Annual Meeting was held at Lang-san on Tuesday, March 29th, and following days. The chair was taken by Rev. J. Innocent, and the brethren from the various circuits were all present; and also, the lady principal as representing the girls' school. After devotional exercises, the first day was taken up with preliminary arrangements and appointment of officers, &c. Reports of work were presented from the various sections, principally of an encouraging character. From Tientsin came the cheering news that Mr. Chang, our theological tutor, had made over to the mission, for use as a boys' school, a house newly built by him.

The returns from the whole mission, however, show a decrease of 14 members. But it is gratifying that the decrease is so slight, considering that in Shantung, where by far the larger part of our membership is, our cause has suffered severely through the floods of late years, and some of our small country stations have become almost extinct through the wholesale migrations to other parts; coupled with the fact that the health of the superintendent of the circuit, Rev. J. Innocent, has been in a very precarious state during the winter. The medical mission work in Lao-ling is of a very encouraging character. The number of patients treated during the year is 9594, an increase of more than 4000 on last year's returns. The patients came from 521 different towns and villages, covering the large area of 17,000 square miles. There is daily preaching to the outside patients and in the wards of the hospital. After long consideration of alternate plans, it was recommended that medical work be re-opened at Lang-san, and that Dr. Shrubshall be appointed to that work.

The Mission has been re-inforced during the year by the return of Rev. J. and Mrs. Hinds, and by the arrival of Rev. J. R. Robson and Dr. and Mrs. Marshall. A resolution of welcome to these brethren and sisters was heartily accorded.

Some time was taken up with the discussion of various cases which had been brought under discipline during the year. Four students were recommended for the Theological College in Tientsin; and several were recommended for employment as preachers and for school work; the former subject to their passing a satisfactory examination.

The report of the Theological Committee on the examination of

14 preachers on probation, was, on the whole, of a very gratifying nature. Six passed well, the two highest getting respectively 335 and 328 marks out of a possible 400. Four passed. Two have to go through the first year's examination again, and two retire from the work of the native ministry. The two brethren who head the list, will be each presented with copies of Faber's Commentary on Mark and Moule's Sermons.

A concise code of rules for our members, students, preachers and native pastors, has long been a felt want in our mission. A committee was appointed at our last yearly meeting to draw up such code, which was duly carried out and presented to the meeting. After some discussion, it was again referred to the committee for further deliberation. A scheme for the establishing of a Mutual Provident Society was also brought forward. It is intended that all our native preachers shall become members of this Society, contributing a small annual sum according to age and years of service. And out of the fund so formed, provision will be made for those disabled, and a sum for funeral expenses, and for widow and children, will also be paid.

The scheme was adopted, and will be submitted in due course to the native quarterly meetings.

Special services in connection with our meeting were held as follows: In English—On Tuesday evening, a sermon was preached in a room set apart for that purpose in the Mining Co.'s College, by Rev. J. Innocent, and on Sunday evening, in the same place, by Rev. J. Robinson. In Chinese—On Friday night, a prayer-meeting was held in the native chapel, which was well attended and enthusiastic, some of the members coming a distance of four or five miles. On Sunday there was the usual services, at the

close of which the sacrament of the Lord's Supper was observed. Rev. J. Innocent was to have presided at these services, but he was too unwell to attend; it therefore fell to the lot of the missionary in charge, Rev. F. B. Turner. Service also was conducted at Ku-zeh, 50 *li* from Lang-san, and the sacrament was administered by their old pastor, Rev. J. Hinds.

The statistics are as follows:—

Preaching places	..	84	
Native helpers (male 33,			
female 3)	..	36	
Voluntary workers	..	11	
Members	..	1376	
Candidates for member-			
ship	..	464	
Baptized during the year		109	
1 theological college		12	students.
2 preparatory schools		11	scholars.
23 boys' schools	..	271	"
1 girls' school	..	16	"

The greatest harmony prevailed throughout, and we separated with brighter hopes of success in the ensuing year.

JOHN HINDS.

F. W. MARSHALL.

TIENTSIN, *April 15th*, 1892.

REVIVAL AT KIUKIANG.

We have just had a glorious revival here in our Kiukiang Institute. The four ministers here—Revs. J. Jackson, J. R. Hykes, J. J. Banbury and E. S. Little—participated in the service. On Monday we held a Consecration Service, in which the ministers and native preachers waited upon God for help, blessing and direction. On Tuesday evening, after the address, one man—a literary gentleman—came forward publicly and confessed his faith in Christ. On Wednesday there came a great blessing upon us, and, after the address, 18 came forward, and till late we prayed and sang and praised God for His wonderful love. On Thursday, after the address, 17 more came forward,

and the glorious scenes of the previous night were renewed. On Friday, after the address, 3 more came forward and found peace in believing. In addition to these evening services, there were daily services of prayer and preparation at six o'clock in the morning and at four o'clock in the afternoon. The regular services began at eight o'clock at night. Besides this there was a good deal of personal work with individual enquirers, done by our native preachers. Saturday night was given up to prayer, exhortation and testimony. Many of the new converts, for the first time in their lives, taking part in the devotional exercises. On Sunday morning, a large congregation assembled to hear a sermon specially suited to those who had just entered on the Christian life. In the afternoon, after the Sunday-school, another special service was held by the pastor for those who were to be baptized in the evening service. What a glorious time we had at

night! For two hours the four ministers of the place were delightfully busy baptizing the new converts and in administering the Sacrament of the Lord's Supper to over 110 communicants. Thus closed a day and a work long to be remembered. The converts were of all classes; two were literary men of the Siu Ts'ai degree, some were working men from the neighborhood, and others were young men and boys at present studying in the school and who have long been instructed in Divine things. Our native preachers, and ourselves, have been greatly blessed and stirred up to live better lives and to do greater things for Christ. This week's services have been the most remarkable ever held in our Central China Mission. We believe our ingathering is just beginning, and that from this series of services a strong influence will go out to our other Churches and out-stations.—
REV. E. S. LITTLE.

April 12th, 1892.

Diary of Events in the Far East.

April, 1892.

4th.—News received that anti-foreign placards had again made their appearance on the walls of Kading, some thirty miles or so from Shanghai. The Christians there have been warned that they are to be driven out, and the people, when asked whence the placards came, replied that they came from Shanghai. It has now been learnt that the Magistrate at Kahding having been informed of the posting there of anti-Christian placards, sent some military officers out to investigate, and on their confirming the report, he sent for the various *tipaos*, rated them soundly for their want of vigilance and ordered the placards to be torn down immediately. Measures are now being taken to bring to justice the authors of the outrage.

6th.—Sudden death at Canton of H. E. Liu Jui-fên, Governor of the Province. H. E. Liu was an Anhui licentiate, and was Taotai at Shanghai in

1878, Provincial Judge in Kiangsi in 1882 and Provincial Treasurer in 1883. Appointed Minister to England and Russia in 1885 and given the title of Expectant Director of the Metropolitan Court in the same year; Director of the Court of Sacrificial Worship in 1886 and afterwards Director of Court of Revision. He was appointed Minister to England, France, Italy and Belgium in 1887 and Governor of Kuangtung in 1889.

8th.—News from Formosa that an engagement between the Imperial troops and the aborigines took place a short time ago, resulting in the complete defeat of the latter. The victorious braves have returned from their field of glory; their presence being no longer necessary to the peace of country around.

9th.—Conclusion of the trial in which Lient. Hetherington, of the U. S. *Marion*, was charged with the murder of Wm. Gower Robinson, while driving on the Bund, Yokohama. Lieutenant Hetherington was acquitted.

20th.—There is a general strike in Macao of the Chinese as a protest against the proposed Samshu Farm. The whole of the shops are closed, but everything is quiet at present.

The authorities are on the alert and some arrests have been made.

22nd.—Everything has been settled between the Chinese traders and shopkeepers and the Macao Government. The shops in the Bazaar have been re-opened and business resumed in the usual way.

Missionary Journal.

BIRTHS.

At Hastings, England, 11th February, the wife of Rev. G. W. COULTAS, Church Missionary Society, Hangchow, of a daughter.

At Moukden, on the 28th March, the wife of Rev. THOMAS C. FULTON, M.A., Irish Presbyterian Mission, of a daughter.

At Hankow, on the 5th April, the wife of Rev. WM. A. CORNABY, Wesleyan Mission, of a son (William Basil.)

At Hangchow, on the 17th April, the wife of Rev. J. H. JUDSON, of a son.

MARRIAGES.

At Tientsin, 31st March, by Rev. J. Lees, Mr. A. R. SAUNDERS, to Miss I. A. SMITH, both of China Inland Mission.

At the Cathedral, Shanghai, 5th April, by the Rev. H. C. Hodges, M. A., the Rev. GEORGE DOUGLAS, M.A., of the United Presbyterian Mission, Manchuria, to MARGARET, eldest daughter of James Struthers, Esq., Lanarkshire, Scotland.

At Hangchow, China, 6th April, by Rev. J. L. Stuart, assisted by Rev. G. W. Painter, Rev. P. FRANK PRICE, of Soochow, to Miss ESSIE E. WILSON, both of Southern Presbyterian Mission.

At the Chapel of the Bridgman Memorial School, Shanghai, on April 19th, by the Rev. E. J. H. Thomson, EDGAR WOODS, M.D., Southern Presbyterian Mission, to FRANCES ANN, daughter of the Rev. D. D. Smith, formerly missionary to China.

DEATH.

At Ichow Fu, Shantung Province, China, on Thursday, 31st March, 1892, of broncho-pneumonia, GEORGIE BOYD, only daughter of Rev. and Mrs. Wm. P. Chalfant, of the American Presbyterian Mission, aged 2 years and 8 months.

ARRIVALS.

At Shanghai, on 15th April, Miss C. KERR (returned), unconnected; Miss ADA HAVEN (returned), for Am. Board, Peking; JOHN BERRIE, J. W. PELL, W. H. SHAW and Mr. FRYER, for Wesleyan Mission, Hankow.

At Shanghai, on 25th April, Rev. J. BATES (returned), for Church Mission-

ary Society, Ningpo; Mr. W. C. HOOKER, China Inland Mission, Mr. CHARLES BEST (unconnected).

At Shanghai, on 27th April, Rev. and Mrs. A. KING, L. M. S., Tientsin (returned).

DEPARTURES.

FROM Shanghai, on 1st April, Rev. J. C. THOMPSON, M.D. and family, of the American Presbyterian Mission, Macao, for United States.

FROM Shanghai, on 1st April, Rev. J. and Mrs. WALLEY, Am. Meth. Epis. Mission, for England.

FROM Shanghai, on 1st April, Miss E. D. STEWELL, associated with Rev. and Mrs. FOSTER, Hankow, for a short visit to United States.

FROM Shanghai, on 1st April, Doctors (J. R. and Mrs.) JONES, of M. E. Mission, Peking, for United States.

FROM Shanghai, on 2nd April, Mrs. E. BRYANT, Misses BRYANT (2) sons (2), the family of Rev. E. BRYANT, Tientsin, for England.

FROM Shanghai, on 2nd April, Mr. and Mrs. GULSTON and two children and Miss BYRON, of C. I. M., for England.

FROM Shanghai, on 8th April, Rev. H. P. and Mrs. PERKINS and two children, of Am. Board, for United States.

FROM Shanghai, on 8th April, Mr. and Mrs. Geo. NICOLL and Miss MALCOLM, for Australia.

FROM Shanghai, on 11th April, Rev. and Mrs. J. MACDOUGALL and child, Canadian Presby. Mission, Honan, for Canada.

FROM Shanghai, on 19th April, Rev. and Mrs. J. C. FERGUSON and three children and Miss E. C. SHAW, of M. E. Mission, Nanking, for United States.

FROM Shanghai, on 19th April, Rev. and Mrs. D. L. ANDERSON and family, M. E. Mission, South, Soochow, for United States.

FROM Shanghai, on 26th April, Mr. and Mrs. LANGMAN and two children, Mrs. THORNE, Misses MUIR and C. ELLIS, of C. I. M., for England.

FROM Shanghai, on 30th April, Mr. and Mrs. A. EASON and four children, of C. I. M., for England.

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No. 6

Why we should study the Old Testament.

BY REV. WILLIAM ASHMORE, D.D., SWATOW, B. M. U.

EVERY Christian disciple, student or no student, should be well grounded in Old Testament knowledge, for these among other reasons :

I.

Because the Old Testament writings came in old time not by the will of man, but through holy men of God, who spake as they were moved ; or impelled, or “borne along” of the Holy Ghost. If there was not another reason under the sun, that one would be reason enough for the most persistent study. We want to know what the Holy Spirit taught these men.

II.

Because Christ himself, the author and finisher of human faith, and who knows what is needful to a strong and comprehensive faith, has told us to search these same Scriptures, saying they testified of him and because eternal life is in them.

III.

Because Paul declares concerning them that they are *holy* Scriptures, a fact which distinguishes them from all other Scriptures or writings. The world may be full of books, and Christendom may be full of devout and religious books, but they are none of them entitled to the lofty designation “holy.” When books are pronounced “holy” by inspired men, it means that they are something more than mere “literature.” When Moses drew near the burning bush, he was commanded to take off his shoes. In any other sort of “burning bush”—no doubt the flames curled and the smoke ascended in just the same way—and the bush burned accord-

ing to the same laws of combustion, but Moses never took off his shoes to them. Critics, take off your shoes ; the book you approach is a HOLY book.

IV.

Because as Paul told Timothy these same Scriptures were able to make him wise unto salvation. The light of life was in them. We who have eternal life want all the more to study up the original sources of life-giving wisdom. They had great libraries in ancient times, but in none of them do we have traces of any other book which could make people wise unto salvation. This one book stood alone in all the ages.

V.

Because these old writings were the religious text books of Zacharias the priest, of Anna the prophetess, of old Simeon, of Cornelius, and the Eunuch, and of a great multitude of devout men from every nation under heaven before they heard of Christ. We shall find it immensely to our advantage to be familiar with teachings which made them so devout.

VI.

Because so many past generations of good men have loved these same books, above their chief joy, and have gone to heaven by the light of them—all the patriarchs and the prophets—and the godly of the old regime. They were great students of such parts of the Old Testament as existed in their respective generations. It is good for us to taste their spiritual diet and know how to make bread for ourselves out of that old corn of the land. The barley of the old covenant mixes well with the fine flour of the new.

VII.

Because Peter tells us to take heed to those old writings, which he calls a sure word of prophecy, a light that shineth in a dark place. There are not a few dark places yet in the world's future and in great doctrinal subjects on which we need light that is stored up for us there and nowhere else.

VIII.

Because we are specially notified that the things written aforetime were written for our admonition, upon whom the ends of the world have come. Not unto themselves but unto us did they minister the things that are now reported unto us. Then by all means as we respect a call from God, let us heed Old Testament messages sent to us also and not to the Jews only.

IX.

Because the Old Testament is a book of beginnings as the New Testament is a book of endings,—the beginning of the sun, moon and stars, the beginnings of life, the beginnings of man, the beginnings of sin, the beginnings of redemption and the beginnings of all the revelations of God. Let us begin at the beginning.

X.

Because that old book is a key to the history of human kind, a key to the origin of nations and the starting point for all human research; without it we are all adrift at sea; without it human history would be incoherent and inexplicable. Let us all start right with a right working hypothesis at the outset.

XI.

Because it is the foundation substructure of the whole New Testament. The old Latin aphorism translated says: "The New Testament is latent in the Old; the Old Testament is revealed in the New." The two are correlate like a pair of oars, or a pair of wings. They work together as parts of a common revelation. We cannot discard one oar or one wing, but must handle them both in connection with each other.

XII.

Because it is of transcendent importance to have a historical Basis for a Dogmatic Faith. All religions seek to find such, and where they are ancient, depend much upon them. In this essential Christianity leaves them all behind. Especially is this seen in the old faiths of Asia. Wherein they deal proudly, the Old Testament towers above them. It presents a historic basis coeval with human history.

XIII.

Because a thorough understanding of all the circumstances attending the giving of the fiery law is an indispensable prerequisite to an understanding of the whole scheme of grace. It is an oversight, too, that the laws of the ancient Hebrews do not receive some attention in a theological training. We call them Jewish and local, but they form a sure foundation for all just jurisprudence; and justice is to be recognized before grace can come in at all.

XIV.

Because it contains that marvelous system of grace of a provisional nature, which operated in connection with the real law, furnishing temporary and provisional respites, absolutions and deliverances, until the real system of grace could be set up, which redeemed all the pledges of the old system.

XV.

Because the Old Testament contains the plan of Christ's life : for Christ's life had a plan : a substitute has his work marked out by the conditions and liabilities of his principal. Christ recognized this predetermined plan and always conformed to it as the representative Israel. Hence all such expressions as these : "Thou art my servant, O Israel, in whom I will be glorified." "Out of Egypt have I called my Son"—"as it is written"—"that it might be fulfilled"—"for thus it becometh us to fulfill."

XVI.

Because it is the book that entered into the religious life of Jesus. The Law and the Prophets were his mother's Bible. The Psalms of David were the songs of His childhood and the meditation of his manhood ; many of them were ante-natal utterances by himself. In an Old Testament atmosphere he lived and breathed. The book that so entered into the spiritual life of Christ must ever be a wonderful and awe inspiring book to us. We are told we should not worship a book—we do not worship a book—but like Israel of old when we hear the word of God, we bow our heads and worship. Again, take off thy shoes and bare thy head.

XVII.

Because it contains many yet unfulfilled prophecies. Some that are only partially fulfilled—and some that are to have a double fulfillment—their completions are ahead ; they will certainly come in due time ; they may be sealed till the time of the end, but at eventime it shall be light ; though this vision tarry, wait for it ; it will surely come ; it will not tarry. Give heed then to the sure word of prophecy and keep reading them over till all is fulfilled.

XVIII.

Because its types and symbols also have not yet exhausted their significance. Deeper meaning and wider sweep of application disclose themselves as the ages wear on. Take for example the results prefigured in the fall of Jericho, the ingatherings, the harvest periods, the various feasts of the Jews, ending with the transcendent jubilee and the return of the ransomed—the pleroma is ahead and a mighty pleroma it is to be—a small column of Jews was back, but a vast cavalcade of the nations is ahead. "Return ye ransomed !"

XIX.

Because it is a book of precedents in the divine administration of human affairs. Law practice has its precedents, and medical practice has its precedents, and so has God's legal practice and God's

moral practice. The Old Testament is full of guiding and test cases, showing how God deals with individuals and with nations under every variety of moral conduct. These precedents form the rule to-day. They are not repeated in didactic statement in the New Testament.

XX.

Because it contains descriptions or practical definitions of the theological terms used in the New Testament. Any full modern dictionary illustrates this, where we have a dogmatic definition given in synonymous words, attended with a pictorial representation of the thing defined. Words may change their meaning, but emblems and pictures do not. If there is doubt about the etymology of the word, appeal is made to the picture. In the New Testament we have the words atonement, justification, sanctification, reconciliation; in the Old Testament we have the process pictured out. Does any man puzzle over the meaning of New Testament expressions? Let him go back to Aaron's altar and enter the primary class again.

XXI.

Because in the Old Testament we have such minute and powerful delineations of human nature acting itself out under every conceivable variety of moral condition, all presented unerringly without flaw and without partiality. The number of these delineations and touches of character run up into the thousand, so that if one were to be only a student of human nature, the Old Testament would be worth to him more than a hundred Shakespeares; no man who wishes to understand human nature can afford to be a superficial student of the Old Testament.

XXII.

Because in the Old Testament we see exhibited so clearly the mode of co-operation of the divine and the human in the affairs of every-day life. We see the cog wheels working into each other with perfect adaptation.

XXIII.

Because in it we see the divine arm made bare in general providence and special interventions. He who wants to think intelligibly on the "divine immanence" and the "divine transcendence," let him begin at Genesis and study down, and he will not easily be misled by any other teaching.

XXIV.

Because that in it the very heavens are so often opened and there appear such bright and seraphic visions of the unseen world.

The ministry of angels, taken as an understood thing in the New Testament, is illustrated more in detail in the old ; a ladder to heaven, with angels ascending and descending, is only one of the pictures, and so with a multitude of other things. Primary lessons are not supposed to need repetition.

XXV.

Because it is brimful of the rich and ripe experiences of the saints of the olden time, stored away there to be food for us in the latter days. In it are found the Psalms and hymns of the golden temple ; in it is the first part of the great song of Moses and the Lamb, rehearsed in partial form at the shores of the Red Sea, but to be repeated in grander form with the full chorus of the redeemed ; ten thousand times ten thousand and thousands of thousands on the sea of glass.

XXVI.

Because in it we trace, as we do a river's course, the gradual unfolding step by step of God's plan of eternity for the redemption of man, the confirmation of angels and what is higher than all else the glory of Christ and his exaltation to the new headship over the creation. Men tell us of the saving efficacy of a knowledge of the historic Christ. But as there is a Christ of history, so there is also a Christ of promise ; then a Christ of type and shadow and then a Christ of explicit prophecy—a Pre-Historic Christ—the knowledge of whom was as truly saving to those who had it as ours is to us. We cannot afford to be measurably ignorant of 4,000 years of such precious history. Nor can we presume to speak of the volume of the book which contains it as one to be treated "the same as any other book" which puts in no claim of God for its author.

XXVII.

Because in it we are brought into companionship and kinsmanship with all the holy men of the past—Abel, Seth, Noah, Abraham, Moses and Aaron, and Samuel among the prophets, and a host of godly men and women, who now form the cloud of witnesses over head and have entered into the family in heaven. Let us keep track of the wondrous genealogy.

XXVIII.

Because the old book is an arsenal of spiritual weapons, a storehouse of helps and protections and preventions and nourishments for the enlightenment of the understanding and the delectation of the Christian spirit. It is a record of battles and triumphs of faith and hope which we are to repeat ; a portrait gallery of heroes whom we are to imitate ; a museum of captured banners, swords and

shields of the mighty taken in battle and laid up as was Goliath's sword at Nob under the care of Ahimelech; a treasury of weapons of warfare which had been victorious for the saints and had put to flight the armies of the aliens and which were good for all time.

XXIX.

These reasons may be greatly multiplied, but we set out not to exceed twenty-five or thirty, and so as we approach the end we say the old book ought to be studied devoutly on bended knees as a corrective to the religious drift of our day and the secularized treatment of those who call themselves "critics" of God's word. The conviction holds us firmly that quite a number of these destructive aberrations would not have such sway if more of the Christians of a generation ago had been better instructed in the elementary principles of the faith as are taught in the Old Testament. The "moral influence theory of the atonement was never generated at Aaron's altar."

XXX.

And, finally, because so often, when students leave the seminary, they discover the need of more extended knowledge of the Old Testament than they have ever had, and find themselves driven to the study of a new class of books, not those which deal with the mere outward shell—authors, dates, literary characteristics and similar things—but those which take him direct to the tabernacle and altar, to sacrifice and offering, to the manna and the smitten rock, and to Zion, not to the Zion of the critics, but to Zion, the city of our solemnities, and Zion, the city of the Great King.

Christian Terminology in Chinese.

BY REV. JOHN C. GIBSON, SWATOW, E. P. M.

First Part.

AMONG the many interesting questions of language with which we have to deal in China, an inquiry is urgently called for into the sources and the fitness of the theological and religious terms which we commonly employ.

Many are derived from Buddhism, some from Confucianism and some perhaps from Taoism; while others have been originated more or less happily by Christian teachers. It is no easy matter to say how far the terms thus derived are fitted to convey purely Christian ideas, and how far they still carry with them the associations of the false system from which they are borrowed, or of the errors of those who first employed them. The difficulty is perhaps

increased by the fact that not a few of these borrowings were first made by the Roman Catholic missionaries and have come to us through this channel.

My object in this paper is to call attention to this subject, as urgently demanding treatment by the few among us who are competent to do justice to it, as scholars, as theologians and as devout students of the word of God. It was slightly touched by Dr. Martin in a paper read before the Missionary Association of Peking, which was afterwards printed in *THE CHINESE RECORDER* for May, 1889, pp. 193-203. Some further remarks were contributed by Dr. Eitel in a review of this paper, which appeared in the "China Review" for Nov.-Dec., 1889, p. 200.

The former of these writers views the Buddhist influence chiefly as a helpful preparation for Christian teaching, while the latter justly points rather to the danger of doctrinal corruption which may result from it. Each point of view has its value, and the whole subject is full of interest.

There are two dangers against which we need to be on our guard.

One is the tendency of new missionaries to accept without question the phraseology which they find already prevalent in the mission which they join. Being at first incompetent to judge for themselves, they are apt to adopt phrases which represent the errors of their predecessors, and by the time they have acquired some knowledge of the language their judgment is already warped by use and habit.

Another danger arises from the impression which we are apt to form that the native Christians at least must know their own language and how best to express Christian ideas in it. This impression is seriously misleading, for three reasons at least:—

1. The native Christian has formed his religious vocabulary, as a rule, not independently, but by imitation of the missionary from whom he first heard the truth.

2. The ideas of a Chinese Christian of the specialties of Christian teaching, are often neither clear nor exact. They are very apt to be more or less coloured by the heathen preconceptions from which he has too late escaped.

3. Accuracy of thought and precision of language are qualities not fully appreciated by the Chinese. A Chinaman will often too readily satisfy himself with any phrase that comes near the idea in his mind, even though he be aware that it is far from an exact embodiment of it.

For these and other reasons, the check upon language which missionaries are apt to suppose they possess in the native Christians is too often an illusory one.

There is another safeguard, which is a real one, and it should be urged upon every new missionary. The laudable desire to begin direct spiritual work as soon as possible, leads him to learn early in his course of study a number of religious phrases out of hymn-books, tracts, Scripture translations, or other Christian publications, often with the help of a Christian teacher. The result, of which he is quite unconscious, is that he gets the words in question with a Christian colouring, which is often quite outside the intrinsic meaning of the words themselves. All through his subsequent career he attaches meanings to these words in his own mind which they do not properly bear, and he uses them in preaching and teaching, unaware that half the meaning which he attaches to them is not conveyed by them to his hearers, and that, on the other hand, they do convey meanings and suggestions utterly foreign to Christian thought and sometimes inconsistent with it. This is a danger to which missionaries are too little alive. The only safeguard is one which requires a good deal of self-denial, viz., to learn the language at the outset, as far as possible, from non-Christian teachers and by the use of non-Christian books.

By so doing the words will be grasped by the students' mind in their native non-Christian sense, and when he afterwards uses them to convey Christian teaching, he will do so with some feeling of how far they are fitted to embody it, and what pressure is being put upon them to make them do so. It is from men so trained that we can hope for the independent and rigid scrutiny of all our religious phraseology, which is so much needed.

At present, when Scripture translation and revision have been taken in hand in a comprehensive way, such a scrutiny is specially called for.

I will add here some scattered notes, which may serve to suggest what is wanted, in the hope that some competent scholar may be led to give us specimens at least of the investigation that is needed. Even if they should be but partial and fragmentary, they would be most welcome.

I wish here to avoid any theological discussion on which Protestant missionaries might be divided. I assume that what we are in search of is a set of phrases which may be fitted to convey the evangelical consensus of the missionary body.

Take, first, some of the phrases derived from Buddhism, which are collected in Dr. Martin's list,

1. *T'ien-t'ang** (天堂) and *ti-yuh* (地獄) have long seemed to me very unsatisfactory phrases. To my mind they set forth a Buddhist view of the government of God by the illustration of a Chinese *yamên*. The *thang* (堂) is in the heavens, and there the judge sits with his officers, while its natural antithesis is the *yuh* (獄), the place of torture under the earth.

The Scripture idea of heaven is that of a city, which is the seat of God's throne of righteousness and of His home of love. A Chinese *yamên* is a poor picture of God's glorious seat, the home of the redeemed. Would not *thien-ch'ing* (天城) be a more scriptural and more worthy expression?

About *ti-yuh* (地獄) it is difficult to speak, lest one should seem to be entering upon a discussion of the profoundly awful question of the punishment of sin. We must find language in which to speak of the penal side of God's righteousness. But to do so must we borrow from the utter degradation, the detestable cruelty, the hideous injustice of a Chinese prison, or from the elaborate and devilish tortures of the eighteen hells of Buddhism, which reflect only too faithfully every vileness that rapacity and lust of cruelty can breed in the corruption of the fallen heart? What analogy or relation is there between these things and the infinite calm, the adorable majesty of that passion of blended love and righteousness which is the wrath of God against sin?

These are themes which even in our own tongue transcend human speech; but surely something better, something less intolerable, than *ti-yuh* (地獄) can be found. Until it is found, men are in danger of being prevented from preaching in Chinese the penal side of God's glorious rule, in fear lest they should represent Him to the Chinese as altogether such an one as themselves, and so make men blaspheme God in their thoughts.

Positive suggestions I do not presume to make. The language of Scripture must be our guide. The valley of Hinnom, the lake of fire, the outer darkness and other phrases, are found there. Even if a phrase that is strange and obscure to the Chinese mind must be adopted, it is better so. We can then give the needed filling up and explanation without finding, as we do in using *ti-yuh* (地獄) that the hearer's mind is already preoccupied, having already fitted to our words a hideous structure of his own. Better far that our language should at first be *not understood* than that it should, from the first and readily, be *misunderstood*.

2. For like reasons *Sah-tan* (撒但) would often be safer than *Mo* (魔). Mara is a personage of the Indian mythology, with whom we have nothing to do, and his name is written *Mo* (魔).

* In this and other Chinese words I have followed the spelling of Dr. S. Wells Williams.

3. *Ling-hwun* (靈魂), as the equivalent of “soul,” is not free from objection. Is it not that which remains when the body dies, but largely denuded of moral quality and of personality? Has a man a *ling-hwun* (靈魂) at all during life? Is it a word that can be made to denote the higher part of a man’s nature?

In practice I have found that the phrase *kiu-ling-hwun* (救靈魂) is one very apt to lead to mistake. It seems to convey with great readiness the Buddhist idea that the body is the bane of the soul, that the material is essentially evil, and that salvation is to be found in the separation of the soul from the body. It makes a bad preparation for teaching the Christian doctrine of the resurrection of the body, which is utterly antagonistic to the ideas naturally conveyed by *kiu-ling-hwun* (救靈魂). The simplest remedy is to speak, as a rule, of *kiu-jǎn* (救人). “Saving the soul” is a phrase very little used in Scripture. I do not know whether *sin-shǎn* (心神) can be used with advantage in some cases where we wish a distinct phrase for “soul.”

The words “soul” and “life” in the English New Testament both represent of course ψυχή, and in some cases this is represented fairly well by *shǎng-ming* (生命) or *sing-ming* (性命). But which should it be, and what is the real meaning of these words? Is not *sing* (性) one’s natural inward endowment and *ming* (命) one’s outward lot? And if so is *shǎng-ming* (生命) the better phrase for the Christian idea of life? and what is the right word for “soul?”

I will not pursue the subject further at present, but offering meantime these fragmentary illustrations as an indication of the kind of inquiry which is needed, I will, with the Editor’s permission, return to the subject.

GLASGOW, SCOTLAND, 18th March, 1892.

*How Mission Money is Expended.**

BY REV. G. A. STUART, M.D., WUHU, M. E. M.

Second Part.

IT is with considerable trepidation that I enter upon the discussion of the second part of my subject. It is difficult ground to tread upon on account of the danger of being misunderstood. If there is a possibility of any brother feeling that there is anything personal in the remarks that follow, I will ask him to divest himself of that thought at once. I propose simply to give my sincere views upon the subject, in as general a manner as possible.

* Read before the Annual Meeting at Nanking, held March 23-7, 1892.

Where I may touch upon any specific case, it is only the work that I discuss, and not the motives of the brother who may be in charge.

As I said in a former part of this paper, the amount of appropriations made to this mission is fixed within tolerably well-defined limits, therefore we find ourselves in the position of the street Arab, who has come into possession of a piece of money. He is met at every turn by a tempting display of desirables, and in the very variety of the articles that come within the range of his ability to purchase, he is at a loss to know to what use to put his money. But we, unlike him, have a great command, and this command is explained by certain well-attested examples, which will afford us a clue as to what would be the wisest way to expend the money at our disposal. We do well to ask what is really the work to which we each feel that we have been called by God's Holy Spirit. Is it not that of proclaiming the Gospel of Christ to all creatures? Is it not that of discipling all mankind? Note that this discipling is not making them our disciples, or disciples of Western civilization, but calling them to become disciples of Christ, that they may "learn of Him who is meek and lowly of heart." Learn what? That which He alone can teach them, that they may "find rest unto their souls," through faith in Him who gave himself for them. It goes without saying, then, that those methods of work that are in the greatest degree conducive to this end are the ones we should adopt. The first duty of all is to preach the Gospel, either personally or through the natives. If we have native helpers who are trustworthy, consecrated, zealous, we may devote our time to putting our knowledge of the Scriptures into them, and in directing their movements. If we have not these men, then we must be content to do as much as we can ourselves, and wait on the Lord to raise up laborers approved of Him. "How then shall they call on him who they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Brethren, the more I see of mission work, the less I believe in the prevailing methods of raising up a native ministry. I think that they are unscriptural and unwise, from any standpoint. A native ministry we must have. Its necessity is recognised by everyone. I think that we should spend much time in prayer to God that He will send forth such men as He will choose for this work. I believe that we should seek for them on every side. But as we honor and reverence the work to which we have been chosen, let us leave the Holy Spirit to do the calling; and let us wait about employing, until we are assured that the Lord has called. There is something essentially wrong about our educational system

in more than one respect, and it has within itself more and greater elements of antagonism to the evangelistic work than any other kind of missionary labor. A boy is brought into a day-school from a heathen family; and it is safe to say that his family are not of the better class, else they would not send this boy to a charity school. He is kept here a few years, and if he is at all promising in mental capacity, and, if his family are willing, he is sent on to the boarding-school. Here he is usually coddled and crammed; grows up as in a hot bed and learns all the stock expressions in use by native preachers; may indeed get a very ready use of the text of Scripture, as this is the Chinese method of learning. Much time is devoted by the missionary to preparing him to discuss intelligently many subjects from the Word of God. As he and his family expected, and as they had planned from the first, he is employed as a native preacher, at a salary of six or seven dollars per month. He goes out and preaches, and may gather about him a few members from among his relatives and friends, many of whom, like himself, hope for employment from the Society. I do not mean to say that this young man altogether lacks in common honesty, or that his acts are wholly insincere. But failure is written over the whole affair; and why? Because he lacks the three most important elements required to fit him for his responsible position: the call of God, the enduement of the Holy Spirit and independence of character. This is an evil that we ought to remedy, not by absolutely refusing to employ natives except on a self-supporting basis, but by assuring ourselves that each applicant is called of the Spirit, that he is willing to endure hardship for the Gospel's sake; and by confining our school work to its legitimate end,—that of educating the children of our Christian families and of training men who have already received a call to the work of God.

With this limitation in regard to the educational work, I bid it God-speed. With this restriction in regard to the employment of native helpers, let us use our every effort in pushing the work of active evangelization. Let us pray for it, work for it, wait expectantly upon the Lord to send the laborers; and, believe me, brethren, He will not disappoint us. He will send them as soon as we are ready for them, and know how to use them properly. Let us vote our money and men to this work. "To the cutting down of other lines of work?" If necessary, yes. I greatly deplore the furtherance of works of charity, such as the healing of the sick, the nurturing of orphans and the like, when it is done to the exclusion of the preaching of the Gospel. In fact, I feel that we are often too indiscriminate in our charity. We often extend our help to those who do not need it, and the acceptance of it on their

part only decreases their regard for us in proportion to the amount of self-respect they lose in receiving it. If we lose in their estimation, the Gospel also loses; for we are its representatives.

I also believe that it is not wise on the part of the Church of Christ to engage in teaching Western science and foreign languages to the neglect of active evangelization. The Church has sent us out to do the latter, and thinks that we are doing it. I know of missions where the best talent is employed in teaching such elementary branches as arithmetic and geography. I know of brethren admirably adapted to the pastoral office, who are devoting their time to secular teaching. And I know, also, that these same brethren, had they remained in the home field, would not have been persuaded to have forsaken the preaching of the Gospel for any other kind of work. Why not place the school work on its proper basis and release the brethren to do the work they came to the mission field to do? Or, if you will have secular schools for the heathen, get out consecrated laymen to take charge of them. Let them be conducted as Christian schools, and let them be supported by the special contributions of those who desire to devote their money to this use; but do not allow them to take one man or one cent of mission money from the preaching of the Gospel. Let us learn a lesson from Japan in this respect. They are at least fifty years behind what they should be if they had given themselves less to the educational and more to the evangelistic work.

"But," says some one, "is not educational work one of the features of our Church? Was not Methodism born in a university? Was not the establishment of a college one of the first acts of our American fathers?" Yes, within the lines I have indicated. Cokesbury College was established for the education of the children of our itinerants. It was not until comparatively recent years that we have been providing educational institutions for the people at large. And even now, while our schools would not refuse any student of good moral character, the plea upon which they were founded and upon which they are now supported, is that of providing places for the education of the children of our own constituency. We are going a little too fast with our institutions in the mission field. Not only are we ahead of all healthful demands, but we are ahead of what may be regarded as wisdom on our part. The simple Gospel is still, and will ever remain, able to save these benighted peoples; and is equally efficient to cleanse the ways of the mandarin and the beggar. I would like to see all work that is in the largest sense evangelistic included in an "imperative list," which should not, under any circumstances, be cut by the General Committee, and then let the secular side of school

and medical work, and other institutions, be satisfied with what is left.

I would also like to see a larger number of missionaries sent out. It is a short-sighted policy that keeps our numbers down to its present condition. We need apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of faith and of the knowledge of the Son of God into a perfect man unto the measure of the stature of the fullness of Christ." Do not tell me that the men are not to be had! The Lord has plenty of men—good men, trained men—who are ready to come, if the policy and faith of the Society will send them. Do you say that you have more money than you know what to do with? Come to me and I will mention some ways in which it may be spent, that you readily concede are wise ones. Money is *not* plentiful! We must economise at every turn. "There is that which withholdeth more than is meet and which tendeth to poverty." I pray that the Church may be deeply impressed with the sermon that is in these words!

Another point to which I wish to call attention in this connection is that of buildings. I feel that we make a great mistake in building so many houses after the foreign style of architecture. I refer now to chapels, schools and hospitals. We forget that we are praying daily, "Thy Kingdom come," and we act in this matter as if we deemed it an impossibility for it to arrive in our life-time. Look back to the conversion of England and other Western nations to Christianity. See how a nation was born into the Kingdom of God in a day, and say not among yourselves, "How can these things be? With men it is impossible; but with God all things are possible." Let us not forget that these buildings are some day coming into possession of the Chinese Christian Church, and that, no matter how well they may be adapted to the foreigners' tastes and ideas, they are not adapted to the Chinaman. He does not seem at home in them. They are not suited to his uses. "Foreign" is stamped all over them, and for that reason they awaken the resentment and antipathy of the Chinese. We proclaim a universal God and a world-wide salvation, and our surroundings belie our words and tell the Chinaman that this God is a foreign God, and that in order to worship Him aright he must westernize himself and cease to be a Chinaman. The heathen's first view of what is to him a new religion is taken of the externals. As one once said to one of our pastors, "I would like to worship your God, but I have no organ." Then, it takes a long time, if it is ever done, to wear off the oddity of a foreign place. The curious

come, satisfy their curiosity and depart, possibly never to return. "It is a foreign hong," they say. "Their customs are different from ours; I have nothing to do with it;" and we are left, so far as he is concerned, in lonely possession of our foreign built chapel. The fearful and superstitious do not come, dreading contact with the foreign "kwei." The adventurers and idle come to see what they may be able to make out of the foreigner. The sincere are repelled by the appearance of the place. The anti-foreign pass by on the other side, railing. Thus we are shut up to the class of idlers and adventurers. No wonder we get a large number of this class about us. If we would build houses upon Chinese plans, we would get as satisfactory places for our work, by making but slight and scarcely noticeable modifications; we would disarm suspicion and curiosity and be enabled to reach the people in a more efficient manner. The building would not need to be constructed less substantially. Solid walls could be used, good materials for the construction of the wood-work could be employed, and the whole made as durable as one built upon foreign plans. The cost would not be materially lessened, but the utility of the building, and the success of missionary work, would be greatly enhanced thereby. If this be true, then such a reform as I have indicated would be wise in relationship to the money expended. This is practically true of hospitals and schools. Dr. Kerr's hospital at Canton, I understand, is a modified native building; and so is Dr. Mateer's school. These are probably among the most successful institutions in China. Success depends, not upon the building, but upon much consecration and hard work. But, all other things being equal, that work will receive the most hearty support of the people that is carried on in a building modeled after the native style of architecture.

There are two more questions to which I wish to refer in connection with the expenditure of mission money, which have more reference to the home people than to the missionary on the field. The first is the loss of force in the divided powers of the Church on the same field. I would like to see the Parent Board Foreign Missionary Society and the W. F. M. S. united under one management. The "Parent Board" is at present a father, but not a mother. We need both "parents" to make a happy home. I should like to see the women of our Church have such representation on the Board of Managers and the General Committee as their interest in the work demands. I am decidedly an advocate of woman's rights in the Church (and I might as well say in State as well). We men have surely not made such a brilliant success of either Church or State that we should longer wish to keep these

things to ourselves. I am sure that with perfect civil and ecclesiastical equality we could be no worse off than we are, and I have faith enough in the women to believe that we would be much bettered thereby. Any way, it will cost us nothing to make the experiment. I should like to see each of these W. F. M. S. sisters sitting here to-day, a *bonâ fide* member of this mission, with power to vote and speak on all questions; and that she should be placed under the same authority and restrictions placed upon every member of the Mission. Our ladies would then feel that they were a part of us; and they would not only be able to assist in settling the policy of the Mission on their lines of work, but there would be a greater bond of union between us, and they would have an increased interest in every department.

The last point that I will mention is that of special contributions made by wealthy church members, involving the opening of projects more or less experimental, but which have not received the approval of a majority of the members of the Mission. I believe that the missionaries on the field, as a body, should advise as to what kinds of work should be established, and I think that no single missionary or bishop should be permitted to establish work without such approval. We are a government of majorities; and while majorities are not always right, minorities, or single individuals, are even more apt to make mistakes of judgment. These projects are frequently expensive, and while it is no present loss to the missionary society, it will ultimately prove to be such. Wealthy men don't desire to throw away their money, and they will gladly welcome a voice from the Mission.

I have written somewhat at length upon this subject. My aim has been to provoke brotherly discussion. This, in all of its bearings, is a most important question. I have not touched upon the expenditure of money in relationship to our employés and helpers. I will refer you to Mr. Mason's paper on this subject, read before the Shanghai Missionary Conference, 1890, and published in its proceedings, for an expression of my views upon the question. Many other points might have been referred to, but time and space forbid. With a prayer that God will give us quickened consciences in regard to the spending of His money and wisdom to spend it aright, I leave the subject to your consideration.

Collectanea.

A PAGAN TESTIMONY AND A PAGAN NOTION.—Mr. Lawton, one of the China Inland Missionaries in the extreme north-west of China, on the borders of the great Mongolian Desert, received from a pagan the offer of a beautiful ancestral hall for a Christian church. Mr. Lawton expressed his surprise at such generosity, but the pagan answered, "You are doing an excellent work here, and in helping you with my best I hope to obtain a small part of your merit."

* * *

THE CHINESE CAPABLE OF GREAT THINGS.—They are slow, solid, aggressive, a people that will abide. They are patient, economical, filial, and they are pre-eminently a *determined* people. Some years ago China was devastated by a terrible rebellion. The southern half of the empire was wrested from the Imperial sway and in the hands of the Taipings. The Mohammedans in the north-west took advantage of this state of affairs and rebelled. "Aided by the reckless and seditious of all clans, they drove out the governmental minions," and China lost Turkestan. At the same time Russia seized Kuldja. In a moment of weakness the Czar promised China that he would restore Kuldja as soon as China should reassert her authority in those regions and reconquer Turkestan. The attempt to restore prestige in a territory where every hand was turned against her, seemed indeed hopeless. Her resources were exhausted, treasury depleted, foreigners were within her gates, the distance to be traversed was immense, and no one dreamed she could succeed. The Emperor sent for Tso Tsung-tang, one of his ablest generals, and asked him if he could reconquer Turkestan. Tso replied that he could. "But," said the Emperor, "have you considered that your operations will be so far removed from your base that the mules will eat up all the provisions before they reach your army? Have you thought of that?" "I have," answered the redoubtable warrior, "and I have my remedy. We will push forward as far as we can as soldiers, and when our supplies are becoming exhausted, we will squat as farmers and till the ground as many years as are necessary to raise supplies. We will repeat the operation as many times as are necessary, and Turkestan will be restored to your Majesty's sway." And they did it! Dr. S. Wells Williams says: "The history of the advance of this 'agricultural army' would, if thoroughly known, constitute one of the most remarkable military achievements in the annals of any modern country."—*Rev. John R. Hykes.*

A CRITIC OF MISSIONS.—Rev. Dr. Pentecost relates the incident of a traveler in India who failed to find any converts to 'Christianity in all that country. Meeting a missionary, he said:—

"I tell you, sir, I have been on the lookout for native converts, and I have not seen them."

Just then the train drew up at a station, and as they entered or came alongside the long platform, a great throng of natives were massed together and were singing. Presently the gentleman's attention was arrested by a familiar "hymn tune." He expressed surprise at this and asked the missionary what it meant, and how these people had gotten hold of a Western hymn tune, and what they were singing. The crowd numbered several hundred. The missionary, gathering his traps together, preparatory to alighting from the carriage, replied to his questioner as follows:—

"Why, sir, I have been home on furlough and am just returning to my station, which is several miles back from here. These people here are *native Christians* from the villages among whom I work. They have come down to meet and welcome me back. The songs they are singing are *Christian hymns*. The hymns are, of course, in their own language, but the tune you are now hearing is 'Dundee,' as you probably have recognized. You see there are several hundred of them. They are all or almost all of them Christians."

The gentleman looked out of the carriage window and saw a motley group of black men and women only little more than half clad (in native costume, in fact,) and exclaimed indignantly:—

"Sir, I tell you these creatures are not Christians, *they are natives*."

The missionary smiled his reply back to his choleric friend and said:—

"I grant you they are *natives*, but they are *converted natives*. Did you expect that native converts would be any else but natives? Did you expect to find that the conversion of the heathen has changed them from black to white, from Indians to Europeans? Did you expect to see the converted villagers, common coolies and ryots, clothed in European garb with starched shirts and 'pot hats' on their heads?"

With this reply the missionary stepped from the carriage, and was quickly surrounded by this flock, who welcomed him with many signs and demonstrations of delight. In the meantime the train moved away from the scene with the gentleman still hanging halfway out of the carriage window, gazing at the receding mass of people, and muttering to himself: "Most extraordinary! *They seem to be nothing but natives!*"

*Among the Highbinders.**

An Account of Chinese Secret Societies.

BY FREDERIC J. MASTERS, D.D.

HIGHBINDERS is a name given to certain Chinese secret societies in California that profess to be benevolent institutions, but are in reality bands of conspirators, assassins and blackmailers. The term "highbinder" first made its appearance in the columns of *The Weekly Inspector* for December 27, 1806, describing the riotous behavior of a party of Irish banditti belonging to an association called "Highbinders," on Christmas eve of that year. Secret societies are known amongst the Chinese by the colloquial term "hatchet societies," the members of which are called "hatchet boys,"—very significant terms, which aptly describe their murderous and destructive operations.

The founders of Chinese highbinderism were political refugees who, having made futile attempts to overthrow the present reigning dynasty in China, were obliged to flee to save their necks. The parent root of these numerous secret associations is known in China as the Triad Society, so called because the three powers—Heaven, Earth and Man—are held by its members in mystic veneration. Their revolutionary plots were formed with such inscrutable secrecy, and under such artful disguises, that all the vigilance of the Chinese government, and the ablest detective service perhaps in the world, failed to discover the conspirators until the Tai Ping rebellion broke out, which shook the empire to its foundations and devastated ten provinces with fire and sword.

The suppression of the revolt by General Gordon and his Chinese soldiers,—called "The Ever Victorious Army,"—and the wholesale execution of red-turbaned rebels that followed, are matters of recent history. For thirty years the Triads showed no desire to place themselves in evidence in China, until now this hydra-headed monster has cropped up once again. Emboldened by the growing unpopularity of the Tartar government, the general discontent owing to flood, famine and bad times, the rebels have come to the front once more. The recent ferment along the Yangtze is now admitted to be directed against the government; and any day we may hear the news that the Ko-lao-hwei, which is simply another name for the Triads, has raised the flag of revolt. In the Straits Settlements and other places where the rebels had found shelter, these secret societies have grown so formidable and aggressive of late years that the English government has had to pass special legislation to give relief to the unhappy victims of their oppression and rapacity.

* From *The California Illustrated Magazine*

The Triads established themselves on this continent some thirty years ago under the style of the Chee Kung Tong, or "the Chamber of High Justice." (A Chinaman can do nothing without a flaming sign-board and a high-sounding name.) This society is generally known in the Eastern States as the Yee Hing Oey, or "Society of Righteous Brethren," being a branch of the Tong, whose head-quarters is on Spofford alley, San Francisco.

During a raid made by the police a manual was discovered, which contains much information not generally known. Its introduction gives a history of the rise of Triadism, a story that reads more like a legend of King Arthur's days than a sober chapter of modern history.

In the days of Kang Hi, only 220 years ago, when the Manchu rule had hardly become settled, a rebellion broke out on the borders of the Kwang-si province amongst the then aboriginal tribes of the South. Imperial troops were dispatched to the scene of the revolt, but none returned to tell the story of defeat and massacre. Other expeditions sent forth met with no better success. The barbarians who had repeatedly vanquished the flower of the Imperial army, were believed to be invincible. The government in its desperation issued proclamations offering rewards of money, titles and estates to the successful leader of an expedition against the malcontents of Sai Low. In the Kow Leen Mountains of the Fuhkien province was a Buddhist monastery called Shiu Lum, the residence of 128 monks, whose spare time was spent in athletic exercises, and whose admission to the order was gained by certain tests of bodily strength. Having read the proclamation, the monks started in a body for Peking; were admitted to an audience with the Emperor and offered to put down the rebellion without any military assistance. The Emperor, seeing their splendid physique and hearing of their feats of strength, was overjoyed. "Thank Heaven," he exclaimed, "that has given my country such stalwart men as these monks of Shiu Lum." Having received their Imperial commission, they set out for Sai Low. The monks divided themselves into two divisions and fought with such skill and intrepidity that the rebels were seized with panic and fled. No quarter was given; the barbarians were cut to pieces till, as the record states, corpses covered the ground and blood flowed in streams. The victorious monks, without loss of life, returned to Peking. The officials met them at the gates, the laureate sang ballads celebrating their victory, and the conquerors were escorted through the crowded streets to the Emperor's palace. When honors and rewards were offered them, their leader exclaimed, "O King, live ten thousand years! what have thy servants done

to merit these favors? Poor friars are we, who have renounced the world with its pleasures, riches and honors and have taken vows of poverty that forbid us, O King, to accept thy gifts." The monks now returned to their mountain convent, the country rang with their fame, but the court of Peking was perplexed. The success and popularity of the monks aroused the jealousy of the Manchu soldiery; their rejection of Imperial favors awakened the suspicions of the government. One day two ministers of state—Cheong Kin-tsau and Chan Man-yew—sought audience at court and accused the monks of high treason. "These men of Shiu Lum," said they, "have such superhuman power that they can with a word bring down the sky or raise the earth. Hordes of barbarians that your Majesty's troops tried in vain to subdue have been exterminated by these monks; and now what is there to hinder them carrying out their seditious plots to seize the government and overthrow the State?" At these words the Emperor trembled and his "dragon countenance changed color." "Alas!" said the Emperor, "these tidings cause me much distress. What remedy can you suggest?" The ministers then stated in detail their plans, obtained Imperial authority to carry them out and departed after assuring his Majesty that by the spring of the year all would be well. On the fifteenth of the first month Cheong Kin-tsau, with a body of troops, arrived at the Shiu Lum Monastery. The troops were left outside, while their leader and suite entered the gates, and with many expressions of respect, presented a letter from the Emperor and a present of choice wine. The letter said: "We have heard of your piety and learning, and how while others enjoy the pleasures and luxuries of the town you dwell in solitude, studying nature in forest and sky. We have not forgotten your brave deeds at Sai Low and have sent you a present of wine with which to regale yourselves this festive month." The abbot bowed reverently and said, "We are but rustics of the hills and have done nothing to merit the Son of Heaven's interest in our behalf." To whom Cheong Kiu-tsau replied: "Nay! but my Imperial master often alludes to your heroic deeds. His Majesty desires to appoint you to high military office, but you holy men prefer meditation amidst forest shades rather than the Service of the State. I, a humble officer of the government, come here at his Majesty's command to bear his gracious message and present. Now, therefore, let the wine be drunk, that I may hasten to other duties." Thereupon a feast was prepared, the tables spread and the jars opened, when lo! a black vapor was seen to rise from the opened jars, filling the room with a poisonous stench. The assembled monks gazed at

each other in blank amazement. "What wine is this that hath so offensive an odor?" demanded the abbot. "Bring forth our founder's precious sword and let the wine be tested." The sword is produced, thrust into the jar and withdrawn with evident marks of poison on the blade. Then was the abbot filled with rage, and demanded of Cheong Kin-tsau what they had done to deserve such treatment from a government they had served so faithfully. While he was speaking an explosion shook the building, flames and smoke burst forth, while on all sides were heard the sounds of battle horns and drums and the tramp of armed men. Hemmed in by flaming walls and the swords of the soldiers, escape seemed hopeless. Of the 128 monks only eighteen escaped. These rushed to the rear of the monastery, cast themselves upon the ground and prayed the protection of Amitabh Buddha. The story is so interwoven with legend that we are not surprised to read that in answer to their prayers two genii appeared, who opened up a way for their escape. These eighteen fugitive monks, pursued by the soldiery, now fled to the desert, where as the narrative tells us, they were overtaken by a storm, and thirteen perished from exposure and starvation. The five survivors were soon discovered and again hotly pursued by the Tartar soldiers. After many vicissitudes, privations and hardships, we are told they one day saw a stone tripod lying by the wayside. While handling this utensil one of the priests discovered four mystic characters engraved on the bottom, "*Pan tsing, fuk ming*;" "overturn Tsing, restore Ming."*

Upon finding this tripod the five monks knelt down and worshipped Heaven and Earth. A porcelain bowl was then used for a divining block, it being determined that, if the bowl were thrown thrice and fell unbroken, it should be taken as a sign that the blood of their slain brethren would be avenged. The fates were propitious, the omen was accepted as a pledge of victory and these five Buddhist monks, whose pictures are given in the ritual, henceforth became the founders of the Triad Society, whose vow is recorded never to rest till the wrongs of their order have been avenged, the hated Manchu dynasty overthrown and a descendant of the ancient kings placed on the dragon throne. Such is supposed to be the origin of the Triads, known in this country as the Chee Kung Tong and Yee Hing Oey.

There is no time to follow its course during the subsequent two hundred years. Whatever may be its character to-day its original purpose was plain. Its founders set out to revenge a cruel massacre

* Tsing is the name of the present reigning dynasty, and Ming the name of the late native dynasty dethroned by the Manchus in 1644.

and break off a hated foreign yoke, objects which it has sought to accomplish by methods more secret and infernal than those adopted by the nihilists or the Clan na Gael.

It is impossible within the limits of this paper to give a translation of this singular little book, or to describe the elaborate ritual, oaths of initiation, secret signs, secret words and the military system that regulates this mysterious association. There are many characters and symbols expressed in terms, the meaning of which can hardly be guessed at.

The rite of initiation is a ceremony so terrible that one is not surprised to hear that nervous men have lost their wits passing through the trying ordeal. The sight of quaintly robed men moving solemnly about, fierce lictors and door-keepers brandishing spears and swords, the gorgeous altar with its gilded dragon carvings, tinseled drapery and heavy oriental hangings, the altar lights that burn dimly in the incense-laden air, lighting up the faces of the images of the five monks and the sterner visage of Kwan Kung, the god of war, is a spectacle in itself sufficient to strike with awe the mind of the superstitious novice who enters this chamber for the first time.

The neophyte is escorted by the champion Sin Fung to the first portal, where he is challenged, threatened with death and finally admitted on giving the password. Here he casts off the Manchu costume, unplaits the queue, which is a Manchu appendage, and proceeds to don garments made after the fashion of the Ming dynasty. He now appears clad in a gown of five colors, a white girdle around the waist and a red cloth bound round the head. It is curious to note that this red turban was the distinguishing mark of the Tai Pings, who are still spoken of as the "red-turbaned rebels."

Entering the second portal the neophyte crawls on hands and knees under an arch of swords that meet teeth like above him. The grand master of the society is called "Ah Ma," or "Mother." He is dressed in the Ming costume, with long unplaited hair, and is attended by his high officers of state on either side of the throne. The neophyte bows down before Ah Ma and declares that he accepts the twenty-one regulations. A cup of wine is now prepared, the tip of each candidate's finger is pierced with a silver needle, and a drop of blood from each man's hand is allowed to fall into the wine cup. This potion of mingled wine and blood is drunk by the members present, symbolizing the admission of the candidates into the blood relationship. The neophyte also crawls under the bench or chair on which Ah Ma is seated, a ceremony which means being born again. In some places it is said Ah Ma is stripped naked; and the new-birth ceremony is too disgusting for description. The

novice has now renounced allegiance to the Emperor and foresworn forever his parents, kith and kin. Henceforth he is a member of the *Hung* family, and recognizes no other head but the grand master, who is at once parent and chief. It may be remarked that, in a land where filial piety is the first and most sacred of duties, it is not surprising that this society should be held up to universal execration.

(To be concluded next month.)

Scandinavian Missionaries at Hankow and Wuchang.

BY JOHANNES BRANDTZÆG.

UNTIL a few years ago, the Scandinavian Christians were not represented amongst the missionaries of China through workers sent forth from any society at home.

Some few men and ladies might have been working as members of a foreign society, but in fact very few Christians in Sweden and Norway were thinking of doing any work for God in China. As a result of considerable and repeated revivals in the two lands and amongst the Scandinavians in America, and again as a result of ardent prayers from God's people in many places, yearning for gathering of souls in China, the above mentioned fact is marvellously changed during the last four or five years. At intervals lots of Scandinavians, for the most part Swedes, have set out for China from both home lands and America; some of them having already from home joined or associated themselves with the C. I. M. But as the interest increased for China and its winning for Christ, Christian people in Sweden and Norway and in America, viz., Scandinavians, as well commenced to think it better to form their own societies for missions in China than to send forth workers from societies already existing. Thus in Sweden "The Swedish Missionary Society," which was before working in many other parts of the world, decided to send some of their missionaries to "the walled kingdom," in order to help in destroying the walls of Satan. Arrived in China they went up to Wuchang, where they met with a Swedish brother, Mr. Edw. Lünd, who formerly had been a member of the C. I. M., but now joined "The Swedish Missionary Society." This first party, containing one married man with his wife and two single men beside Mr. Lünd, has now lived in Wuchang, partly in Hankow, since the autumn 1890. From the same Society another party came out in

the autumn 1891. The whole number of missionaries belonging to "The Swedish Missionary Society" and at present residing in Wuchang is nine adults, amongst them one single lady. Their names are as follows:—

Mr. Johan Sköld.	Mr. K. Engdahl.
Mrs. Sköld.	„ A. C. Johanson.
Miss K. Swenson.	„ K. F. Lindström.
Mr. Edw. Lünd.	„ A. P. Tjellström.

Mr. O. Vigholm.

These brethren are just about to finish the building of a very nice missionary house in Wuchang.

As to their future work, they have not yet made up their mind, though they have been thinking of settling in the western part of Hupeh, north of the Yang-tze river with Shasi as their starting point.

Beside these brethren from Sweden, there are two more Swedish missionaries up here; one of them married, at present living in Hankow. They belong to the Swedish *American* Missionary Covenant. These two gentlemen—Mr. K. P. Wallen with his wife and Mr. B. Matson—arrived at Wuchang in the autumn 1890 and have now decided to go to Fancheng; leaving this city as head-quarters and starting-point, they intend to work on the western side of the Han River, viz., the north-western part of Hupeh. If then the Swedes from home do settle at Shasi, these two parties that I have been speaking of will be working towards one another,—the one from south, the other from north, and thus perhaps meet in the field in God's good time. In having such plans for their future work, they do think of being able to assist each other in any way, and thus possibly receive supplies of spiritual and moral strength so very much needed in the difficult work.

As to Norwegian mission work in China, the first independent Norwegian missionary—Mr. O. S. Næstegaard, senr.,—arrived in China in Jan., 1888. Then, in 1890, a "Norwegian Lutheran Missionary Society" was formed in America. During the autumn of this year three Norwegian brethren—Mr. Daniel Nelson with his wife, Mr. O. S. Næstegaard, junr., and Mr. S. Netland—set out from America and rented a house in Wuchang. Those brethren were not at that time sent from the Norwegian Society in America, as it was so very recently started. Now one of them—Mr. Netland—belongs to it, and the two other gentlemen are expected to be accepted by it on the next annual meeting. Last autumn the Society sent out three missionaries of their own—Rev. H. N. Rouning as the leader of their mission, his sister and Miss H. Rojem who has now

become the wife of Rev. Rouning. They in their turn went up to Wuchang and yet live there. Mr. Netland at the same time had his wife come out from Norway.

In Norway, Lutheran Christians in the spring 1891 formed "The Norwegian Lutheran China Mission Association." The first missionaries from this Society departed from Norway at the end of last September and arrived at Wuchang in company with the above mentioned Norwegians from America. The Norwegians from home are :—

Miss G. Orrestad.

Mr. L. Johnsen.

„ Johannes Brandtzæg.

The last being at present the leader of the mission.

As these two parties of Norwegian missionaries are in fact one as to fatherland and confession, both the friends at home and the missionaries themselves are very much interested in having the two Societies and their workers in the field so closely connected in work and mutual brotherly conversation as it possibly could be realized, when you consider that the distance between America and Norway is too far to permit the two Boards at home to unite in one. We therefore have agreed in building a joint missionary home, most likely in Hankow, in working side by side in the field, and so on, as far as God will mercifully promote our plans, that we now and in days to come may prove ourselves obedient to His will.

After having seen Dr. Griffith John, in order to have his valuable advice in settling where to go for starting our missionary work, we, the Norwegian brethren from America and Norway, now have decided, please God, to go up to Fancheng and from that place in a northern direction, north of our Wesleyan brethren and the stations of "London Missionary Society" in the north-eastern part of Hupeh. As the Society in America is expected to have some more people coming out within not a very long time, and then also four men and two ladies from the Norwegian association will be here very likely before the end of next September, we aim bye and bye to get into Honan; and perhaps some of us should like to try whether we could succeed in working in the southern part of Shansi or the south-eastern part of Shensi, in which places missionary work is already carried on by Scandinavians since 1888. Perhaps in this way Scandinavian missionaries should be able, by the grace of God, to form a coherent rank from Shansi in the north to Shasi in the south. We hope that our Christian brethren and sisters at home should be but too glad to have such a field, and should be enabled by Almighty God to supply this field with men and money according to His grace bestowed upon them.

As the Swedish brethren from America had before decided to have their starting-point at Faucheng, and none of us should like to interfere with each other, we had a meeting in order to state an agreement and thus prevent evil things in the future. The result of this meeting is that the Han River will be looked upon as the natural boundary between the Swedish and the Norwegian missions in that part of the country.

We are told that the C. I. M. has now determined to give up their work at Fancheng.

Perhaps readers will feel interested by hearing that "The Danish Missionary Society" (Lutheran) at its annual meeting last summer with a great majority decided to extend their work to China.

It is not known when the first missionaries from the Danish Society will arrive; but the writer, for some reasons, does believe they will be here in short.

The Almighty God has done great things amongst the Scandinavian people. May His purposes be fulfilled and His name be hallowed in China also through missionaries from Sweden, Denmark and Norway and from the brethren in America! Meanwhile, most of us are yet occupied by studying the language and do need the prayers of our brethren for patience and knowledge, for God's leading in all the important matters of a commencing missionary work.

WUCHANG 27th April, 1892.

An Experience of Missionary Troubles in the Interior of China.

BY THE REV. GILBERT REID, M.A.

SOPING that an account of the long-standing troubles of the American Presbyterian Mission at Chi-nan Fu may be instructive to the missionary body, it is herewith presented. The aim will be to state the events in an unimpassioned spirit, in the order of time as they actually occurred, good, bad and indifferent, and without partiality towards the parties concerned.

Preliminary to the events of which I have been personally cognizant, but bearing thereon, it should be stated that a piece of property, situated on the main street of the city, was purchased by my colleague for a street-chapel and dispensary, early in the year 1881. A riot ensued in July of that year, and the place was closed

by official seal. The case was referred to the United States Legation for immediate action. In April of 1882 an American Consul came to consult with the local officials, but failed in reaching a settlement. By the autumn of 1883, an exchange of property, with an equivalent in money of 1000 taels, was offered the missionaries; but, being regarded as unsuitable, was duly rejected. In January, 1884, the First Secretary of the Legation came in person to negotiate with the Governor. A settlement was reached, which has proved both an advantage and disadvantage. Instead of 1000 taels, 3000 taels were paid the mission, but the identical property which had been previously offered the missionaries and rejected, was formally taken as the exchange; the deeds were stamped and the case was closed. As for the purchase of other property in the future, it was decided that aid would be rendered by the local officials, but that prior to effecting a purchase or turning over the money, the officials should be informed, and, if no insurmountable objection should be made, the property could be purchased. This, then, was the precedent and basis for future action.

Throughout the years 1884 and 1885 the missionaries searched for property, but, as a return for the labor, secured nothing, except a slight vexation of spirit, with an enhanced knowledge of human nature.

Shortly after my arrival in Chí-nan Fu, in the winter of 1885, I, on my own responsibility, and with ample self-confidence, secured two interviews with five of the officials, including two of the rank of Taotai, the Prefect, the Magistrate and one subordinate. I sought for aid in the purchase of property for a hospital. The matter was referred to the Governor, and two replies by letter were received. The substance was, that the officials could not purchase property for us, but that the missionary himself should purchase the property he desired, present the deeds to the local authority for stamping, and afterwards, if any opposition arose, it would be suppressed. In conversation I was urged by the officials to feel free in consulting with them when negotiating for any property. However free I myself might feel, I found no Chinaman who felt the same freedom, and so throughout the year 1886 no result was reached.

Early in the year 1887, one of my colleagues, Rev. P. D. Bergen, succeeded in negotiating for a three-year lease of a small house in the east suburb, to be used for a school. No consultation with the officials was deemed advisable, or, in the case of a short lease, necessary.

On the last day of April of the same year, a riot was raised in the south suburb against a native Christian, who had purchased in

that section a small house. The complaint was, that he had been the agent in the purchase of mission property in the year 1881, and that the piece just now purchased in his own name would probably revert to the mission. I at once reported the riot to the Taotai, but before soldiers arrived from the Magistrate the Christians took back the purchase money, returned the deed and so closed the case.

It was then rumored that opposition was gathering against the school-house property leased in the east suburb. Dr. Coltman and myself held an interview with the local authorities at the Taotai yamên on May the 2nd. Protection was assured.

By May the 5th, a small disturbance occurred at the school-house, and the landlord was threatened with further trouble, unless he redeemed the property in half a month.

The particulars were reported to the Magistrate, protection was again promised and a proclamation issued.

At the expiration of half a month, on May the 19th, a greater disturbance was threatened, and as many as 300 persons gathered at a temple, ready to go in a body to tear down the school-house buildings. I had, however, the day before informed the Taotai of the danger, and, after he had consulted with the Governor, orders of the strictest kind were issued to the Magistrate. Two officials, accompanied by a retinue of 200, proceeded to suppress the threatened riot. They all conferred at the temple, the landlord was summoned, and in the presence of the excited crowd was ordered to redeem his property in half a month. Whereupon the mob dispersed.

On May the 21st, I was invited to a conference at the Taotai's yamên, and urged to allow the redemption of the property. On the basis of the deed, and in the name of the mission, I decidedly objected. The Taotai reported the matter to the Governor, who rendered no decision as to the right to hold the property, but summoned some of the leading gentry and threatened to report the riots to the Emperor, if any more should occur.

Frequent consultations were held with the officials, but no decision was reached. On June the 30th I petitioned the Governor on the case, and on July the 8th I received his reply through the Taotai, that the matter should be decided in accordance with the deed, and that orders to investigate had been issued to the Prefect and Magistrate. The matter was allowed to drop, the gentry being told that the property could be redeemed at some future time, and that in the meantime the Mission could search for other property. (The property still remains in our possession).

On July the 16th, in the company of a civil engineer, an interview was granted with the Governor. He promised to aid in

securing the goodwill of the gentry, and expressed an interest in our medical work.

Later on, when I sought the aid of the Governor in the matter of property for a hospital, the Taotai sent a Deputy of Foreign Affairs to inform me that all the officials had promised to subscribe for our hospital, but that we ourselves should find and purchase land on which to build.

In the last of August a small house in the south-east suburb was offered us for sale. On the advice of the Deputy of Foreign Affairs a deed of perpetual lease was made out, half the price was turned over to the original owner, with the understanding that he should receive the other half on vacating the house in two months' time. The deed was presented to the Taotai for inspection, and he in turn ordered the Magistrate to stamp it, if it proved to be legally secured. It was also ordered that the parties concerned should not be ill-treated.

After a few weeks, opposition began to appear, until the landlord and one of the middlemen were imprisoned. I urged their release, but failed in the effort. Before the two months had passed, all the gentry of the city and suburbs, headed by a Hanlin and ex-Governor, presented an accusation to the Magistrate against the purchase of property by foreigners, first, because, on the basis of the American Treaty, foreigners could not purchase property in the interior, and second, because the purchase of this particular property by foreigners would injure the geomantic influences of the city. Immediately the attitude of the Governor towards foreigners began to change.

I was then invited to three interviews with the Magistrate and two special Deputies. I was urged to make an exchange, and finally, acting for the mission, I consented to allow the officials or gentry to find an exchange on the following conditions: first, a piece equally suitable within the suburbs; second, a fair price; third, without loss or injury to the original owner of the property we had leased; and, fourth, a limit of one month. In case these conditions were not complied with, I insisted on the original property.

Within the month no exchange was offered. A few days before the end of the time, I referred the whole matter to the Taotai, but received no reply. On the last day of the limit, November 28th, the remainder of the purchase-money was turned over to the account of the original owner at a cash-shop; arrangements were made with the family that I could occupy one room; and the Taotai was informed by letter that I intended in the evening to occupy the house, and was requested to instruct the Magistrate to render help and protection.

In the evening, shortly after my arrival at the house in the south-east suburb, a crowd began to gather, twice ejected me into the streets and succeeded in knocking me about, till left prostrate on the ground in a half conscious state. Word had already gone into the city; my colleagues went to both the Taotai's and Magistrate's yamên, but failed in securing the least help. The local constable at last appeared, and assisted me to the house of a native Christian in the west suburb, the city gates all being closed.

My colleagues sought an interview the next day with the Taotai, but were refused. It was granted, however, in three days. The decision of the Taotai was, "we can suppress the people; but not the gentry. Not even the Governor is able."

After needed rest, I went to Peking, and in behalf of the mission requested the aid of the U. S. Minister on three things: first, that the landlord and go-between be released from prison; second, that a peaceful possession of the property be given, or a satisfactory exchange be made; and third, that the ringleaders in the riot be punished, and redress be given for assault and injury. All these points, with the exception of redress, were brought to the notice of the Tsung-li Yamên, and orders were issued to the Governor of Shantung. After waiting for nearly five months, and after repeated pressure from the Minister, a report was offered by the Governor in the month of April, 1888. This report made light of the injuries inflicted, stated that the landlord and go-between had been released, and that the matter of property could be settled by my taking back the amount first turned over, or half of the purchase price, and that search could be made for new property. The money had been collected from the gentry of the city, but I soon learned that the release from prison had been allowed only on the condition of transferring the property to the gentry at half the original price. The Minister again presented a despatch to the Tsung-li Yamên, reiterating the former points still unsettled, and insisted that the exchange must come from the officials, and not from the missionaries. He also recommended that on my return to Chi-nan Fu an interview be granted by the Governor himself.

Reaching Chi-nan Fu in May, I sought the expected interview with the Governor, but was refused. Furthermore, no consultation occurred with the Taotai and other local officials, till I had again secured the aid of the Legation, and fresh orders were issued. An interview was at last secured on the 1st of August, at the Taotai's yamên. By the request of the Governor, I was urged to postpone any action till after the great examination, at which time our difficulties would be satisfactorily adjusted. I presented arguments for immediate action, but the Governor made no change in his decision.

In the meantime further assistance was rendered by the U. S. Minister, and new orders were issued by the Tsung-li Yamên in the month of September, looking to an exchange of property in the suburbs. It only remained to utilize the order as soon as possible after the Literary and Military Examinations. I likewise made out a formal claim for redress through the U. S. Government.

In the first part of November, the question came up in our Mission at Chi-nan Fu as to the advisability of purchasing a piece of open land in the country west of the city. The Mission of the whole province had sanctioned the plan of moving into the country, while among ourselves two of us opposed the scheme, at least for the time, and two others favored it. My colleague, Dr. Coltman, succeeded in negotiating for the purchase of the land west of the city, and the deed was presented to the officials for stamping. I likewise resigned from the official work in favor of my colleague.

Opposition soon arose from the gentry of the west suburb against the purchase of the land west of the city. Litigation followed, but once more the Minister interceded for the rightful possession of the new purchase.

By the summer of 1889, in the absence of all my colleagues from the city, I was again appointed to attend to the official business, and directed to urge the settlement of both the property case in the south-east suburb and that west of the city. For the next few months I kept up a persistent correspondence and consultation with the different officials. Through the action of the Minister, further orders were issued of a more stringent nature. I was urged to accept the settlement of the case west of the city and relinquish all claim to the south-east suburb property. In the name of the Mission, this proposition was rejected. The officials then promised to stamp the deed of the country property, but persisted in doing nothing about the older case. The deeds, as legally stamped, were presented to my colleagues on October the 27th, 1889.

In the month of November, 1889, I again went to Peking to seek the aid of the Minister in the settlement of the property case in the suburbs and my personal claim for redress, and also the punishment of the ringleaders of the riot of Nov., 1887. From certain letters which he had received, he was led to believe that the Mission was willing to relinquish the suburb case in lieu of possession of the property in the country. Such an inference was likewise imparted to the Tsung-li Yamên, and so to the officials at Chi-nan Fu, though time and time again I had argued the contrary. The Minister refused to act further, till directed by the Home Government. He presented his reasons in a communication to our Mission, a copy of which was sent to the State Department.

During my absence an impression had begun to prevail among some of my colleagues that the land purchased west of the city was hardly suitable for building purposes, and for the time being all contracts therefor were held in abeyance. By a change which occurred in our foreign staff, it was agreed to resume the pressure for property in the suburbs. A united letter was prepared to the Minister, and through him to the Home Government, presenting the reasons for our course of action.

Early in the year 1890 a house in the city, heretofore rented by the Mission, was leased for a period of ten years at practically the selling price. The gentry of the city, on hearing of the matter, threatened to instigate a riot. As the place was near to the Taotai's yamên, the Taotai exerted himself to prevent any trouble, and, after the gentry were assured that the lease was not a perpetual one, the opposition ceased.

In the following months I was negotiating for a piece of land in the last suburb, and paid as preliminary expenses \$100. A stamped deed and tax certificate were all shown me to assure me of perfect legality. On further inquiry I learned that the whole business was a hoax. I had the parties arrested, and after imprisonment, punishment and much delay, the \$100 were refunded.

I likewise continued the pressure for a settlement of the old case in the south-east suburb, and also to search for new property. The officials, however, merely requested me to take back the money, and so close the case. I argued that if the money was accepted, I must use it for the purchase of other property, to be taken as an exchange, and also that the whole amount must be refunded and not merely the half. As the gentry had advanced half already, the original landlord was summoned by the Magistrate, beaten, intimidated and ordered to collect the other half. A portion remaining in the cash-shop was forced from him, but before more was done in the way of ill-treatment, the man died. The gentry then advanced the remainder, and in lieu thereof held the deeds of another piece of property belonging to the man in the country. I protested against all this management, but the official ears were dull of hearing and their hearts were hardened.

By the month of August, 1890, under instructions from the Home Government, the Minister again addressed the Tsung-li Yamên in regard to the settlement of our case. The reply in substance was merely this: the Mission in acquiring the land in the country had thereby reached a settlement, and as to the sufferings of the original landlord the statement of the missionaries cannot be believed. From thence on I secured no further action in behalf of the landlord's family. As to redress to myself for the assault in

the riot of 1887, a three years' delay had caused it to vanish into vacancy, except so far as to lead the officials to realize that no settlement had yet been reached. In the matter of property, with the consent of the Mission, the Minister informed the Chinese Ministers that we were willing, if necessary, to surrender the piece of property in the country, and that we desired other property in the suburbs. New orders were thereupon issued to the Governor of Shantung.

By the beginning of February, 1891, I had succeeded in negotiating for a thirty-year lease at selling price of a piece of land in the east suburb. Just about that time I was again requested by the Taotai to accept all the money which we had expended in the purchase of the house in the south-east suburb. I therefore drew the money at the Magistrate's *yamên*, and the same day turned it over to the owner of the land in the east suburb. I soon reported to the Minister and the Taotai our new lease, and agreed, if no further opposition appeared, to regard all matters as settled in the peaceful possession of the new property.

Within the next few months an accusation was presented against the new transaction by certain men in the east suburb, and also by the adjoining neighbors. It was claimed that the neighbors had not been informed of the landlord's wish to sell, that he himself possessed no stamped deed, and chiefly that the erection of buildings would be injurious to the geomantic influences of the city.

The case dragged along till the month of July, when a new Taotai assumed office. I at once secured several interviews. He requested that we consent to the gentry finding an exchange within the suburb limits, and a piece that must be equally suitable to the Mission. The request was granted, and the limit to be four months. One of the gentry promised to search for an exchange.

The Taotai continued to urge on the gentry, and on Oct. 19th we were shown a low damp piece in the north-east suburb. The exchange was decidedly rejected, and on Oct. the 20th I presented the Taotai a letter, stating the reasons for desiring the land we had leased in the east suburb. About this time, through the action of the Minister, a new despatch had been received from the Tsung-li *Yamên*. The Taotai held frequent consultations with either the gentry or myself. He gave the gentry half a month more, either to find an exchange or allow the possession of the property we had leased. On Oct. the 31st I was invited to a conference at the Taotai *yamên*, with the Taotai, Prefect, Magistrate, two Deputies of Foreign Affairs, and also the two leading representatives of the gentry. It was agreed that if the land should revert to the Mission we should not build any high foreign building or dig out any ditch or gully,

which would interfere with the geomantic influence of the city, and also that, by the settlement of this case, all matters connected with the south-east suburb case would also be decided as settled. The school-house property in the east suburb could also be purchased, if so desired. The responsibility for avoiding any disturbance was placed on the officials and gentry. In the next few days I stated in writing all that was promised by us; and the gentry, after a full conference among themselves, presented a statement withdrawing their opposition with the above understanding. The deed for thirty-year lease was changed into one of perpetual lease and presented to the Magistrate for his official seal. He continued to delay both in stamping the deed and in issuing a proclamation, but after repeated pressure both matters were settled on December the 3rd.

On December the 7th, the work of building a wall around our property was undertaken. That day and the following there appeared a little opposition in the right of way, there being only a small path leading to the ground. On the 9th the opposition increased, and a riot appeared imminent, if we should persist in wheeling materials to our property. A gong was sounded by some of the turbulent ones and a crowd began to gather. I at once despatched a messenger into the city and had letters, according to a copy already prepared, sent to both the Taotai and Magistrate. They had gone to a banquet in the Governor's honor, but on hearing of the threatened disturbance they, the Prefect and one of the Deputies, accompanied by a large retinue, all came to the scene of trouble. The road was ordered cleared, and the constable was commissioned to negotiate with the respective land-owners for a sale of land sufficient for a cart-road. The terms were soon agreed upon, and a deed was made out and signed on March the 3rd of the present year, 1892. The building has been prosecuted without further hindrance; the Chinese officials have been properly thanked by both the Mission and the Legation; and the aid of the U. S. Minister has been duly acknowledged by the missionaries and the home Society.

It is hardly suitable at the present time to point out the mistakes which have been committed, and we therefore leave the account as the task merely of a chronicler, and not the reasoning of a philosopher. To sum up accordingly, I may add that in connection with the above business, I have addressed 31 letters to the U. S. Minister, 100 to the Chinese officials, and have had with the latter 95 personal interviews.

The Missionary Review.

THOSE who guide popular and important movements in the West, trust to their periodical organ, more than to anything almost, to propagate their ideas now. Those who have carefully used magazines as evangelistic agents (some regularly examining the readers in the contents of the magazines), have found that the plan prevents stagnation when a native is at work in lonely districts; that it stimulates to fresh interest and zeal every time the paper comes; that it has been the means of starting fresh Churches; and that, when wisely used, it has been found more productive of good results than even the addition of one or more colleagues, while at the same time it is far more economical.

Those who know these facts are anxious to introduce good magazines far more freely in their work than heretofore. Many missionaries supply magazines to their native pastors free of charge as a continuation of their education, which are also given them free.

In the *Missionary Review* (中西教會報) we aim *specially* at helping native pastors and evangelists or catechists in their great task of guiding the native Church, and helping devout seekers after truth to find out the highest truth. The Editor carefully collects important Christian news from all parts of the world, and missionaries—European and American—contribute articles.

In order to increase its efficiency, we now propose in addition to have contributions from two special classes, viz:—

1. From those who have proved themselves most successful in China, and especially from the successful native pastors of flourishing missions.

2. From those who may not have had time or opportunity to establish Churches, but who have carefully studied the various historical successful methods of propagating new ideas in all departments that benefit man, especially that of religious and Christian truth.

By combining these two classes of contributors we may avoid errors which have shipwrecked many a good cause, for thus the united wisdom of the best in all missions will be reaped by each, and great blessings brought to China in a very short time.

But we wish not only to increase the efficiency but also the circulation of our magazine. Should the above plans meet the approval of our brethren, and each mission on an average were to order 100 copies, or if each missionary were to order 10 copies, then we would do our utmost to secure the support of the Christian public at Home so as to enable us to sell at the lowest possible rate.

We, the undersigned, most earnestly and prayerfully recommend the above to the consideration of our brethren of all missions, and will

be glad if those who feel interest in the matter will communicate at once with our Secretary, Mr. Richard, stating what part they will take in supplying articles, and what number of copies they are prepared to take, so that we may make the necessary arrangements at the earliest opportunity.

WM. MUIRHEAD.
YOUNG J. ALLEN.
TIMOTHY RICHARD.

SHANGHAI, May 27, 1892.

Correspondence.

MAHOMMEDANISM.—CORRECTIONS REQUIRED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In RECORDER, February, 1892, p. 59, note †. Koran and Forcan are different words. The former appears as 克而亞尼 (or homophonous characters.) Unfortunately it was omitted from the list, and now I am far from sources of information.

Koran, fr. Arabic *qara* (Heb. *kara*, cf. Neh. viii, 8) to write.

Forcan = The Distinguisher. Other names (I do not recollect meeting with them in Chinese) are: al Kitab, *the Book*; and Kalam Allah, *the Word of God*.

(T. P. Hughes. *Notes on Mahomedanism*, 2nd ed., p. 14.)

Ibid, p. 60. For "in ignorance" read "secretly" (暗 幹 的) opposed to 明 幹 的, "openly" ("done in open day").

„ p. 61, 理 氣. For "mind and matter" read "matter" (i.e., literary matter).

Am very sorry these errors crept in, but I fear my MS. is not always

very legible. On the whole, I think the papers were wonderfully printed. I only observed one or two *slight* mistakes—"Imau" for "Imam" once or twice.

C. F. HOGG.

Y. P. C. E. S.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One of the mightiest forces for the evangelization of the world, is the Christian Endeavor movement. Probably few missionaries are aware that C. E. Societies are strongly in sympathy with, and eminently aggressive in, foreign mission work. Eleven years ago last February, the first society was organized. To-day the number of the societies cannot be far from 20,000, and is constantly increasing. During a recent visit to America, I found in every society a strong interest in foreign missions. Every society was ready to do something, but the contributions to missions had been few, chiefly because the societies had no systematic method of giving. At the Indiana State Convention it was proposed that each member of every society give

two cents per week to foreign missions, and that each society send its money to the treasurer of its own denomination. The plan was adopted by the entire convention, and was afterwards adopted by many State conventions and subsequently by the International Convention at Minneapolis. Thousands of dollars have already been paid to the different denominational Boards, and a letter from Secretary Baer informs me that the plan promises to become an integral part of the C. E. movement. The C. E. Societies of the United States could support all the native helpers in India and China. Missionaries can help in this work by requests to C. E. Societies for funds in behalf of specific work. I found many societies waiting for an opportunity to support a particular preacher, teacher or scholar, or to give their money to some definite work under the missionaries' care. A letter from missionary to societies contributing to work under his care, would greatly encourage them and increase their knowledge and efficiency. In Canton we have two flourishing societies, and expect to have several more. Every member pledges himself to daily Bible reading, and to prayer, and to attend the regular church meetings. Every member is expected to take part in each meeting, as opportunity may be afforded. I shall be glad to furnish any one who may desire to organize a society copies of the pledge and constitution. The method of organization is very simple, and the good results soon become perceptible. I know of no better plan to stimulate apathetic

Christians. Seven societies of Christian Endeavor in China were reported last year by the United Society. I shall be glad if every Church having a C. E. Society will inform me as to the number of members and the denomination, that I may report the same to the Secretary of the United Society by July 1st. I am glad to say that Dr. Clark, President of the United Society, will spend a few weeks in Southern China in December. His visit will give a new impetus to mission work in C. E. Societies.

A. A. FULTON,
Vice-President C. E. Work in China.
CANTON, May, 1892.

A. B. M. U. IN SZECHUAN PROVINCE.
To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Are the anti-foreign reports and rumours spreading? Our experience in Western Szechuan goes to prove that they are. The trouble is of a dual nature. There is the exaggerated, distorted report of what took place last year down the great river. The crowning of that long series of outrages by the sudden destruction of foreign property at Ichang, made a profound impression at even this distant point. The tea-shops circulated their version of the affair, the people, ever credulous of the strange and exciting, believed, and suspicion was born of that belief. For the past few weeks we have been feeling a revival of that suspicion, and our position in consequence has sometimes been unpleasant. There was a report of "baby eating,"—the ghost that no one seems able to lay. It was cried on the street that the foreigners had bought a baby and

eaten it. There was excitement, and it appeared to need only a few more favoring circumstances to develop a good-sized trouble, as the city was filled with military students, and this is the step taken by our enemies to ensure those circumstances. One evening at dusk, a lad of sixteen came to the gatekeeper of our house and offered to sell a child to the foreigners, through him, for ten thousand cash, the money to be divided so as to give the gatekeeper a respectable bonus. The lad went off with the understanding that the child was to be brought the next morning. The gatekeeper then communicated with us; we informed the yamén, and in the morning when the child (a *boy* of seven years) was brought, we handed both him and his conductor over to the officials, it being their province to deal with such a case. They allured the boy to the yamén with sundry promises, discovered who his father was,—a degraded member of the Ko-ti-hui (Ko-lao-hui it is nearer the coast),—gave him a beating, and finally issued a proclamation praising foreigners and warning evil doers. This we trace to the reports of down-river outrages.

The other trouble is native, and perhaps the more serious. While on a journey north of this city, a few days since, we met with a company of men, who are carrying on a propaganda against foreigners and foreign things in general. There were said to be ten in the gang, and they claimed to be under the special protection of the Viceroy. Their plan is to go to large towns and markets, erect a stand, make a

great show and noise, one or two preach their crusade and sell books at this central stand, the rest disperse among the crowd and distribute their little books (which are sold at three cash) all through the place. The printed matter warns the people against foreigners, who are said to aim at the sovereignty of the empire, among other sinister designs. The people are warned against foreign calico, foreign rice, foreign opium, and so on, at the same time they are exhorted to obey their parents (an instruction badly needed in these districts) and so on; thus the book can be called a "good book" and it sells readily. The first page says the publication is issued by an official of the second grade at the provincial capital, but the men themselves were said to come from a city nearer to this place. They intend to go south and visit the provinces of Yünnan and Kueichow after a prolonged tour in Szchuan. The public preaching is of a fiery and direct kind; foreigners are held up to odium, much to the delight of the farmers and peasants who are ever ready for the strange and unnatural.

Perhaps we see things larger than they are, but all these rumors indicate a drift—but whither? The country districts are being infected, as witness the fact that a man who is an inquirer here walked from a distant town to inquire into the truth of the rumors about us being spread around his native town, which does not lie on any main thoroughfare, being simply the centre of a farming district. To recognize facts does not indicate panic. The mea-

sures taken of the foreign community at Shanghai, Hankow and elsewhere, are wise; we pray they may be effectual in securing the desired end. Meanwhile, what? I know of nothing, hear of nothing,

but enlarging plans and hopes for the work in Szechuan. "God's in His heaven—all's well in the world."

Yours sincerely in His work,

W. M. UPCRAFT.

SUIFU, April, 1892.

Editorial Comment.

The Editor having been absent from his office for some time, attending to his duties in another part of the field, finds it impossible to do anything like justice to Our Book Table. The department is therefore omitted for the present month.

INFORMATION REACHES US that the Revisers are making good progress on the Union Bible. The Executive Committee, charged with making the necessary arrangements for an Annotated Bible, have had several meetings, and the process of selecting seven men to do the appointed work is now going forward satisfactorily. We cannot learn that anything is being done by the Committee on Notes and Comments on the Scriptures for general circulation, although the Editor has endeavored to stir up the matter. An impression seems to prevail that it is not worth while to carry forward this work until the first portion of the new version is printed.

PREACHERS OF THE GOSPEL, whether in China or elsewhere, perhaps need to be reminded that to regard sin with condemnation is not incompatible with true benevolence. When the woman who was a sinner came to Christ, she instinctively felt that "the highest sinlessness is also the deepest sympathy." But the art of reproving the guilty is not learned in any school of philosophy: it comes from vital union with Him who is the Lover of Souls.

THERE IS A DISPOSITION in China, as at home, to depreciate the office of the evangelist. And yet it is true that the evangelist must do his work before there is need of a pastor. In New Testament times great distinction was put upon this arm of service. Indeed, the twelve Apostles and the Seventy were evangelists. Paul and Barnabas were nothing less. Highly as we esteem the pastor and teacher, it seems to us that in any mission field the first aim, the prayerful and constant endeavor, should be to raise up men sent forth of God to be flaming heralds of the cross. If the missionary himself is qualified for this work, let him not doubt that there is for him no higher calling.

THE CONSTANT PREACHING of the Gospel and the diffusion in many ways of Christian truth throughout India, are perceptibly telling on that ancient stronghold of superstition. Three great cleavages in the Hindu system of idolatry,—resulting in the Brahmo-Somaj, the Sadharan-Somaj and the Arya-Somaj,—with the wide and popular growth of theism, are among the silent forces which are disintegrating Hinduism. We are told that the burning question in India today in all missionary circles, is not "How shall we multiply converts?" but "How shall we overtake with Christian training and instruction those who are pouring in upon us faster than we have the teachers by whom to take care of them?"

THE CHINESE MINISTER at Washington has expressed his deep regret that the House of Representatives should have passed the absolute exclusion bill, and the hope that the Senate would not follow this example. He believes that the effect of its final enactment would be the practical severance of the relations between the two countries. Americans will not be expelled any more than the Chinese now in the U. S. A.; but if they leave this country, they will not be allowed to return. The speech of Representative Hitt, Chairman of the Foreign Relations Committee in the last House, in opposition to the bill, showed conclusively that the proposed measure is wholly needless and mischievous. Even the friends of the bill applauded the sentiments of the honorable gentleman, at the same time deploring what they conceive to be the "political necessity" under which they act. Many of the leading home journals speak out plainly and indignantly on the subject, contending that the policy is wrong, and that, if carried out, it will prove to be morally and politically indefensible. It would appear that the action of the House does not express the sentiment of the country at large.

Later intelligence, reaching Shanghai by way of Japan, is to the effect that the exceedingly drastic anti-Chinese measure which had passed the House was negatived by the Senate. A stricter form of the old Exclusion Act has been by Congress enacted and approved by the President. The Chinese Minister announces China's intention of retaliating. It is hardly possible that American missions in China will be put in jeopardy by this turn of events; and yet there is some reason for apprehension, in view of the Minister's attitude, while it would seem evident that there is a measure of dissatisfaction on the part of the Imperial Government.

A CHINESE of the literary class in Fookien province, whose Christian character and attainments as a scholar entitle his opinion to much weight, pronounces against the use of *Yasu Chiao* (耶穌教) as the term either for Protestantism or Christianity. He claims that it is objectionable on account of a tendency on the part of the Chinese to couple the name of Jesus with the idea of a man-made religion,—a system of teaching that at best may be compared with Confucianism. It is but natural to suppose that every nation has its Sacred Teachers, and that to the people of this country Jesus is no greater than Mencius and Confucius. In his opinion, *Chiu Shih Chiao* (救世教) or, literally, the Doctrine of Salvation, conveys a vastly higher idea to the uninstructed native mind, and to all Chinese a much clearer and more definite impression. The suggestion contains a valuable hint for teachers and preachers.

IN A CERTAIN CITY of China, the centre of a large and expanding work, it was recently discovered that, to a less or more extent among the native Christians, there had come to be a habit of distinguishing two Missions each from the other by an expressive phraseology. The one was called *Shéng Ching Hwi* (聖經會), descriptive of the method of preaching and general instruction, i.e., exalting the written Word; while the other Mission is designated as the *Shéng Shén Hwi* (聖神會), or the Church that magnifies the office and work of the Holy Spirit. And this characterization is not far from the truth. The Chinese must be credited with a keen insight into the spirit and methods of the missionary body.

THERE HAS ALWAYS BEEN a large element of uncertainty in the published estimates of the earth's population. In 1866, Behm placed

the figures at 1,350,000,000. In the issue for 1880 of the *Bevölkerung der Erde*, the number had showed an increase of 106,000,000 in fourteen years. In the 1882 issue the estimate was placed at 1,434,000,000, or 22,000,000 decrease in two years. In the last issue—for 1891—the total population of the earth is given at 1,480,000,000, being an increase at the rate of over 5,000,000 per annum in the recent years. But this estimate is 3,000,000 less than that of Levasseur in 1836. These estimates are, to a very considerable extent, based on guesswork. In one instance the population of China was reduced at a single leap from 405,000,000 to 350,000,000. A general census of the Russian empire, according to modern and reliable methods, has never been taken, except in the case of one or two provinces; and there is not even approximately exact data for the population of China. In 1880, Professor Wagner found that of the total population in that year the estimates based on actual enumeration were available for only 626,000,000 out of 1,401,000,000,—that is, about forty-four per cent. of the total. In comparing two recently published estimates of the earth's population, we find a difference of 30,560,600. The following table, giving the area and population of the great divisions of the earth's surface, is taken from the *London Times*, and may be regarded as the latest and most reliable data:—

	Square miles.	Popu- lation.	To 1 Sq. Mile
Europe*.....	3,756,860	357,379,000	94
Asia†.....	17,530,686	825,954,000	47
Africa‡.....	11,277,364	163,963,000	14
America§.....	14,801,402	121,713,000	8
Australia¶.....	2,991,442	3,230,000	1
Oceanic Islands.....	733,120	7,420,000	10
Polar regions ..	1,730,810	80,400	..
Total.....	52,821,684	1,479,729,400	..

* Without Iceland, Nova Zembla, Atlantic islands, etc. † Without Arctic islands. ‡ Without Madagascar, etc. § Without Arctic regions. ¶ The Continent and Tasmania.

WE ARE IN RECEIPT of the Chinese cartoons and accompanying explanatory text, published at Hankow, which originally were issued in Hunan province in the interest of the anti-foreign propaganda. This "Complete Picture Gallery" contains thirty-two large colored pictures, all of them shockingly blasphemous in Christian eyes. The founder of Christianity is made to appear as a pig, his followers are depicted as committing the most horrible and revolting crimes. The inscriptions are calculated to inflame the Chinese hatred of foreigners in general. Ungrateful as the task must have been, the missionaries who were at the pains of reproducing this monument of heathen ignorance and malignant folly for Western information, are entitled to the sincere thanks of all friends of truth. As a result, there will be a more correct understanding in the West of the situation as we find it here; and one practical effect in China of this *exposé* is already apparent, in the stirring up of the authorities to take decisive action against the leaders of the fanatical movement which so seriously threatened the peace and welfare of the Chinese empire.

The editor of a leading home journal, who had received a copy of the Hunan cartoons, expresses his astonishment that this atrocious assault upon Christianity should be made by the representatives of everything that stands for civilization and high intellectual cultivation in China. To our mind the occasion for wonder is, that any student of history should expect a different result whenever in a heathen land the evangel of our Christian faith is antagonized by the spirit of Anti-Christ. That Christians should be represented as guilty of the grossest immorality and the most horrible and revolting crimes, is but a modern interpretation of the old Roman and Greek *animus*. Such evil imag-

inings come only from men of depraved heart and life. Civilizations do not necessarily conserve pure thought and high moral character.

AN INSTRUCTIVE FEATURE of the late troubles in Fookien province was the devotion of a few natives to their missionary friends in the time of peril and distress. Mr. Siek, teacher of the ladies, repeatedly summoned the magistrate and exerted himself to the utmost to protect them. When Dr. Rigg was on the road, pursued by cowardly ruffians who were beating him and tearing the clothes off his back in the hope of finding money, a native Christian from Kucheng bravely stood by him and attempted to shield the defenceless foreigner, and for his pains was severely beaten and then thrown into a pit of liquid manure. The Doctor afterwards met a former patient, who, seeing that he had no hat or umbrella, lent him his own, and learning that he had no money, gave him fifty cash with which to buy his breakfast. The riots of last year in the Yangtze valley present a story of fanaticism and savage cruelty, but the gloom of that sad tale is illumined by examples of human pity and sincere friendship. The mass of humanity about us, though ignorant and degraded, affords excellent soil for the planting of germs that cannot fail to produce the richer harvests of earth.

HERBERT SPENCER, believing that there is a tone of truth even in the falsest creed, is bold enough to summon the atheist, pantheist and theist, in turn, to appear before him for examination. In the analysis of conflicting creeds, he assumes to find a scientific method of harmonizing Yes and No in some higher unity. The "soul of truth," of which Mr. Spencer is the famed discoverer, consists in

an omnipresent mystery behind the visible universe, unexplained and unexplainable. This is the ultimate truth in which all religions are said to agree. Our philosopher confesses that it is impossible to avoid making the assumption of self-existence somewhere; but that assumption, in whatever guise it may appear, is as vicious as it is unthinkable! Such a barren conclusion is worth no more to the student of nature than is the Chinese legend of Panku. But this concept of New Philosophy, notwithstanding the self-negation, is of value, since it has conceded one link in the chain of theistic argument. Mr. Spencer confesses that there must be a "fundamental reality" underlying the universe. How can he be certain that this is "unknown and unknowable"? Whether it be unthinkable or not, it is the affirmation of reason that there is self-existence somewhere. Where that existence is to be found philosophy fails to discover. Theism, then, clearly has the right of way. The incomprehensible may be known as a fact, and the unexplainable is not of necessity the unknowable. The often praised "severe logic" which shows to a demonstration that we cannot know the infinite, is, after all, based on nothing more conclusive than the declaration of our modern Aristotles. We commend attention to this very simple logical formula: "If God be infinite, He can reach us; if not infinite, we can reach him."

A WRITER in one of the Shanghai dailies of recent date, opens a rattling fire on Protestant missionaries. It is an excellent rehash of stock ideas with which the China public have long been familiar. Candid readers are instructed,—for the old is ever new,—amused, and, in some particulars, convinced by his brilliant rhetoric; albeit we have here a specimen of modern phrasing that

could come only from one who is akin to the choice spirits of whom Shakespeare wrote,

My noble *gossips*, ye have been too prodigal.

We are impressed with the idea that there is a degree of misunderstanding as to the men whose characters are held up to view. For example, few of our readers will recognize a personality set forth in the following terms: He never laughs with hearty and spontaneous gusto; he seems oppressed with the burden of his own sanctity; his exterior is a prim and fastidious puritanism, covering an explosive zeal that is manifest on the most absurd pretext; he invariably belongs to some one of the narrower and sourer sects of Protestantism; he is honest but phrase-ridden (whatever that may signify); he pronounces anathema upon everything without the pale of his own little creed; his religious ardor is fierce in proportion to its narrowness; he sometimes retaliates with severity upon his critics; he even abstains from wine and the fragrant cheroot. We are not at the pains to put in an unqualified *caveat*; nor indeed is it necessary. And one cannot fail to notice with pleasure this candid attempt to offer the tribute of respect:

"Give every man his due. It would be cruel injustice to pretend that the missionaries are sanctimonious charlatans, or anything else but genuine, sincere, single-minded and conscientious workers. They are continually doing good in a hundred quiet and unobtrusive ways; wherever they go they set to the Chinese a high example of blameless and benevolent lives; and if only for familiarising every corner of the empire with the white man's face, we owe them thanks."

Missionary hospitals are assailed, although in terms that betray a lack of familiarity with the methods actually employed; and this benev-

olent and Christ-like work is condemned on the ground of what we must regard as the profoundly wise and philosophical plan of treating, not bodies or souls merely, but *human beings*. The disciples of Him who was the Great Physician, the Good Samaritans of our time, may calmly endure assaults of this nature when remembering—if for no other reason—that they have ardent defenders in such men as Sir Thomas Wade and others of like intelligence and observation.

This writer suggests that the cause of ill-feeling between merchants and missionaries is to be found in the "deplorable lack of discretion and the tinge of mild pharisaism that leavens the whole (missionary) fraternity." But is it quite fair and ingenuous to put all the blame on one side? Has it not become too much the fashion to speak of foreigners in this part of the world as if they were divided into hostile bands? If it be so, where is the need? Let each man pursue his calling, holding to his own convictions of right and duty, with charity for all and malice toward none, and let there be a united effort without reference to creed or sect or anti-belief in maintaining at least the common standards of morality in the face of a great heathen nation. It is said that there are many creeds among Christians in China; but the men that hold them get along very well together, and there is by no means the want of kindly feeling and sympathy on their part for their foreign brethren of the non-missionary class that is so often and so unjustly attributed to them. That they have little time for social recreation, that they are inevitably controlled by well-founded religious preconceptions, that there are certain evils practiced among foreigners in the East which stand rebuked in the presence of earnest and godly men, that the mistake is often made of blaming the whole

body of missionaries for the narrowness and indiscretions of the few, that the charge of possessing a "little creed" and "intellectual color blindness" comes not unfrequently from men who are themselves under the dominion of prejudice and imperfect knowledge, and whose mental perception in things religious is by no means free from chromatic aberration,—are

facts too often left out of the current discussion. Considering the almost extravagant praise, *i.e.*, "they set to the Chinese a high example of blameless and benevolent lives," etc., bestowed upon those who in the same breath are severely criticised, one may not inaptly quote the ancient maxim: *Ne Jupiter quidem omnibus placit.*

Missionary News.

—Writing from the North River district, near Canton, in January, the Rev. J. Sadler mentioned that he was in the midst of one of the most terrible proofs of China's need of the Gospel,—a village war. Fruit and grain were being destroyed, and the fighting was going on day by day.

—The Rev. R. M. Ross reports that seven men are leaving the Society's college at Amoy for active Christian service in different parts of the field as preachers, teachers and colporteurs,—one of the latter "with special design to attract the educated classes." "This band of seven are as earnest and able a set of men as we have at any one time sent out from our college. We pray God to use them everyone, to live for Him and win souls."

—More than \$12,000 were reported to Rev. A. A. Fulton, of Canton, by Christian Endeavor Societies in America as a result of adopting his two-cents-a-week plan. Take one example of what is being done: The Ivorytown, Conn., Society, during the past year has raised \$41 by the Fulton pledge-book, the money to be sent to the Tungcho dispensary.

—Pastor Ling, of the American Board Mission in Foochow city, has for two years conducted a nightly evangelistic service. He is very active in the effort to reform

victims of the opium habit, seeking first of all to instruct those who come to him in the knowledge of the true God and the efficacy of prayer, teaching that the most effective method of recovery is dependence upon a higher power than human skill.

—On Wednesday, April 27th, the house occupied by the missionaries of the Church of England Zenana Society in Ching-ho, a city of Foekin, near the southern boundary of Chekiang province, was attacked by a mob, instigated by the leading literary man of the place. Misses Johnson and Newcomb, after having been exposed to many insults, were rescued by the dilatory mandarin. The Emperor's proclamation, hanging in front of the house, was torn in pieces and burned by the infuriated people. But for the bravery and devotion of the ladies' personal teacher, they would in all human probability have suffered serious if not fatal injury. On May 11th the C. M. S. hospital and dispensary at Kien-king, not far from Ching-ho, were attacked and completely wrecked by a mob of hired ruffians in the pay of the leading literary man of that city. Dr. Rigg narrowly escaped a horrible death, and was severely bruised and shaken. His pluck and coolness, when facing the crowd, must have had a

fine moral effect. The protecting hand of God appears in the almost miraculous escape of these devoted workers.

—An English missionary in Singapore was surprised to find the church freshly whitewashed inside and out. Going in he found a Chinaman (a converted prisoner, a printer by trade), who had done this work at his own expense. His natural explanation was, "I did it to thank God."

—The Board of the Hawaiian Evangelical Association prosecutes its work among the natives of those islands, and also among the Chinese, Japanese and Portuguese there resident; most of them as laborers on the sugar plantations. The Association also sustains two missions beyond its own group, one at the Gilbert and the other at the Marquesas Islands. The entire cost for the current year is estimated at about \$23,000. Reports of a great awakening in the Gilbert Islands' missions, cheer the hearts of all. One of the missionaries devotes himself to labors at the Leper Settlement. It is proposed to establish a school there.

—The Rev. H. S. Phillips, of the C. M. S., has succeeded in occupying the city of Kien-yang, a large city in the north-west of the province of Fuh-kien. The Revs. H. C. Knox and H. S. Phillips went out two or three years ago as pioneers in those densely populated districts. They moved forward from the old central station of Kucheng to Nang-wa; and at that place Dr. Rigg has now followed up with a Medical Mission. Then Mr. Knox was invalided home (but he hopes to go back next year); and Mr. Phillips went forward again alone to Kien-yang. With great difficulty he succeeded in renting a Chinese house; but the unhappy landlord has been seized, beaten and exhibited publicly in an iron cage. On hearing of the opposition, a Chinese Christian book-

seller at Kiong-ning-fu started off and walked the forty miles in one day, in order to share the danger with Mr. Phillips. But later letters say that the outlook was more hopeful. The Rev. Ll. Lloyd has lately returned from a fortnight's visit to the Hing-hwa district, where, notwithstanding much persecution, there is a large increase in the number of adherents.

—The Rev. Dr. John L. Nevius, of China, has been spending a little time in the city, and has given much pleasure to his many friends. Recently Dr. and Mrs. Nevius were given a reception at the house of the Rev. Dr. and Mrs. Samuel T. Lowrie, at which a number of friends had an opportunity of meeting them. At the ministers' meeting last Monday, Dr. Nevius read an interesting paper on the "Phenomena of Spirit Possession, as observed by Missionaries in China," a subject to which he has given much personal attention, and concerning which he has made extended inquiries of other missionaries. Dr. Nevius thinks that these demoniacal possessions among the Chinese are similar to those which in our Lord's time afflicted so many people in Palestine. Dr. S. A. Hunter, also a missionary from China, spoke on the same subject, taking a different view, however, that the cases referred to by Dr. Nevius can be explained on medical grounds.—*N. Y. Evangelist*.

—Rev. S. A. Moffett, writing from Seoul, Korea, December 29th, 1891, says:—"The class of Koreans who can afford to use opium are already weakened by every kind of sensual indulgence; and now it appears that this worst of all vicious habits is to gain a hold upon them. I recently spent several weeks in the city of Ein-ju, on the Chinese border, and found that already this habit has gained an entrance, and is rapidly spreading. I learn, also, that in the

capital and in the port of Chemulpo the Chinese have established *joints*, which are patronized by Koreans, while the number who secretly use it is reported as increasing. With almost every other of Satan's devices to meet, we missionaries pray that this traffic may be stopped before it becomes one of the hindrances to the progress of the Gospel in Korea. Please add the voice of helpless Korea to those raised in favor of the suppression of the opium traffic."

—The *Missionary Review* says that Bombay has always been considered a hard field for mission work. The time was when the progress there was slow and the results were meagre; but that day is past. In a letter written in 1848, it was stated by the Rev. Mr. Hume that during nine years of hard and prayerful work, he had but twice had the joy of seeing any one brought into the Church from the heathen world. Of these two one had already gone back to heathenism, and the other was then an unworthy member of the Christian Church. At last a change came, and faithful work bore fruit. The number of Churches, of Christians, of schools and of Sabbath-schools, has, during the past fifteen years, at least trebled, and in some departments the work has multiplied fifty-fold. In giving, in Christian activity, in knowledge of, and in faithful adherence to, the Word of God, that Church in Bombay would be an ornament to any city in Christendom. On the average, those Christians give at least one month's salary out of the 12. Almost every member of the Church is actively engaged in preaching, in teaching, in Sabbath-school or in some kind of evangelistic work. The children and young people are constantly and faithfully instructed in the Bible.

—On Sunday, April 10th, we had the joy of baptizing (at Chen-kushien) and receiving into fellowship

two men and four women. One of the men was a Confucian scholar of first degree and a teacher of a boys' school, held in a temple outside of this city. His testimony was very clear and satisfactory. When asked about Confucian doctrines, he replied that "Confucius gave him no hope of his soul's salvation and that he trusted Jesus only." Among the women was a Mrs. Ts'ai, who is evidently a very true child of God. Since her conversion she has unceasingly prayed for her persecuting husband, who about three or four months ago threatened to cut off her feet if she came to our services. Her faith is rewarded, and now her partner in life has become partner of the "life more abundantly." Only a week before the baptism I was standing with him outside his house, and he said as he looked upon his son of sixteen years, "Oh that the Holy Spirit would influence his heart!" He in his turn has set to work and has been the means of causing (under God's blessing) a neighbouring old couple to make as clean a sweep of idolatry as he has himself. On the 13th instant we had the additional joy of baptizing an old woman of eighty years, the fruit of her son's prayers and devotion. I had only seen her once before her baptism (she lives away among the hills,) but found in her a simple and beautiful childlike faith.

God is evidently working among the people of this district, and we are expecting still greater things. All praise be unto the Triune God.
—REV. ALBERT H. HUNTLEY.

BIBLE DISTRIBUTION AT NINGHAI, NEAR CHEFOO.

For some time past I have been distributing copies of the New Testament gratuitously to any who appear interested in the Gospel. If you could see the general effect upon many of the people, it would

delight your heart. In this place, where only about three or four years ago it was difficult to get people to read the Scriptures at all, they are now eagerly read by very many, and I am sure none the less valued because they are given. Yesterday a man was here from a village some little distance away, who could repeat parts of the Gospel of John, and begged for a New Testament. Quite a number of persons I have met with, who read the portions, or Testaments, over and over again with evident enjoyment (*without* annotating as I much prefer,) and get a clear knowledge of the main facts of the Gospel history. "You won't go far wrong if you follow that book," says one. "The

more I read it, the more I like it," says another. The book is taking hold of the hearts of many who still, like Nicodemus, are afraid to openly confess Christ. I hear from various sources of numbers of boys, girls and some women and men who pray to God in their homes, who are still not among the members of the professing church, and also of occasions where their prayers have been clearly answered.

My own mind is that we rather need the Scriptures far more simply translated into colloquial than even the Peking edition. It is still much too full of "*wên-lí*" expressions for this part of China.—Rev. CHAS. H. JUDD.

Diary of Events in the Far East.

May, 1892.

1st.—George Lemon, the proprietor of the Eagle Tavern, Woosung Road, Shanghai, shot by James A. Frame, the Deputy Marshal of the United States Consulate. Lemon, who is a colored man, died shortly afterwards. Frame is under arrest in U. S. gaol.

6th.—Collision on the Lower Yangtze. The S. S. *Peking* was run into by the C. M. S. N. Co.'s steamer *Fushun* during a fog. The *Peking* sank in about seven minutes; but all on board, about fifty people, got safely on board the *Fushun*, the bows of which were kept in the hole in the *Peking's* side until all were safe.

11th.—Attack on, and wreck of, the Church Missionary Society hospital at Kienning, in the Fuhkien province. Dr. Rigg narrowly escaped a dreadful death. Previous to this the English Zenana Mission house at Ching-ho had been attacked—the ladies being rescued by the mandarins. Both attacks were instigated by the literati.

14th.—Parliamentary crisis in Japan. The Ministry was defeated on the charge of interference with the recent elections.

18th.—After spending two days inspecting troops, etc., at the Kiangnan Arsenal, and receiving the visits of the foreign Consuls, the Viceroy Liu

K'un-yi came into the Foreign Settlements of Shanghai to pay return visits to the Consulates and the Municipal Council. On entering the Settlement north of the Yang-king-pang, his procession was joined by a guard of 24 European and Indian police, armed with rifles and bayonets, and four mounted Indian police. At the interview in the British Consulate Consul-General Hannen took a firm stand against the employment by His Ex. of Mr. Yü Sui-wan as his deputy in Shanghai.

20th.—A most interesting gathering of the missionaries and members of the community took place in the Court Room of H.M.'s Consulate, Newchwang. The meeting was called by the missionaries who have come from the interior to hold their Annual Conference, and the community and visitors being invited to hear the different addresses on the work done at the many stations occupied by missionaries; the room was well filled. Mr. W. S. Ayrton, H.B.M.'s Consul, occupied the chair and opened the proceedings with a neat little speech, in which he gave great praise to the missionaries as a body, expressing the opinion that if the conduct of all missionaries towards Chinese were like what was carried out in these provinces, there would not have been any necessity for the caution lately given by Lord Salis-

bury. The gentlemen who were called upon by the President to give their experiences, were: the Revs. Jas. Carson of Kuanchêngtzü, John Ross, Moukden, T. C. Fulton, Moukden, James A. Wylie, M.A., Liaoyang and Haichêng, Dr. Dugald Christie, Moukden, the Rev. Dan. Robertson, M.A., Kirin, the Right Rev. C. J. Corfe, D.D., Bishop of Corea, including Shingking, and Mr. Duncan McLaren, chairman of the U. P. Church of Scotland. The speakers adhered as much as possible to the work done in their particular districts, and it must be admitted that the residents of Newchwang have never before had the pleasure of listening to such a lucid *exposé* of the intercourse between foreigners and natives.

21st.—Imperial Edict issued in connection with the memorial presented by H. E. Chang Chih-tung respecting the Hunan publications. Chou Han is to

be deprived of his official rank and placed under the strict surveillance of the local authorities that his future good conduct be secured.

—Banquet to Mr. Tong King-sing by the foreign residents of Tientsin, to celebrate his sixtieth birthday. In the address which was presented due notice was taken of his being the successful pioneer of steam navigation, mining and railroads in China.

26th.—Attempted hanging of Police Constable Madsen by wheel-barrow coolies outside the boundaries of the Settlement in Shanghai. Madsen had attempted to arrest a wheel-barrow coolie, who had no license, when the latter, aided by a large number of other coolies, set on him, and almost succeeded in hanging him,—several nooses being round his neck and he dragged to a lamp-post. Madsen managed to escape minus tunic, watch and chain.

Missionary Journal.

BIRTHS.

- At Chinkiang, 15th March, the wife of Rev. C. F. KUPFER, of a son.
At Tai-yuen-fu, the wife of M. M. WILSON, M. B. C. M., of a son.

MARRIAGES.

- At Pao-ning, Szchuen, on 20th April, by the Rev. W. W. Cassels, B. A., Mr. MONTAGUE BEAUCHAMP, B. A., to Miss FLORENCE BARCLAY, both of the China Inland Mission.
At the Baptist Chapel, Chinkiang, by Rev. R. T. Bryan, on 22nd April, Rev. J. E. BEAR, of Southern Presbyterian Mission, to Mrs. L. A. DAVALT, Southern Baptist Mission.
At the Cathedral, Shanghai, on 7th May, by the Rev. H. C. Hodges, M. A., Mr. D. J. MILLS, to Miss E. CLARE; and Mr. GEO. DUFF, to Miss C. FITZSIMONS, of the C. I. M.
At Chefoo, 11th May, Rev. W. B. HAMILTON, Presbyterian Mission, to Miss M. E. WOODS.

DEATH.

- At Wuhu, on the 10th May, of typhoid fever, the Rev. W. J. KNAPP, of the International Missionary Alliance.

ARRIVALS.

- At Shanghai, 3rd May, Mr. Z. C. BEALS, wife and child, Miss E. VON GUNTEN, Messrs. W. CHRISTIE, W. I. BAKER, W. W. SIMPSON and G. H. MALONE, of the International Missionary Alliance, New York, for Wuhu.

At Shanghai, on 3rd May, Miss WOODS, for American Presbyterian Mission, Shantung.

At Shanghai, on 16th May, Rev. J. H. LAUGHLIN, American Presbyterian Mission, wife and child (returned), and Rev. R. H. BENT, for Shantung.

At Shanghai, on 17th May, Rev. F. C. MEIGS (returned), Foreign Christian Missionary Society, Nanking.

At Shanghai, on 25th May, Rev. G. L. MASON, American Baptist Mission (returned), for Hoochow.

DEPARTURES.

- FROM Shanghai, on 5th May, Mrs. WILLIAMS and two daughters and Master CHARLIE ROBERTS, of the A. B. C. F. M., Kalgan, for U. S. A.
FROM Shanghai, 10th May, Rev. J. & Mrs. HUDSON TAYLOR, C. I. M., for England.
FROM Shanghai, 10th May, Rev. D. N. LYON, Soochow, and Dr. & Mrs. KERR, and Mr. COLMAN, Canton, for U. S. A.
FROM Shanghai, 14th May, Rev. A. and Mrs. PHELPS and child, C. I. M., for England.
FROM Shanghai, 31st May, Miss R. SMITH, for Japan.

VISITING.

- Rev. THORNTON R. SAMPSON, formerly of the Missions in Greece, now Cor. Sec. of the N. Carolina section of the Presbyterian Church (South) visited the missions of his denomination at Soochow and Hangchow and departed for Korea and Japan 16th May.

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*How to Increase the Efficiency of our Native Workers.**

BY REV. F. L. HAWKS POTT, B.D.

I FEAR that much of what I have to say will appear to you very theoretical; and at the outset I ought to confess that my paper is largely one of theories. In my work, up to the present time, I have not been very much engaged in training native workers, and so have not had a wide experience on which to base my conclusions. Everyone, however, must have his or her opinions as to how this most important branch of missionary work should be carried on; hence I offer these following remarks, hoping that on those points wherein others may differ from me, I will have the benefit of hearing a free and frank discussion. Let us state again the problem that our subject puts before us. If I mistake not, it may be put in this way: How may we best place the revelation that Christ brought to the world before the Chinese through the medium of native workers? In regard to the fact that it must largely be put through such a medium, there can be no difference of opinion. The question is, In what way may we best train those media that we are bound to use? We know that the astronomer employs infinite pains to see that the lens of the telescope that he uses is what is called *achromatic*. He wants to avoid as far as possible the chromatic aberration of the beams of light of the distant star at which he gazes, and to have the beams refracted without being coloured. This, too, is our aim to see that the light of Christ shines down here into the souls and minds of men as undimmed and pure as possible, with its rays unquenched and unconfused by the media through which they pass.

To accomplish this end, it seems to me that among other *aims* the following should constantly be borne in mind :—

* Read before the Shanghai Missionary Association.

I. To see that our native agents never become *denationalized*. In this statement the doors of a wide discussion are thrown open, of which I can only stand upon the threshold. The whole question comes before us of the comparative advantages and disadvantages of employing as preachers and evangelists those trained from childhood in Christian schools, or those who have not received such training. Thus far the larger proportion of native preachers, I think, has been drafted from mission schools, with the very evident advantage that they have imbibed Christian teaching from their earliest days, that their Christian characters have been formed and their heathen mode of thought eradicated; but, on the other hand, with the disadvantage that they have become partly denationalized, and out of touch with their own people, and in some ways unable to understand their own people's thought and customs. It is no exaggeration to say that some of the boys trained in our schools, when they leave us to go out to their work, look on things largely from their teacher's standpoint, and are sometimes even ignorant of the meaning of heathen institutions and mythology.

I do not mean to say a word against the former method; it is the chief way in which *pastors* and the native *ordained* ministry must be trained. I want to call attention to the fact that we need still another class of workers,—that in the direct conflict with heathenism. We would do well to employ Christian converts who have been brought up in heathenism; we ought to take grown men of the world and business men, and after they have acquired the knowledge of Christian truth, if they have the necessary zeal, employ them as a sort of vanguard in the work of attacking heathenism. When we ask ourselves the reason for the great success of such a man as Jerry McCauley in the U. S., do we not find it to be that he came from the slums himself, understood through and through the people to whom he spoke and saw things from their standpoint as well as from the standpoint of the Christian? St. Paul delights in the companionship and assistance of Timothy, perhaps because the latter was a half Greek, could understand Greek thought and knew how to preach the Gospel to the Gentiles. We should beware of too much hot-house training, lest we hinder our assistants from ever afterwards being *en rapport* with those to whom they are sent.

II. A second aim, I think, should be not to admit too much *scholasticism* in our course of training. Aside from the fact that we are hindering Christian unity, if each mission undertakes to build up a complete system of Christian doctrine here in China, we are still doing a graver injury. If I proceed to train my

students in the nice points of the Thirty-nine Articles, and another man in the nice distinctions of the Westminster Confession, and another in the exact formularies of some other Church, we are not only leaving these different schools of theology in China, we are also preventing the Chinese from ever formulating the truths of Christianity for themselves. We are giving them our crystals, and a crystal must be disintegrated before it can crystallize again.

I think we would do well to study Christ's own way of teaching spiritual truth. He chose out twelve men, destining eleven of them to become the founders of His Kingdom after He left the world. They were constantly with Him, and He spent the larger part of His time in training them: yet, with the exception of the Lord's Prayer and the Baptismal formula, He did not leave them a single formulary. His teaching also was very gradual. He announced from time to time some great spiritual truth, planted some seed-thought in their minds, and then allowed it to lie dormant, knowing that in time it would surely germinate. Our aim should be to be definite, but to be extremely simple; not to place in the first instance doctrines of Christianity before the minds of those we teach, but Jesus Christ and His teaching in all their grand simplicity; to lead them in thought; to direct their minds, guard them from error, but never to force them, and to allow the formulating as far as possible to come from themselves.

I remember hearing a missionary, recently arrived in China, complaining that he feared he confused the minds of those whom he was teaching by presenting to them the doctrine of the Trinity, and the thought occurred to me that he started from the wrong end, that it would be better to put Christ before them as represented in the Gospel story, and let the fact of His Divinity and His oneness with the Father dawn upon them naturally and gradually, as it did upon the minds of the Apostles. Christ "trusts to men's believing that the Father is in Him, not because He has declared it in set dogmas, but because 'He has been so long with them.'"

The Rev. Henry Latham, M.A., Master of Trinity Hall, Cambridge, in his book, "Pastor Pastorum, or the Schooling of the Apostles by our Lord," says: "In all His sayings and doings our Lord was most careful to leave the individual room to grow. If we go to Him looking for a social system or an ecclesiastical polity, we find nothing of the sort. Christ gave no system for recasting society by positive law, and no ecclesiastical polity, for we could make laws better when the circumstances which called for them arose. He gave no system of philosophy, for such systems are only the ways of looking at some of the enigmas of life, which suit the

cast of mind of the nation or the generation which shapes the system. So, different nations and generations should be left to make their systems as of old; only a new truth was declared, and a new force was set to work, which systems would henceforth have to take into account." Let us see to it that we do not make theological poll-parrots of those whom we are schooling here in China, and let us remember that ritual, systems of theology and ecclesiastical polity are, after all, only the clothes, things that can be changed, and keep clear in our minds the great aim of preaching "Christ the power of God and the wisdom of God."

III. A third aim: We should train our scholars most thoroughly in the branch of study called comparative religion. We should teach them to look below the surface, to distinguish the essential teachings and truths of the great historic religions, apart from their accidents, and to look upon the revelation given in Christ Jesus as that which fulfills *all* the past longings and aspirations of man. We should impress upon their minds the thought that they ought not always to be *negative* in their criticisms of other systems, not always denying their errors, but sifting the true from the false, cherishing that which is gold; and we should point out to them that Christ Himself re-enunciated many truths hinted at by the ancients.

Above all, let them build upon the foundation already laid, as far as it is a good one. Teach them to look upon Confucianism as for the most part noble and true, and that their business is not to try to sweep it all away in blind bigotry. The fundamental truth of Confucianism, that man should strive to live in harmony with the will of Heaven, lies at the basis of all true religion.

IV. Of the fourth aim that I would like to put before you, I will speak very briefly. We should aim, I think, at impressing upon the minds of those who are to be workers in China that their mission is a wider one than preaching. Drummond in his little pamphlet entitled the Programme of Christianity, sums up what Christ came to bring to the world in the four words,—*Liberty, Comfort, Beauty, Joy*. He came to give us these. He was Christus Consolator as well as Christus Redemptor, and those whom we are going to send forth to preach Christ to their countrymen, should not think that they accomplish their mission by speaking once or twice a day in a street chapel in a perfunctory sort of way. They should strive to bring healing to China's sorrows, light to the ignorant, consolation to the suffering. They must be Christ-like men, bringing salvation to man, physically and mentally as well as spiritually.

V. In the fifth aim that I shall refer to, I turn to quite a different subject, but yet one that is really very important,—so important that I beg you will forgive me for turning to it so abruptly. I refer to the physical training of those whom we are preparing to be our assistants. I suppose that if our ancestors could come back to the world and look in upon some of the gymnasia for physical training connected with our theological seminaries at home, they would be greatly surprised, and think these clerical neophytes sadly lacking in dignity, to be exercising with dumb bells and Indian clubs, and perhaps would shake their heads at such levity ; but we are wiser than the fathers in some respects, and know now that mind-development, without physical development, does not make the most useful men.

And so, in regard to these native workers, I would urge the importance of making them take regular and systematic exercise. I know that in the mission to which I belong a surprisingly large proportion of those whom we have trained have developed lung trouble after a very few years of work, and in enquiring into the cause have been told by Dr. Boone that one chief reason is because they come from a stock used to physical exercise, principally being sons of farmers, and that the sudden cessation of physical training in their case, and the development of the mind to the exclusion of all else, predisposes them to phthisical diseases. We want men of physical stamina to do heavy work, and we should persist in their taking moderate exercise while training for their work. If left to themselves, they will never see its importance, and so this is one of the points on which I think we have a right to be dogmatic.

VI. The sixth aim that I think we should keep before us is also of a practical nature. Let us aim at educating a flexible ministry rather than an inflexible one. What I mean is this, that although undoubtedly we have great need of ordained assistants, men whom we can place in positions of responsibility and put in charge of native congregations, yet if we exclusively train men for an ordained ministry we make our ministry very inflexible.

I believe that it is only after a long and extended apprenticeship that any man should be ordained. If after one or two years you ordain your catechist or evangelist, naturally he looks upon his position in life as secured ; he has a sinecure, so to speak. If you have made a mistake, you cannot rectify it. Your man may lack all enthusiasm and be a mere piece of drift wood, lifeless and incapable of energetic work ; yet, unless there is some grievous offence committed by him, you are not justified in deposing him from his ministry. A far better way, as it seems to me, is to make our ministry very largely an unordained one ; then when we see a

man develop no aptitude for his work, when we see him going through his work in a machine-like, lackadaisical way, we can simply dispense with his services. I hope no one will think that I mean we should measure a man's usefulness from the standpoint of the number of converts that he makes. That is far from my mind. But since we cannot tell beforehand whether a man coming to join the native ministry is perfectly sincere in his motives or not, we should be very slow in ordaining him. We cannot expect from the Chinese the same high spiritual tone in these matters at the outset as we do from theological students in America, and so we should train them faithfully; and then if we see evident signs that the love of God and the love of man are the ruling motives of their lives, we have gained true helpers. If it turns out otherwise, we can free ourselves from the burden and tell them to seek other occupation, and the Church will be spared that heaviest of loads, an unspiritual ministry.

VII. And now a word concerning the last aim of which I will have time to speak. It is, above all, let us keep before the minds of those whom we train the thought that *inspiration* is not a thing of the past. In our reverence for the inspiration of the writers of the N. T., I think sometimes we lose sight of the fact that Christ's promise was that the Holy Spirit to the end of time would be the inspirer of men. The great reformers of the Church were inspired men, the great revivalists of the Church, when it was dead, were inspired. Every true and great preacher must have been, to a degree, inspired. Let us lead our native workers to pray for and to expect this inspiration, that they may become channels through which the Holy Spirit may act in influencing the hearts of others.

May that Holy Spirit guide us and help us in this most serious, most essential, work of training men to be living preachers of a living Christ.

Mr. Cary of Osaka, says the *Missionary Herald*, riding through the streets of Takefu recently, saw over nearly every doorway a wooden ticket, showing that the inmates belonged to a company whose members promise that they will have no relations of any kind with Christians. This fact, while showing the present animus of many Japanese, shows also that Christianity is widely known throughout the empire. It is because the Japanese are impressed by the progress Christianity is making within their kingdom, that so many are leagued together to resist it.—*Exchange*.

Among the Highbinders.

An Account of Chinese Secret Societies.

BY FREDERIC J. MASTERS, D.D.

(*Concluded from last month.*)

AT the third portal the neophyte is instructed in all the secret signs of the Society. Worship is offered to heaven and earth, to the spirits of the slaughtered priests and to the spirits of the ancient kings. Incense and gilt paper are burnt, candles lighted and libations of wine and tea are poured out to the gods. Thirty-five solemn oaths, mostly in rhyme, are chanted before the High Altar. A rooster's head is cut off, and as the blood flows the neophyte swears eternal fidelity to the head of the *Hung* state. He thus imprecates death by decapitation upon himself if ever his oath be broken, and recites words which may be translated thus :—

From rooster's head, from rooster's head,
See how the fresh blood flows.
If loyal and brave my course shall be
My heirs immortal renown shall see;
But when base traitor and coward turn I,
Slain on the road my body shall lie.

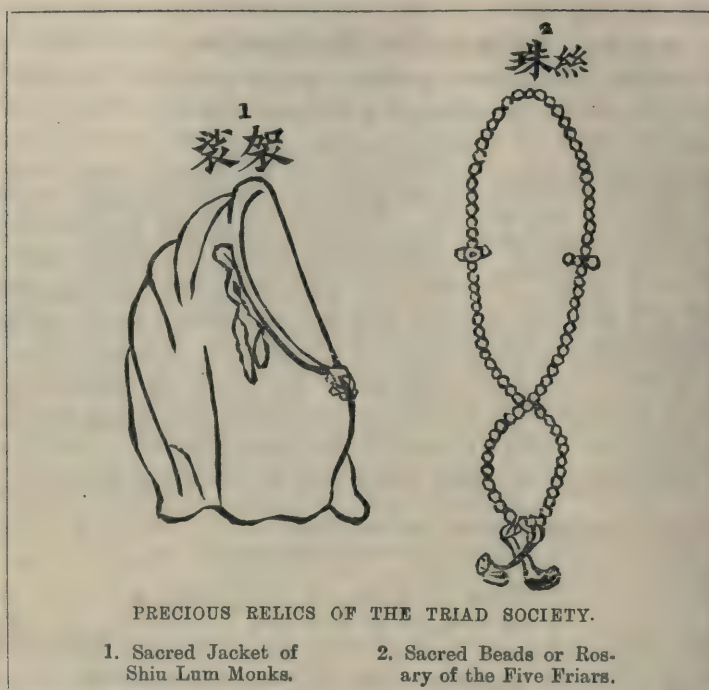
He also swears never to divulge the secrets of the Society or refuse to obey its mandates, imprecating upon himself the cruel death of the traitor Ma Ning. He also chants a stanza, of which the following will serve as a rough translation :—

By this red drop of blood on finger tip I swear
The secrets of this Tong I never will declare.
Seven gaping wounds shall drain my life away
Should I to alien ears my sacred trust betray.

Generally speaking he swears to keep alive the spirit of revenge and to wipe out in blood the wrongs done to the founders of the Society. He vows eternal enmity to the Manchu government and promises to use every endeavor to restore a native dynasty to the dragon throne.

A very singular custom is that which requires the neophytes to run the gauntlet of two ranks of Triad men, who are at liberty to inflict corporal punishment upon any one discovered to have been an old offender against the Society. Having received with becoming submission this severe cudgelling, he is supposed to have expiated past offences, past wrongs are forgiven, and he is received into the inner circle of the brotherhood.

Of course these ceremonies, with their accompanying signs and passwords, are a precaution against intrusion. Woe to the spy who, under pretence of becoming a member, seeks to discover its leaders and pry into its secrets. Maybe there is some truth in the popular belief that a few such attempts have been made by persons who have paid the price of their intrepidity and have never been seen again. As a secret society the Triads make much of the language

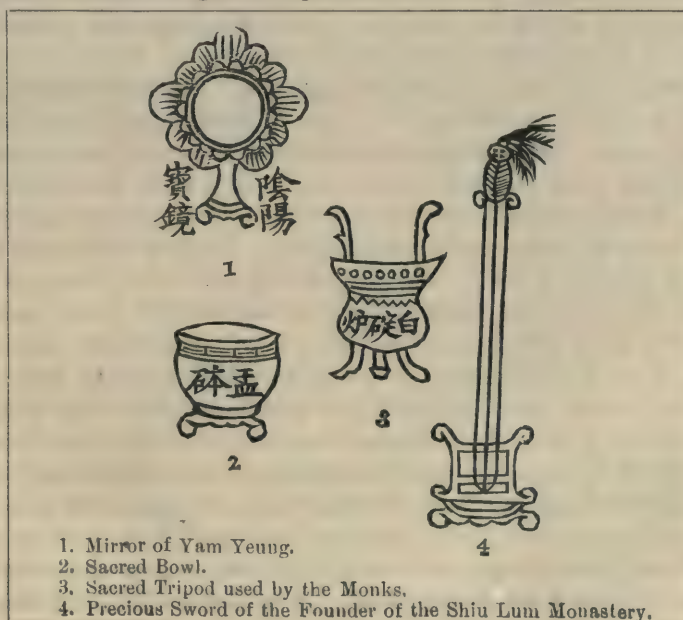


of signs and symbols. Signs and words that are meaningless to outsiders, enable members of the society to discover each other and hold communication in the presence of strangers. The ritual is full of these signs. With no key to their interpretation it is impossible even to guess at their signification.

The social custom of tea-drinking and the ever-present pot of tea and tray of small cups, found in every Chinese store and reception room, furnish materials for a system of signs, depending upon the positions of a certain number of cups in relation to the teapot. Sometimes the cups are arranged in a row, or in pairs, or placed on the top of each other, with the pot on the right-hand side. Sometimes the teapot is placed in the centre with a certain number of cups arranged in different positions around it. Again, the pot is sometimes placed in front, or behind the cups, or at one or other extremity of a row of cups. A great deal also depends upon which direction the spout points. On some occasions the cups are placed in the form of certain Chinese characters, notably the character *Hung*, the secret name of the Society. Some significance is also attached to the way a cup of tea is drunk; as, for instance, when a person takes up a cup of tea, pours it back into the pot, and again refills the cup and drinks. Or the cup is taken up with five fingers and drunk while held with three. What all this means it is im-

possible to conjecture. To an outsider nothing unusual has taken place, and yet important communications have been made, which only those *en rapport* have understood. In drinking tea a member of the Yee Hing or Chee Kung Societies can always be known by the way he raises the cup to his lips. He takes hold of the edge between the thumb and two first fingers, the first finger being held inside the cup. In a crowd one member can discover another's presence by pressing the thumb and two fingers against another's arm or body, the thumb and two fingers being placed in the shape of the legs of a tripod. This is called "the three-cornered seal," and is usually applied from under the blouse. In a street quarrel a Yee Hing man is recognized by his fellows by having his queue twisted round his head from left to right instead of from right to left, the ends of the queue hanging over the right shoulder instead of the left.

Of the secret words used by the Society I can only select a few from the vocabulary given in the ritual. If a member is ordered to kill a person, he is told to "wash his body," the idea being that a baptism of blood can alone wash out the wrong done by an enemy to the Society. A rifle is called a "big dog;" a revolver, a "puppy;" powder and bullet are called "dog feed;" and the order to fire is expressed by the innocent sentence, "let the dogs bark." These phrases will serve to illustrate the euphemistic terms used as secret words by members in conversation with each other on the public street, or where strangers are present.



It is no doubt the use of passwords, secret signs and other formulæ which has given rise to the impression that the Chee Kung Tong is a species of Free Masonry. This notion has been of great advantage to the Chee Kungs. It has given them a show of respectability that has long masked their real character from the eyes of American people. The fact is, as Mr. J. S. Happer of Canton well says, "There is no more resemblance between Free Masonry in this country and the Yee Hing Society than there is between the Grand Army of the Republic and the Chicago Anarchists;" and this is proved by the many overt acts of terrorism, violence and crime that have made this Society so deservedly odious to all peaceable and law-abiding Chinese.

As the book of ritual was in all probability prepared two hundred years ago, we shall search in vain for any authority for the highbinder tactics of modern days. The character of the Society has completely changed since it has been transplanted to this country. While retaining all the old political nomenclature and forms, it is practically dead as a revolutionary centre. The horrors of the late rebellion, the savage cruelties perpetrated by its leaders and the rapacity of their successors to-day, have so alienated the great mass of Chinese that they are in no hurry to support a cruel tyranny, in comparison with which even the grinding Manchu rule is a reign of mercy. Its political hopes extinguished, it has now degenerated into a rendezvous of assassins and black-mailers. Professing to be a benevolent association formed for mutual protection, it is in reality a self-constituted star chamber, an organized band of villains who rule with a rod of iron. It is not denied that there are respectable men enrolled in the association who would repudiate deeds of violence. These most likely joined under a wrong impression; but, once a member, withdrawal is next to impossible. The Society's manual frankly admits that its members are drawn from all ranks of life,—rich and poor, learned and illiterate, honest men and swindlers, banditti of the mountains, pirates of the seas and tramps of the public street. The respectable and honest are few and far between. The Society is a cave of Adullam,—a resort for all who are in distress or in debt or discontented. The worst desperadoes of the Canton province, whose heads would have adorned the tower over some city gate, had they remained in China, find an asylum under our beneficent laws, and procure congenial employment as the salaried soldiers of the Tong.

About three years ago a conspiracy was formed by the Victoria, B. C., branch of the Chee Kung Tong to assassinate the Rev. J. E. Gardner, a missionary who had been instrumental in breaking up the traffic in Chinese women that had been carried on there under the patronage of the Chee Kung Tong. With the aid of the police Mr.

Gardner succeeded in detecting the hired assassin, Lum Hip. In the room were found coats of mail and weapons of war; and on the person of Lum Hip was found a Chinese-written document, which turned out to be a highbinder's commission. There was no doubt about its genuineness, as it bore the well-known seal of the Chee Kung Tong. It is a tell-tale paper and is worth translating, as it gives a clear insight into the workings of these so-called Chinese Free Masons:—

To Lum Hip, Salaried Soldier:

It is well known that plans and schemes of government are the work of the learned holders of the seal; while to oppose foes, fight battles, and plant firm government, is the work of the military. This agreement is made with the above-named salaried soldier on account of sedition from within and derision and contempt from without. You, Lum Hip, together with all other salaried soldiers, shall act only when orders are given; and without orders you shall not act. But in case of emergency, when our members, for instance, are suddenly attacked, you shall act according to the expediency of the case and enter the arena if necessary. When orders are given, you shall advance valiantly to your assigned duty, striving to be first, and only fearing to be found laggard. Never shrink or turn your back upon the battlefield.

You shall go under orders from our director to all the vessels arriving in port with prostitutes on board, and shall be on hand to receive them. Always be punctual; work for the good of the State (the Society,) and serve us with all your ability. If, in the discharge of your duties, you are slain, this Tong undertakes to pay \$500.00 *sympathy money* to your friends. If you are wounded, a surgeon shall be engaged to heal your wounds; and, if you are laid up for any length of time, you shall receive \$10.00 per month. If you are maimed for life and incapacitated for service, you shall receive the additional sum of \$250.00; and a subscription shall be opened to defray the expenses of your passage home.

This document is given as proof, as an oral promise may not be credited.

It is further stipulated that you, in common with your comrades, shall exert yourself to kill or wound any one at the direction of this Tong. If, in so doing, you are arrested and have to endure the miseries of imprisonment, this Society undertakes to send \$100.00, every year, to your family, during the term of your incarceration.

Seal of the Victoria branch of the Chee Kung Tong.

Dated July 2nd, 1887.

In the head-quarters of the Society is a court-room, where so-called rebels against the State are tried and condemned, the presence of the accused at the trial not being thought necessary. A meeting is then held, where the members present deliberately select soldiers, whose business it shall be to discover the culprit and take away his life. How many poor wretches in this country have been done to death and their corpses spirited away, the coroner will never know.

In San Francisco the power of the Chee Kung Tong is neutralized by the opposition of the other rival societies; but in the smaller Chinese communities of the Eastern cities they reign supreme under the title of Yee Hing. A Chinaman must have more than common courage to defy the mandates and brave the maledictions of the grim tribunal that works in the secrecy of darkness, and, in the

eyes of the Chinese, has more power to give effect to its penal decrees than all the courts of the United States.

A few months ago a superintendent of a Chinese Sunday-school, in New England, learning that several members of the school had joined the Yee Hing Society, informed them that they must either renounce that Society or else withdraw from the school. Thereupon they withdrew in a body and proceeded to intimidate the non-society men, ordering them to leave the school under threats of loss of business and employment. They succeeded in frightening away all but two or three non-society men, who had been brave enough to expose the workings of the Society, and were consequently threatened with death. It is superfluous to mention that this and all other secret societies are bitterly hostile to their Christian fellow-countrymen, especially in the case of those Christians who were former members of the Yee Hing and are naturally regarded as traitors. The writer counts, among the members of his Church, one or two who had graduated to high rank in the Society, but are now consistent Christians; and the persecutions to which they are exposed from the Society, whose allegiance they have renounced, and whose vengeance they have dared to provoke, illustrates what it costs many Chinese to become Christians in America.

One of the worst features of this secret society—and the same applies to all the other highbinder associations—is its mischievous interference with the administration of justice. With unlimited funds at their disposal to employ counsel, suborn perjury, bribe the venal and employ agents to intimidate the other side, it is almost impossible to secure the conviction of the criminal around whom this unscrupulous society has thrown its protecting arms. In proof of this there are many instances on record. There is the case of Lee Sam, a Chee Kung Tong man, who on the 11th November, 1887, was held to answer the charge of throwing vitriol in a Chinawoman's eyes, almost depriving her of sight; yet he was acquitted by the Superior Court, the woman having been in the interim intimidated to say that she could not identify him.

While the highbinders know how to save their friends from the law, they also know how to employ the processes of the law to fight foes. With sharp, cunning Chinamen, to say nothing of unprincipled white men in their employ familiar with the procedure of our courts, well versed in the laws of evidence and capable of forging a complete and invincible chain of evidence, it is possible to trump up charges against innocent men who have been so unfortunate as to incur the enmity of this relentless foe. Several visits to the State prison and conversations with Chinese convicts, have convinced the writer that many innocent men are languishing in our penal settlements the unhappy

victims of highbinder conspiracies. This, however, is not as extensively carried on as in years gone by. To swear an enemy's life away or get him sent into penal servitude, was once regarded as a surer and safer mode of revenge than to shoot him down on the street; but revelations made from time to time of the workings of the Society, as for instance in the celebrated trial at St. Louis in 1885, when trumped-up charges of murder were brought against six members of the Che Clan, have tended to shake the highbinder's confidence in the efficiency of our judicial system as a machine for secret society vengeance.

To describe the smaller and less influential highbinder institutions, would be to repeat much that has been written. The Chinese have a common saying, "When you only the head can see, you surely can tell what the tail will be." Many of the local "hatchet societies" are the tail end of the Chee Kung Tong, or allies that do its dirtiest work. Others are independent hatchet establishments, alike in character, but hostile to each other. The Chee Kung Tong is generally looked upon as the most influential; and disputes between associations friendly to them, are often referred to their arbitration. The origin of these smaller societies is easily accounted for. Some dispute has arisen in the parent society, and a faction secedes, forming for instance the Ping Kung Tong. Sometimes a number of Chinamen of the same clan, bound together by a common interest, combine to protect themselves against the aggression of some dominant association. Other societies are formed to control and protect, for instance, the brothel interest, as the Wa Ting Shan Fong; or the gambling interest, as the Hip Shing Tong; or the traffic in women, as the Kwong Tak and On Leong Societies. Sometimes a society is started for purely benevolent, tribal, patriotic or social purposes, like our American clubs, but degenerate into highbinder societies. Some insult has been offered or injury done by members of another organization; this is resented by the younger and hot-headed members of the aggrieved society; a quarrel ensues, and the whole club easily becomes embroiled in a highbinder strife.

The initiation of "hatchet boys" is simpler than that of the triads above described. The candidate kneels before the god of war, crossed swords are laid on the floor in front of him, and a naked sword is held over his head while he swears fidelity and obedience to the directors of the Tong. At least twenty per cent. of the members are salaried fighters, provided with chain armor, knives, revolvers, iron cudgels and other weapons of war. When a highbinder steals a woman out of a brothel under the protection of another society, or when a society, in its blackmailing raids, poaches upon the preserves of a rival Tong, there follows one of those little street battles which

gives these soldiers something to do. When a slave woman escapes from a house of ill fame in which a highbinder society is interested, it is a common thing to swear out some charge against her, such as grand larceny. She is arrested, thrown into prison and bailed out by her owners, who then have her in their power. If she agrees to return to the bagnio, the complainant fails to identify her, and the case is dismissed. When the woman escapes to the mission and is arrested, the missionaries are able to protect the poor woman from the villains who, by means of the processes of law, would drag her back again to a den of infamy. In some cases the Chinaman who has helped the woman to escape is discovered, and is summarily dealt with, unless reparation is speedily made. In two cases that have come under the writer's notice, these men have been charged with murder and thrown into prison. But for the interference of the writer they would, in all probability, have lost their lives or been sentenced to penal servitude.

There is a case still pending at Stockton, California, which illustrates this. A Chinese merchant of the Ko family married a woman from a den under the control of the On Yick Society. Mr. Ko had already paid a large part of her redemption money, and more exorbitant demands were made, which Ko refused to meet. About two years ago charges were trumped up against man and wife. Ko was arrested and taken to Sacramento. The wife was afterwards arrested and taken *en route* for Auburn. This place she never reached. On the way there the police constable permitted the substitution of another woman. Mrs. Ko was spirited away and has never been seen since. Whether she is murdered or held for ransom, who shall say? The constable, a highbinder's agent, was arrested, convicted of kidnapping, and now seeks a new trial! Months passed, and then followed another tragedy. A member of the Ko family, who had assisted in the prosecution of the constable, was suddenly shot down in the streets of San Francisco. Over two years have passed since the kidnapping. Ko's wife has not been found, nor have the real criminals been brought to justice. Such cases as these shake the faith of the Chinese in our courts of justice. Who could wonder if a man like Ko, despairing of obtaining redress by legal methods, should employ some rival hatchet society to avenge his murdered wife and kinsman? Scores of similar incidents might be given. Let these suffice.

In the light of these facts it will be interesting to study the names of these so-called benevolent societies. High-sounding, grandiloquent signs have been chosen with unblushing audacity, and with painful disregard of the laws of congruity. One society, organized for the purpose of importing slave prostitutes into the country, rejoices in the name of Kwong Tak Tong, which means, "the chamber of far-

reaching virtue"! Another society that traffics in women is called the On Leong Tong, or the "chamber of tranquil conscientiousness"! Glorious titles are given to the "hatchet societies" that are responsible for most of the shooting scrapes that have disgraced Chinatown. The Hip Shing Tong means "the hall of victorious union." The Hop Shing Tong means "the hall of associated conquerors." The Sui Shing Tong means "hall of auspicious victory." The Sui On Tong means "hall of realized repose." The Ping Kung Tong means "hall of maintained justice." An institution that draws a revenue from houses of ill fame, enjoys the romantic name of Wa Ting Shan Fong, or "flowery arbor mountain booth." Two societies that raised in one meeting \$30,000 to protect and defend the notorious assassin Leo Chuck, are called respectively the "guild for the protection of virtue" and "the guild of hereditary virtue,"—fine names, it must be confessed, for two societies of such ingrained criminality as the Po Shin She and the Kai Shin She.

The associations above enumerated are the principal highbinder organizations in San Francisco. These are the bands of criminals who have defied our laws, terrorized over their fellow-countrymen and laid half of Chinatown under tribute. Their victims have calmly submitted to their rapacious demands, knowing that resistance was vain. With a bulldog at his throat a man cannot say or do much. It is better policy to keep quiet and pay the demanded percentage on his earnings and profits than raise a fuss that may only result in loss of business, loss of employment, and perhaps loss of life. With no one to interfere with them, secure under our laws and institutions, these associations have grown fat, flourished and multiplied. Some of them being incorporated as benevolent associations, they are assumed to be what they profess until proved to the contrary. And who shall do this? Suppose they are proceeded against by regular legal process, against whom is an action to be brought? Who are the responsible heads? Who can identify the officers of the association, the criminality of which is generally admitted? Who will undertake to get behind the scenes, gain admission at the closely guarded doors, report proceedings at their meetings and gather evidence connecting the responsible officers of the society with the crimes alleged to have been committed at their instigation? It is certain that no white man could do this without being detected. It is equally certain that no Chinaman could be found with sufficient courage to run the gauntlet of armed men, and the certainty of being cut to pieces if discovered. Even supposing a Chinaman dared to come forward and expose these centres of crime, it is doubtful whether a jury would give any weight to his testimony, uncorroborated by white men's evidence, in the face of the hosts of witnesses marshaled by the other side.

To grapple with this evil by constitutional methods I know of only one plan, and that is the employment of a Chinese detective force such as can be found in the British colonies of the East,—men, even Chinamen, who have established a character for veracity, and whose word is believed in a court of law. When it is remembered that there is not an officer on the police force of this city who can read or speak Chinese, it is remarkable that so many Chinese offenders are arrested and convicted every year. There are no doubt many Chinese in Chinatown who are willing unofficially to aid the officers in ferreting out criminals; but as a general rule, and especially so in the case of highbinders, an irresponsible Chinaman is in no hurry to meddle with other people's affairs to the risk of his own life. There is no reason, however, why a Chinaman, well paid, regularly employed and supported by the authorities, should not do as faithful and efficient detective work in this city as is done by the Hongkong native police, many of whom are brave, intelligent, upright men.

There is another plan, and the only effective method of suppressing highbinder societies. The long-continued feuds, the frequent assassinations on the streets, the provoking taciturnity of Chinese eye-witnesses of crime when questioned by detectives, and the scandalous miscarriage of justice in highbinder trials, have demonstrated to a certainty that if Chinese secret societies are to be broken up, it cannot be done by constitutional means. Last January a dozen highbinders opened fire upon each other on a public street of San Francisco in broad daylight. Before the police arrived the assassins had fled and covered up their tracks. The Chief of Police now resolved upon heroic measures, and very pluckily gave orders to break up their camps and halls of meeting. For two or three days the police invaded their head-quarters, tearing down sign-boards, demolishing idols and furniture and leaving nothing behind but a heap of *débris*. The Chee Kung Tong, the very centre and pivot of highbinderism, was the last to fall. This caused the greatest sensation. It was then seen that the police meant business. The great mass of the Chinese were wild with joy. The news spread like wild-fire. Merchants chuckled over their counters with undisguised satisfaction. Men walked the streets with a lighter tread. A heavy yoke seemed to be lifted off men's shoulders. The bloody hand of masked ruffianism had relaxed its grip upon men's throats. People breathed freer. The only unhappy looking individuals were the "hatchet boys," who were thrown into a state of panic and bewilderment.

It must be a source of gratification to Chief Crowley to know that his action is universally indorsed, not only by Americans, but by the Chinese legation and consulate, the Six Companies and the

Chinese merchants, hundreds of whom, it is said, have signed a paper undertaking to indemnify the Chief against any possible loss in an action at law. The result proves unquestionably that the great majority of Chinese in California are on the side of law and order, and shows how a few hundred desperadoes can domineer over a whole community.

Let highbinders and all other sons of nox and chaos beware, that whether they belong to the Chee Kung Tong, the Mafia, the Clan na Gael or any other such association, this country is no place for secret tribunals, bloody plots and dark conspiracies ; and if they will defy our laws, assassinate innocent people and tamper with our courts of justice, they will do so at their peril ; for a long-suffering but outraged community may rise some day and cast them forth with all other devil-posessed things into the Gadarean abyss.

The Drink offering.

BY REV. C. HARTWELL.

THE drink-offering is naturally a subject of interest as a part of the ancient symbolic worship of Jehovah. And yet its discussion seems to have been regarded by commentators and other Biblical authorities as comparatively of so little importance, that after special search for a number of years by the present writer, he has failed to meet with a connected and full account of it by any author. But many hints and statements, giving much light in respect to the drink-offering, have been found, which seem worthy of publishing for the benefit of students of the Bible. Some of the statements in the various authorities are more or less conflicting, but an attempt will be made to so arrange them and to draw such conclusions from the facts and statements given as will present an intelligible and consistent view of the mode and design of the offering. Without claiming to have found the exact truth respecting every particular connected with the subject, it may be hoped that this article will be sufficient to lead others who have better opportunities for research to correct any mistakes that have unwittingly been made.

SCRIPTURAL HINTS.

Respecting the supposed food and drink-offering brought forth by Melchisedek when he came to meet Abraham, as recorded in Genesis xiv, 18, no mention is made in the record as to what was done with the food and drink. But in Genesis xxxv, 14, Jacob is said to have poured a drink-offering on the pillar which he had set

up. Moses, so far as recorded, seems to have given only two specific directions in respect to the disposal of the wine. In Exodus xxx, 9, we find a prohibition against pouring wine on the altar of incense within the Tabernacle. And in Numbers xxviii, 7, the injunction was to pour out the drink-offering in the "holy place" or precinct around the Tabernacle.

STATEMENTS OF AUTHORITIES.

Josephus tells us that the wine was poured "round upon the altar," referring doubtless to the brazen altar in front of the Tabernacle. John, in his "Biblical Antiquities," p. 480, speaking of the whole burnt-offering, says: "A libation of wine was poured out on the altar." And again, p. 488, under "Bloodless Sacrifices," he says: "A libation of wine was added, the same in quantity with the oil; but it was not poured out as the Rabbins assert on the horns of the altar, but round about it." Keil and Delitzsch in their "Commentary on the Pentateuch," on Numbers xv, 5, say: "The Law contains no directions as to what was to be done with the drink-offerings, but the wine was no doubt poured round the foot of the altar." And Bush, in his note on the same verse, states that the drink-offering was "poured out on the altar but not on the fire; the priest had none of it." It has been suggested by some authors that there was probably a ledge or groove extending around on the top of the brazen altar, with an outlet at the south-west corner, allowing the blood and wine poured into it to run around upon the altar and off in the holes for pouring the blood at the bottom of the altar. Thus the wine could have been poured into the groove and run around on the sides of the altar and not be poured on the fire.

It will help to confirm this view of the treatment of the wine, to quote from the "Speaker's Commentary" a part of what is said in the Introduction to Leviticus about the pouring of the blood of the sacrifices on the altar. "The Mishna tells us that the great altar of the Temple was furnished with two holes at its south-west corner, through which the blood ran into a drain which conveyed it to Cedron. There must have been some arrangement of this kind for taking the blood away from the Altar in the Wilderness. We are further told that in casting the blood 'round about upon the altar' it was the custom to throw it in two portions, one at the north-eastern corner and the other at the south-western corner, so as to wet all the four sides. In accordance with this statement, it has been generally held that it was intended that the blood should be diffused over the walls of the altar . . . But it is urged, on the other hand, that it is improbable that the blood should have been suffered, as it must have been, to run down upon

the bank or ledge round the altar, on which the officiating priests stood. It has been conjectured that it was cast upon the margin of the top of the altar, in such a way as to flow round the space occupied by the fire. This is of course conceivable, if a channel was provided to conduct the blood round the four sides, inclining towards the openings at the south-west corner."

As the pouring of the blood, or a large quantity of wine on the fire, would naturally have put it out, it seems reasonable to conclude that the wine, as well as the blood, was poured into a groove extending around upon the margin of the altar.

WAS THE WINE WHOLLY POURED ON THE ALTAR?

Bush, in his introductory note to the second chapter of Leviticus, states that the food and drink-offerings accompanying the burnt sacrifices, "were wholly consumed on the altar." This view seems to be in harmony with the analogies of the case as the animal was wholly burned. But his statement on Numbers xv, 5 respecting the drink-offering that "the priest had none of it," appears to be correct only as limited to the cases where the food-offering was wholly burned. In all these instances the drink-offering naturally would have been all poured on the altar. But in cases when only "a memorial" of the food-offering would be burned, then only "a memorial" also of the drink-offering would be poured upon it. Thus in the "Speaker's Commentary" (vol. I, p. 502) is found the statement, "The whole of the meat-offerings and drink-offerings, with the exception of what was burnt or poured on the altar, fell to the lot of the priests." This view seems undoubtedly to be the correct one, and hence we infer that sometimes only a part of the wine was poured on the altar. The same law as to the disposal to be made of the offerings would naturally apply to both the food and drink. And that this was the rule, is evident from the fact that

THE DRINK-OFFERING WAS ALWAYS UNITED WITH THE FOOD-OFFERING.

The general view of the authorities is that the drink-offering was never offered alone. Thus in "Bonar on Leviticus," p. 37, the statement is found respecting the drink-offering, "It was never offered alone." Atwater in "The Sacred Tabernacle of the Hebrews," on p. 72, says: "Drink-offerings were of wine. When one was presented, it was an accompaniment of a food-offering; and the two offerings, though two in name, were identical in principle, since the wine, as a product of the earth, had the same meaning as the flour." The "Speaker's Commentary," on Numbers xv, 4-12,

says: "The meat-offering is treated of in Lev. II. No mention is there made of any drink-offering, yet from scattered notices (Ex. xxix, 40, Lev. xxiii, 14) it appears to have been an ordinary accessory of the former." And in "Fairbairn's Typology," II vol., p. 280, we read: "The meat-offering, as to its materials, consisted principally of a certain portion of flour and cakes, with which, it would seem, there was always connected a suitable quantity of wine for a drink-offering. The latter is not mentioned in Lev. II . . . and was probably omitted . . . for the same reason, that it was noticed only by implication with the shew-bread, viz., that it formed quite a subordinate part of the offering, and was merely a sort of accessory."

THE TWO OFFERINGS OF ONE INTERPRETATION.

Atwater, on page 235, says: "Corn and wine, being associated in their symbolic use and significance, need not be separately interpreted." And again, "Corn and wine were the principal fruits of agriculture. Acquired by the sweat of his brow, in that calling which God had appointed as the chief business of his life, these results of the husbandman's diligence stood for the results of the entire work of his life, as a part may stand for the whole." And on page 237 he says: "It ought not to be offensive that . . . the fruits of sanctification are conceived of as the bread of God, since He himself has sanctioned that method of speaking of the symbols; and, if it is not too anthropomorphic to speak of the corn and wine offered on the altar as the bread of God, certainly it is not irreverent to apply to the true bread, of which they were the figure, the same appellation, or to conceive of it as in some sense the food of Jehovah." Langé, however, discriminates in respect to the import of the two offerings. On Exodus xxix, 40, he says: "The wheat symbolizes vital force or even fat; the wine always symbolizes joy." Bonar says of the drink-offering: "It was a rite superadded to express the worshiper's hearty concurrence in all that he saw done on the altar." But Atwater's view that both offerings had one signification, seems preferable to those of the others. And yet, while regarding the two offerings as one in import, he still agrees with them that the reference is to joy. He says (p. 238): "It is the enjoyment rather than the nutrition, ministered by food, which is shadowed forth in the symbols. They represent the results of sanctification, the joy a man experiences in that measure of improvement of which he is conscious."

THE DRINK-OFFERING THE LESS PROMINENT OF THE TWO.

Chambers' Cyclopaedia states that in heathen worship the libation was so prominent a part that the offering of libations was sometimes used as a term to include the whole of the worship. And this

view of the comparative prominence of the libation over the food-offering in idolatrous worship, is confirmed by the references to such worship in the Old Testament. This is seen in Psalm xvi, 4, and especially in Jeremiah xix, 13; xxxii, 29; xliv, 17; xviii, 25. In all these cases the drink-offering is used to stand for the whole united offering of food and drink. This fact is shown by Jeremiah xliv, 19 where the making of cakes for worship is coupled with the pouring out of libations, and in such a way as to show that the offering of both kinds was the uniform practice in the idolatrous worship. And at the present day the heathen at Foochow never present libations in their worship without offerings of food. But the prominence of the libation in idol worship in Bible times is further illustrated in Isaiah lvii, 6, where the prophet, in speaking of such worship, puts the drink-offering before the food-offering as if it were the more prominent of the two.

In speaking of the worship of Jehovah, however, the Scripture writers almost uniformly mention the food-offering before the drink-offering, giving it the greater prominence. Cases also occur throughout their writings from Moses to the time of Nehemiah, where the single term food-offering is used alone to include the united food and drink-offerings. Examples of this are found in Ex. xl, 29; Lev. vii, 37; Num. iv, 16; Josh. xxii, 23, 29; Judges xiii, 19, 23; I Kings viii, 64; II Chron. vii, 7; Neh. x, 33; Jer. xxxiii, 18; Amos v, 22. The fact therefore that in the Scriptures, in referring to the worship of Jehovah, the food-offering is given the prominence over the drink-offering seems to be very evident, and helps to explain why in them there are not found specific laws relating to the latter offering.*

WHY LAWS FOR THE DRINK-OFFERING WERE NOT SPECIFIED.

The giving of specific laws for the drink-offering apparently was unnecessary. The food-offering was much more complex than the drink-offering, and hence it naturally required more specifications than the other did to make the mode of its presentation clear. And again, it was regarded as the major part of the united offering, and so, after specific laws had been fully given respecting the more important portion, it would naturally be deemed unnecessary to repeat the same in respect to the less important part. Further, the two offerings formed but one united whole, and having only one import, naturally would have the same rules for the disposal of them, and these rules, having been once specified, there was no need

* There are, however, five instances, Num. xxviii, 10, 15, 24 and I Chron. xxix, 21, II Chron. xxix, 35, where drink-offerings are mentioned in the worship of Jehovah and no mention made of the food-offering. Probably the writers in these cases included the food-offerings with the burnt offerings as they would be burned, and in abbreviating made an antithesis between what was burned and what was poured out.

of further specification. There is therefore no reason for grave doubt as to what was done with the wine of the drink-offering. Knowing what was done with the food, we can determine what was done with the wine also.

THE AMOUNT OF WINE USED.

In Numbers xxviii, 14, we find the law as to the amount of wine required to be offered in connection with the animal sacrifices. There was to be a half of a hin offered with every bullock, a third of a hin with every ram and a fourth of a hin with every lamb. The hin is variously estimated by different authorities at from three to six quarts. Taking the lowest estimate, then, a pint and a half would be the amount to offer with a lamb, a quart with a ram and three pints with a bullock. In view therefore of the large number of animals offered in sacrifice, there must have been a very considerable amount of wine used in the drink-offerings.

A PORTION OF THE WINE WAS FOR THE PRIESTS.

The peace-offerings, including those for thanksgiving, vows, free-will offerings, etc., were doubtless very numerous, and most of the wine of the drink-offerings in connection with these "fell to the lot of the priests." The law of the food-offerings in all these cases, was that the priest should take "a handful of the flour," a little "of the oil" and "all the frankincense," and burn them upon the altar for "a memorial, a sweet savor unto the Lord." The frankincense, being an emblem of the prayers of the people, and also unsuitable for food, was wholly burned. But the greater part of the flour and of the oil was for "Aaron and his sons," who were the officiating priests, to "eat." And it is manifest that a like rule applied to the wine of the drink-offerings on these occasions. A little of it was poured out on the altar for "a memorial" and the rest was for the priests to drink.*

THE WINE WAS DRUNK IN THE COURT OF THE TABERNACLE.

In the "Speaker's Commentary," p. 378, it is said: "The spaces at the sides and back may have been wholly or in part covered in for use of the officiating priests, like the small apartments which in after times skirted three sides of the temple. It was probably here that those portions of the sacrifices were eaten which were not to be carried out of the sacred precinct." And as to the distinction made among the portions given to the priests, we

* Van Buren, in "Gospel Temperance," p. 217, quotes from an article by "Ambrose" in the *New York Evangelist* as follows: "Wines were approved for drinking through the whole history of Revelation. They were an offering to God for two thousand years, and as such were commanded to be drank."

find that while some were simply designated as "holy," like the "wave breast" and "heave shoulder" of the peace-offerings (Lev. x, 14), and could be eaten by the priests and their families in any "clean place," or one not ceremonially defiled, others, like the food and drink-offerings, were accounted "most holy" and could be eaten and drunk only by the priests themselves and only within the precinct around the Tabernacle (Lev. vi, 16). It was within this enclosure, therefore, that the priests must have drunk the wine of the drink-offerings.

KINDS OF WINE USED.

The drink-offerings were to be of *yayin* (Ex. xxix, 40), or *shakar* (Num. xxviii, 7). *Yayin* was the expressed juice of the grape, whether fresh or preserved sweet, or allowed to ferment. Hence it denoted unfermented or fermented grape wine. In ancient times the nature of fermentation was not clearly understood, and so naturally a single term stood for the grape-juice in all of its conditions, whether sweet or fermented. The term *yayin* occurs one hundred and forty-one times in the Hebrew Scriptures. In about one-fourth of these instances it is used in connection with a religious observance or is spoken of with approbation, and is a sweet, nutritious and healthy drink that "maketh glad the heart of man." In about another fourth of the places where it occurs, it is spoken of in a general way as wine, and whether the reference is to the unfermented or the fermented, seems difficult to be determined. In the other half of the passages where it is found, it is spoken of with disapprobation or notes of warning, and doubtless stands for fermented, and hence intoxicating wine. *Shakar* occurs twenty-three times, and was "a generic term for drinks, including fresh juices and inebriating liquors, other than those coming from the grape." In Fairbairn's "Imperial Bible Dictionary," article "wine and strong drink," Principal Douglas enumerates under *shakar* "pomegranate-wine, palm-wine, apple-wine, honey-wine, perhaps even beer," and says: "But if any single beverage is to be selected as most commonly meant by *shakar*, it is the palm-wine, procured easily and abundantly by tapping the tree." Dr. Murphy, the commentator, in a tract entitled "Wine in the Bible," says of *shakar*: "It was obtained chiefly from the date in the form of a thick luscious syrup, which is sometimes called date-honey. The juice of the palm tree itself is also procured by making an incision in the top of the tree, from which flows, during the night, a sweet liquor, which is very pleasant to the taste. This is the fresh palm wine. When it has gone through a process of fermentation, it becomes the intoxicating *shakar*."

THE WINE OF THE DRINK-OFFERING UNFERMENTED.

That the wine of the drink-offering was the unfermented *yayin* and *shakar*, is manifest for several reasons. One is that the use of the fermented *yayin* and *shakar* was strictly forbidden to the priests while attending to their official duties. In Leviticus x, 9, Aaron and his sons were prohibited by a perpetual statute from drinking wine (*yayin*) and strong drink (*shakar*) when they were at the Tabernacle performing their duties. The wine of the drink-offering, therefore, appointed in part for the priests to drink, could not have been of the same kind. The prohibited drinks were doubtless the intoxicating ones, which all experience has proved would be hurtful to men in their circumstances. And commentators generally have supposed that the occasion for giving the prohibition was, that the elder two sons of Aaron were excited with alcoholic drink when their presumption caused their death. The hint of some, however, that they were excited from partaking of the wine of the drink-offerings, is not well founded. They had just closed their seven days of consecration, and, leaving their younger brothers, as is probable, to care for the Tabernacle, had returned home, and their father also, since we find that they with him had to be sent for on the morning of "the eighth day," the day of their sad death (Lev. ix, 1). They may therefore have drunk other wine at their tents to excite them, and not the sacrificial wine at the Tabernacle.

And again, a second proof that the wine of the drink-offering was unfermented is, that it would have been wholly incongruous to have poured alcoholic wine on Jehovah's altar. The offerings were all to be of the best of their kind, "without spot or blemish." They were also to be eaten on the day of their offering when they were fresh and good. Only certain sacrifices could be eaten on the second day, and what could not be eaten then must be burned. The food and drink-offerings, therefore, were to be of the best materials and sweet and nourishing. It would certainly have been disrespectful to have offered sour flour or rancid oil on the altar; and when we consider that fermented wine is grape-juice partially decomposed, how can it be regarded as the proper wine to be poured on the altar? And a third proof that the wine of the offering was unfermented, is found in the consideration that sweet wine was what was natural for Moses to adopt in the circumstances.

THE USE OF SWEET WINE NATURAL.

In the fortieth chapter of Genesis we learn that in Joseph's time the fresh juice of the grape was a drink for the king of Egypt. Josephus' version of the speech of Pharaoh's butler is, "He said that

by the king's permission he pressed the grapes into a goblet, and having strained the sweet wine, he gave it to the king to drink, and he received it graciously" (Temperance Bible Commentary, p. 22). Writers tell us of representations in Egypt of the ancient processes of making and preserving wines, some of them evidently sweet wines. And Dr. Samson thinks "that the entrance of the family of Jacob into Egypt brought increased propagation of the grape into Upper Egypt, as is indicated by the fact that at Beni-Hassan, on the east bank of the Nile, are found those full representations on tomb-walls of grape culture which have excited the wonder of travellers, in which the vines are so abundant that goats and other animals are free to browse on them, and which are accompanied by the representation of a train entering Egypt, which Wilkinson and others regard as the monumental record made by Joseph of the settlement of his father and brethren in the land" ("Divine Law as to Wines," pp. 62, 63). And we read in Jacob's blessing of Judah (Gen. xlix, 11), "He washed his garments in wine and his clothes in the blood of grapes." Moses also, in his song of praise (Deut. xxxii, 14), sang, "And thou didst drink the pure blood of the grape." In view, therefore, of the facts that Moses' mind was so familiar with the idea of drinking sweet wine and that this was a royal drink in Egypt, what could be more natural than for him to understand that sweet wine was to be offered on the altar of Jehovah, the King of Israel?

NOTHING LEAVENED ALLOWED ON THE ALTAR.

And further, we read in Exodus xxxiv, 25, "Thou shalt not offer the blood of my sacrifice with leaven." And again in Leviticus ii, 11, "No meat-offering which ye shall bring unto the Lord shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire." While it may not perhaps be possible to prove absolutely that this prohibition included fermented wine, as well as bread raised with yeast or "fermented bread," it still is in harmony with the view that the wine of the drink-offering was not fermented wine. In respect to the Passover wine of later days, it is said in the "Temperance Bible Commentary," p. 280, that Maimonides, Bartenora and other mediæval Rabbins say, "It is an hypothesis of the Jews that the water of fruits does not ferment, hence the prohibition does not apply to pure water and to wine." And again, p. 281, "The Gamara and Rabbins forbade all fermented liquor of grain however well refined." From these and other statements, it seems that some Jews in comparatively modern times, while regarding any liquid they considered as really fermented to come under the

prohibition of leaven at the Passover, have not looked upon the change in fermented wine as a fermentation coming under the prohibition, since no external leaven or yeast was introduced to excite the process. But whether Moses intended that the prohibition against leaven at the Passover, or against its use on Jehovah's altar, should be understood in such a literal and narrow sense, may well be doubted. In our day, certainly, it would seem that the spirit of the prohibition would apply to the interdiction of fermented wine as truly as to fermented bread. It may not be out of place to state in this connection that the presentation of the "two wave loaves" of leavened bread at Pentecost did not conflict with the prohibition of leaven from Jehovah's altar, as these loaves were wholly for the priests to eat and no part of them was burned on the altar.

THE PROHIBITION AGAINST HONEY.

In "Fairbairn's Typology," II vol., p. 281, it is said: "The prohibition of honey is variously understood, and is commonly regarded as interdicted for the same reason substantially which excluded leaven, as being both in itself, and as an article of diet, when taken in any quantity, liable to become sour and corrupt. So Winer, Baëhr, Baumgarten and many others. But this seems far-fetched and has little to countenance it in the references made to honey in the Old Testament. There it almost uniformly appears as of all things in nature the most sweet and gratifying to the natural taste." Bush seems to confine its application to the food-offering, regarding honey as forbidden on account of its ancient use for sweetening food. In the "Speaker's Commentary" it is said: "The exclusion of honey from the offerings on the altar appears to have had the same meaning as the exclusion of leaven. We know that honey was used in ancient times to produce fermentation in vinegar (Pliny); and there is reason to believe that the same use of it was made by the Hebrews (Buxtorf)." Also, in ancient times the heathen are said to have used wine, milk and honey and water in their libations, and some have supposed that honey was prohibited in the worship of God on account of its use in heathen worship. And Samson, p. 69, states that Jerome tells us that the Hebrews included "honey-comb boiled into a sweet and barbarian drink" under the term *shakar*. In this variety of statement it may not be possible to decide which view is certainly correct as to the reason for the prohibition of honey; and yet, as good authorities seem to think that it was prohibited on account of its tendency to ferment, its prohibition may well illustrate how incongruous it would have been in principle to have had fermented wine poured on Jehovah's altar.

[To be concluded next month.]

Tourane and Hue.

BY E. W. PARKER, H.B.M.S.

NOT many tourists think of taking the Annamese capital of Hué into their line of travel; and, indeed, the number of Europeans (not Frenchmen) who have visited Hué, may be counted upon the fingers of one hand. The bay of Tourane is a large land-locked arm of the sea, about twenty-four hours' steaming from Haiphong: the entrance is very striking, lofty mountains at no great distance bounding the view on every side. The steamer anchorage is behind a small peninsula which juts out into the bay from the south side, and on the tip of this peninsula is an apology for a light-house. The bay, though spacious, is not available as an anchorage for large steamers, except at this one spot, but even this spot is capacious enough to harbour a good-sized fleet. The rest of the bay is shallow, and even small steam-launches often have a difficulty in threading their way along the channel from the town to the steamer. Tourane is not strong in steam-launches; in fact the Messageries Company has no launch anywhere north of Saigon. The hotel sends out a small and somewhat top-heavy steam-launch to receive the mails and passengers; but the most comfortable way, and, if there is the faintest breeze the most expeditious, is to land in a native sampan. Tourane is a long straggling town built on a barren sand-spit, one side of which forms the contour of the east shore of the bay, the other side being washed by a considerable river, which runs down from the coal-mines of Nong-sôn, forty miles off, past the citadel of Kwang-nam, and here runs into the bay. The municipal arrangements of Tourane are still in an elementary stage: a fine residence has just been constructed, but the bunding in, and laying out of the praya yet remain to be done, whilst the lighting of the primitive substitutes for street lamps *laisse à désirer*. The sights of Tourane are few; perhaps the most interesting is the public garden,—not a very spacious or grandiose pleasure resort,—where M. Lemire, the present Resident, has placed a number of Ciampian antiquities, in the shape of rude Brahmanistic and Buddhist sculptures. It may here be mentioned that the ancient kingdom of *Lin-yih* (林邑), Chan-ch'êng, Hwan-wang (環王), or Ciampa, as it has variously been called at different epochs, extended at its prime from French Cochin-China (*Nha-trang* 芽庄, *Qui-nhon* 歸仁, etc.) right away up to Tonquin (*Vinh*), and, like the kingdoms of Java, Cambodia and Pegu, was founded by immigrants from India, who imposed their yoke upon or insinuated their culture into these lands, imbuing them all alike with a Brahmanistic flavour.

The ruins of Angkor, Djokdjokarta, Quinhon and Kwang-nam all tell the same tale, and the Shwe Dagoun Pagoda at Rangoon, though now Buddhistic, was perhaps originally tarred with the same religious brush, when the Talaings or Mouns reigned in Pegu. Spacious barracks have, within very recent years, been constructed for the French troops at Tourane; a few planters have started coffee and other plantations in the neighbourhood, and the Bank of Indo-China has just opened an agency there. Tourane, in short, in the absence of a past or a brilliant present, has a future, and perhaps the most hopeful part of it is the much-to-be-desired total abolition of the customs, which now throttles trade for a very inadequate consideration. Visitors who are not enterprising enough to go up to the coal-mines, may at least spend an afternoon in visiting the Marble Caves, which jut straight out of the sand, like those of *Shao-k'ing Fu*, in the Canton province of China. But they are much larger, and one of them resembles in a measure the Jenolan Caves of the Sydney Blue Mountains. Many people fail to go to places simply because they do not know how to set about it. All you have to do, then, is to hire the first native sampan you see, say nothing about the price, and point to the *montagnes de marbre*, which are always easily visible. It takes two hours to get there easily. You land at a spot a mile distant from the caves, and walk past a village or two over a sandy beach. The best way, when you approach the mountains, is not to mount the sandy slope which covers the steps leading up to the great cave, but to walk on a quarter of a mile further, round the corner, and enter by the monastery called in the local Annamese *Non nux tua* (山水寺). Here you have comfortable steps to go up: you get several views at resting places on the way; and you see the inferior caves first, reserving the best for the last; and, besides, you run down the bank of sand when you have finished, instead of toiling up it before you begin. The chief cave contains a small temple (莊嚴寺), built by the Emperor Thien-tri in the year 1843. It is just as well not to disappoint the poor people about. Two or three, five or ten cent pieces, distributed among the ragged urchins who volunteer as guides, and the bonzes who proffer cups of wisly-washy tea, are a very small price to pay, compared with the greedy tips exacted on similar occasions in Europe. When you get back, if you have not kept the boat waiting too long, or worked the boat-people too hard, half-a-dollar will suffice; but, if the poor wretches look unhappy, add a little more: in any case one dollar will be liberal pay, even for a party of five or six. If the visitor is adventurously inclined, and has a few days to spare, he might visit the citadel of *Kwang nam*, ten miles further up by another reach, and the Ciam ruins

hard by. I would have nothing to do with steam-launches, which are bad, charge exorbitant prices, and usually stick in the river at critical moments. Hire a common sampan,—the biggest you can get,—and take a few eggs, bread and potted things with you. With the tide you will be at *Kwang-nam* in six hours at the very utmost,—probably in less. If you have any excuse for visiting the French Vice-resident, you will get a bed and a good dinner, for these gentlemen are usually both hospitable and glad to see strangers who can talk to them. If you have not, then sleep in your boat, which, in that mild climate, is good enough for any man. *Kwang-nam* city or citadel is half a mile from the river : it is a citadel constructed on the Vauban principle, and is interesting as being a specimen town. The Ciam remains are on the other side of the river, two miles up it from the same mooring. Antiquarians will find them well worth a visit. The Tourane boatman will be content with from half-a-dollar to a dollar for the trip to *Kwang-nam*, according to the circumstances of wind and tide. Where prices are so low, and the people so inoffensive and helpless, travellers are recommended not to grudge a miserable sixpence, and not to hector and bully as many Europeans are inclined to do. With a fair wind from *Kwang-nam*, you can go up to the coal-mines of *Nong-sôn* in eighteen hours: the scenery is agreeable, and, towards the end, exquisite. The coal-mines themselves are beautifully situated, and M. Bouverie, the acting manager, is hospitality itself to any one who shows that he is not undeserving of it, and is willing to make himself agreeable. The coal-mines of *Nong-sôn* differ in no material respect from those of Nagotra in the Bay of Along, but the working appears to be more economical and the expenditure more prudent. They are a little more than a mile from the river. My boatman and his wife worked in the rain all night, singing all the time : they waited a whole day and night at the mines, came down to *Kwang-nam* in seven hours, waited there half a day, worked all night to bring me to the Marble Caves, which are up a different reach of the river, and were delighted with four dollars when I arrived at Tourane, after four days' absence.

But the *grand tour* to make, if you have the time and the will, is that to the capital of Hué and back. During the south-west monsoon it is possible to get to Hué from Tourane in eight or nine hours by trading steam-launch (very bad ones) *via* *Thuân-an* or *Shun-an* (順安); but, during the north-east monsoon, the bar is usually telegraphed as not being *maniab*le, and it is very rarely *bonne*. Moreover, the launches are managed by Chinese, and usually start at night, so that, besides being miserable and seeing nothing, you run the risk of missing the bar. The best way is to go overland

viâ the col de neiges. The French authorities are liberally inclined to strangers, and will almost certainly grant the requisite permission to visit Hué. Chairs are hired at Tourane, but I should strongly recommend a native roofed-in hammock, slung on a pole and carried by two men, as being by far the most comfortable, as the roof keeps off both sun and rain. The best time to see Hué is at the Chinese New Year, for then it is possible to see the King and his court. The only thing is that Tourane, not being on the royal highroad between Hué and *Kwang-nam*, it is difficult at this time to hire coolies to carry traveller and baggage as far as the first stage or *tram* (站). So soon as ever you are on the *tram* road, the passport secures a supply of coolies at each stage of ten miles, the pay being about one cent a mile for each carrier. The first six or seven miles from Tourane to *Nam-ou* (南塢), the first *tram*, along the circuitous sea-beach, is both uninteresting and wearisome, but the verdure begins at *Nam-ou*, and things then freshen up a little. The *tram* rest-houses are cool and clean, not unlike the humbler sort of Japanese country houses. After leaving *Nam-ou*, you have to cross two ferries in wicker-wove boats of an alarmingly leaky tendency, and a mile or so further on is the village of *Ku-de* (俱低). The road now trends eastward, having described a semicircle from Tourane, and the ascent of the mountain begins at *Lyn-tiu* (蓮沼). Nothing could be more delightful, after sitting sweltering in an open chair and being carried over the scorching sand by the struggling coolies, than to walk in the cool of the evening up the winding road which leads to the *col*. A magnificent series of views of the harbour, town, Marble Caves, &c., is obtained, and there is just a suspicion of danger, probably imaginary, owing to the alleged plentifulness of tigers in these parts. On the other side of the bay there are numerous monkeys, which the natives catch by intoxicating them with wine. One specimen which I saw was naturally coloured in a most picturesque fashion. He had a brown wig, white beard and whiskers, pink face, brown body, black leggings and light hands and feet: but these animals soon die in captivity. *Hwa-viang* (和雲) is the only village passed, and here a drink of water or Annamese tea is procurable. Annamese tea is pounded in a mortar, as required, and then boiled and drunk in large bowls: it looks like a dose of sarsaparilla, and is said to be very cooling.

(To be concluded next month.)

Quench not the Spirit (I Thes. v, 19.)

(The substance of a prayer-meeting talk, afterwards written out
for THE RECORDER at the Editor's request.)

WE often speak of hindrances to our work; but are they not, for the most part, of an outward nature? Our work is a spiritual work; the chief desire of every one of us is the salvation of souls; then, if there be hindrances of a spiritual nature, they must be most important, because they have to do with the very cause of all the results we hope to accomplish. Now, I believe in the sovereignty of God, and yet I believe it is possible to hinder the Spirit, otherwise this caution would never have been given. If we would not quench the Spirit, we should rely *wholly* on Him for the conversion of souls. But working for this end, do we not in fact rely a great deal on material means? The Chinese are thoroughly materialistic. Whether he be Buddhist, Taoist or Confucian, or all combined, as is generally the case, the average Chinaman looks for present and material good in connection with his religious action. The popular expression "eat the religion," shows that they expect all who join the religion, that is, those who identify themselves with it, will simply patronize it when they have occasion to live of it. While the methods of Christian missions are not responsible for the prevalent expectation thus expressed,—for it was here doubtless even before the Catholics began missionary work,—yet is it not quite possible that our way of working through charitable institutions, good in themselves, undertaken and diligently prosecuted with the best of motives, with the glorious end, the salvation of souls, in view, is fostering this base materialism that is absolutely opposed to the work of the Spirit? Do they not mistake the *means* for the *end*?

But there is another way of hindering the Spirit, and it is all the more dangerous because it is more subtle, in that it is not so material but partakes more of the nature of philosophy. The class spoken of above join the Church for gain. There is another class of persons who join, and are not hypocrites as those are. These *think* they are Christians. They have accepted Christianity as a system of truth, as a religion, but have not yet accepted Christ as their personal Saviour. That is, they have never been born again. "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit" (John iii, 6). I am indebted to my non-professing teacher for calling my attention to the important distinction between believing in Christianity and believing in Christ. Talking with him one day about his soul's welfare, I asked him if he

believed ; he, an honest, noble fellow, replied, " Yes, I believe, but I do not believe like you believe." Then he proceeded to explain what he meant. He had come to believe in Christianity as a system of truth, I might say as the truth. Comparing it with the other religions with which he was acquainted, he saw it was true ; they were false, and that was as far as he had gone ; while he saw that I was trusting in Jesus as my Saviour, having swung off on Him and given my life to His service. May it not be that many of our church members are right where he was ? It is painfully suggestive to hear them speak so often of believing the doctrine (*tau-li*) and so seldom of believing on Jesus. Some of us complain that some of the native Christians, even some of our preachers, do not tell out their spiritual experience. Have they had it ? We wonder why more of them do not feel their responsibility to the Saviour of their souls. Have they made that personal transaction with Him that involves responsibility ? This responsibility is a tremendous effect that must have an adequate cause, even the Spirit himself. We wonder that some of them do not show more life. Have they been made alive in Christ Jesus, and does the life-giving Spirit dwell within them ? What means this dead formalism we sometimes feel in our native prayer-meetings, where they go through with the same motions that we do here ? Does the Spirit himself make intercession for us with groanings which cannot be uttered ?

Let us preach Christ, a personal Saviour, more and the "doctrine" less, and certainly this is along the line of the Spirit's workings ; for it was to show unto us the things of Christ that He came.

Further, when our fathers in the work first came to this land, they saw an enormous need of preachers. They perhaps almost felt as though a machine that could preach the Gospel would be better than nothing. Any way, in some cases they proceeded to manufacture them. Alas ! some of these preachers were worse than machines ; for machines are dead, while they, though dead towards God, were alive towards evil. Now, I am not finding fault with these pioneer missionaries. I would vie with any man in honoring them. Let him that would criticise them improve on what they have done even now. We would, probably, have made greater mistakes, for they were wise men. With the light they have given us, and having been warned against their mistakes with almost their dying breath, some of us find it hard not to follow in the wake and be pressed forward beyond the lead of God by what seems to us the appalling need. Not long ago I was talking with a missionary belonging to a denomination that believes in God's calling men into the ministry, as to what was his principle of

selection of men for his theological school; his answer was to the effect that now in the beginning the emergency was so great that we could not always wait for God to call them. But if God doesn't know the need, who does? We shall gain nothing *spiritually* by going ahead of Him. We shall quench the Spirit.

Having lost our pastor, I was leading our Church in prayer that God would call us one, if not from among our preachers or even our members, then from without, wheeling some sinner right about as he did Saul and sending him forth as a chosen vessel. But the other day I was reminded by one of our preachers that in that prayer I could not have been sincere, that it must have been for effect; for God could not call a man and put him into this work here in that way. Now that brother had been led to that conclusion by observing the method usually pursued in making preachers, and though he would grant that in a sense God must call them, there must be a certain process of turning them out. They must go through the mill, and in this case, as that of the heathen gods of old, they grind slow. I am afraid of a system that produces such an impression, lest it quench the Spirit. For it is no matter how diligently we *preach* the doctrine of a divine call, it is what we *practice*. *Who* makes our preachers? The natives know. Some of them are of God, as their works do show.

But that which most vitally concerns us is, what effect do our methods of work and dependence upon material helps, whether in making converts or preachers, have upon us personally in our spiritual life? If I pray God to convert men and yet depend on a school or some other means of making these converts, the prayer is a farce and damaging to my spiritual life. If I pray God to give us a pastor or an evangelist and yet go right on and appoint one myself, conscious of his showing no evidence of having been called of God, it reduces my prayer to solemn mockery and destroys my confidence in my own sincerity. I knew of one dear brother missionary making shipwreck of his faith. The first symptom of his drift toward infidelity was to doubt the power of the Gospel unattended by some material help, to save the Chinaman. That naturally helped to lead him to doubt its Author and to cease to regard Him as divine. Thanks to the grace of God, his is a rare case; but anything that tends to help toward infidelity is to be shunned; it is sin to doubt. Who of us have not felt that out here there was a tendency to shrivel up spiritually? A good many things are attributable to the climate, but certainly this is not. May it not be that one of the causes is the reflex influence of our work, that it is too materialistic?

Those of us who may be engaged, not so much in charitable work or in making native preachers and directing them, as in preaching the Gospel ourselves, are subject to the same danger of quenching the Spirit. We may, in our routine of preaching to the heathen, fall into not only neglecting mental preparation, but what is worse, to neglecting *heart* preparation, the enduement with power from on high. This work of discipling all nations may become—the tendency is for it to become—so humdrum that we fail to claim the promise, “Lo I am with you alway.” The fact is that we should never let the habit of preaching, the power of using the language and otherwise accommodating our message to the heathen audience, or *any other thing*, keep us from leaning *hard* upon the present Lord. Our greatest need, we all know, is the Spirit’s presence and power; then, instead of quenching Him, we should give Him room in our hearts and work, and do all that God’s word requires, in order to get Him to come and abide.

“Come Holy Spirit, come,
With all thy quickening powers.”

D. W. H.

Another Missionary’s Idea.

BY MR. JOHN DARROCH, C. I. M.

A PAPER appeared in the May number of *THE RECORDER* entitled “How mission money is expended,” which must have caused sorrow to many of your readers. The paper in question is, in some respects, both unkind and untrue, particularly when speaking of “the heads of a certain Mission” as promulgating the teaching of extreme self-sacrifice while themselves are in possession of “ample private incomes.” I venture to say the writer of the paper knew absolutely nothing of what he says in this connection.

The article was originally prepared to be read before the M. E. Mission Conference held in Nanking. It doubtless appeared better there than in the intenser light of a wide publicity. In its original application it probably pleased its author and satisfied his audience.

The title of the paper is a complete misnomer. Not a line is written to inform us “how mission money is expended,” but the author exerts himself to prove that mission money *ought* to be expended pretty much as it is expended in the particular Mission with which he is connected; and professional woes are denounced on those who would venture to set up a more economical standard

for themselves. To those of us who differ from the writer, it is evident that "now he knows in part and prophesies in part."

I would agree with the author in question that the missionary ought to have "a comfortable support." And yet, there is something startlingly Laodicea-like in that phrase. To be "neither cold nor hot," is simply to be comfortable, and to "have need of nothing," is just comfort writ large. What I most decidedly object to is the assumption that the writer's standard of comfort is that to which I must conform. But says our medical author, "You will die if you don't; or you will be so constantly ill that you will ultimately cost more to your Society than if you lived at a normally higher rate." Two cases are cited by the Doctor as having come under his personal observation of ladies slowly dying in interior stations for lack of foreign food. Having lived in the interior ever since my arrival in China more than five years ago, I only say from my knowledge of life in interior stations: (1) I don't think the Doctor has given the cases exactly as they are; (2) Ladies in the ports sometimes get ill, probably quite as often as in the interior; (3). Only those who get ill in the interior apply to the medical missionary for help. He is apt to think that all must be as the part which comes under his observation.

But Dr. Stuart proposes to appeal to "demonstrable facts," and as an ounce of fact is worth a ton of argument, one wonders why he didn't give us some figures. The statistics of the C. I. M. will be found in THE RECORDER for Jan., 1891, and there the Director of that Mission asserts that it is one of the healthiest in China. Why should not Dr. Stuart accumulate merit by tabulating the statistics of, say, his own Mission, and tell us by an exact comparison how much economy costs? Or, lest the Doctor is too busy to carry out this suggestion, as an alternative, let him compare the evangelistic work of his own station with that of any C. I. M. station in the province in which he is residing. Let him tell us how much time has been spent by the respective workers in illness, in rest and in recuperation. Nothing but "demonstrated facts" will make me believe that the Doctor really knows about it.

Perhaps the Doctor's idea of comfort does not tend so much to facilitate work as he supposes. A native Christian was asked how work was conducted in a certain station not a hundred miles from Wuhu. He replied, "The *Sien-seng* rides over and conducts morning prayers before breakfast. He returns to breakfast and then studies until dinner. After dinner he rests for an hour or two. Then foreign visitors begin to arrive. They have tea and play croquet until dark." I don't believe that this is a true picture of life in the

station in question. It is, however, truly as reported and may help us "to see ourselves as others see us." *

Neither is residence in an interior station certain to end in death and disaster. I have lived here in a ninth-rate Chinese village for four years. Only on three days out of ten (market days) can we buy anything whatever. We can never buy beef or mutton, and for the larger half of the year we can buy no fish. We do not live without any foreign stores. At least butter and milk are generally found on our table, but we endeavour to conform ourselves to the Chinese proverb which says 靠山吃山靠水吃水, "live on your environment." In the summer time our water is sometimes very bad, and the cold will come through our lattice windows in the winter. Our house has no upstairs and is tiled. In fact the only tiled house in the village. The natives come in sometimes, and looking round on our measure of comfort say, "It's like heaven"! It is evident then that our style of life is quite high enough above theirs, yet according to much that we hear of "scientific hygiene," "germ development," etc., we ought infallibly to perish. But we don't. We enjoy excellent health. We have had one or two bouts of fever; only once I think lasting longer than a week, and only once necessitating a rest of about three weeks. Our case is not unique. Other stations in this province have the same experience. We are not alarmed, then, when friends like Dr. Stuart prophesy our speedy dissolution. We smile and go on living just the same.

There is a fundamental difference between the Doctor's conception of a missionary and my own ideal. He speaks of missionaries as "Substitutes of the Church"; the representatives of a society on which they have a claim and which owes to them a duty. Not thus would I define a missionary. He is an ambassador for God sent by Jesus Christ *even as* the Father sent the Son. He accepts wages from the Churches that he may preach that Gospel which lies as a heavy woe on his soul if he preach it not. He is responsible to God to fulfil his calling, and God is pledged to give him daily bread. Should it be urged that such a view of our calling may entail much suffering and hardship on the part of the missionary, where, may it be asked, is the promise of the Captain of our salvation that his soldiers shall not suffer hardship? Soldiers indeed! Well might we blush to bear the name.

If we glance for a moment at the muster-roll of those who have finished their course with joy, what names greet us? Ion Keith Falconer, Graham Wilmot Brooke, Bishop Hannington, John

* Why report anything that confessedly is not a true picture of missionary life? The implication in such general terms may do grave injustice to hard-working, conscientious toilers within the territory designated. —Ed.

M'Kittrick. They loved not their lives unto the death : and now, who follows in their train? Or, higher still, we look and see Jesus, who laid aside his divine glory to be born in a stable and to die on the cross. We consider him, and our lips refuse to frame the word sacrifice. We can only stammer, "unprofitable servants."

I wonder if those who heard Dr. Stuart's paper in the first instance did not envy those of us who live in interior stations far removed from the prying gaze of nomad sea captains and wandering globe-girdlers? Certainly we lose any incentive to economy which the presence of such gentry may inspire. Other sanctions, however, are not hard to find. If we consider well the source of our income, we shall be helped to know how to spend it. Before me lies a registered letter received about a month ago. The writer says, "Do you remember coming for me to go to the Sunday-school held in the old music hall? I would not go then, but I'm saved now. I was converted about three years ago. I am eighteen years of age now and I want to be a missionary. What books should I read?" Enclosed half a crown and a sixpence. Another letter received yesterday says, £1 has been contributed for our private use by John McC. Well do I know where that gift comes from. It was earned, literally, by the sweat of the brow amongst the crash of steam hammers and the glare of the smelting furnace. These gifts are indeed an odour of a sweet smell unto me, and I doubt not, a sacrifice acceptable, well pleasing unto God. One does not require to deliberate long how to spend such funds as these. They are like the water brought from the well of Bethlehem by David's mighty men, precious enough to be a drink-offering unto the Lord. We shall send them on their way to make glad the heart of some other thirsty worker, perhaps to prove afresh to some weary soul that the Lord careth for him.

A Testimonial to Rev. J. C. Thomson, M.D.

INTRODUCTORY ADDRESS BY CAPT. CLARKE AT HIS RESIDENCE.

LADIES AND GENTLEMEN :

I feel it a great honour that I have been requested by the members of our community to make this presentation, for which purpose we are gathered here this evening.

It is said in Holy Writ 'that it is better to give than to receive,' which must be true, judging by the amount of pleasure it affords this community present and absent to ask your acceptance of a small souvenir and a few kind expressions recorded. Need we hope that, on this occasion, the acceptance will afford you an equal pleasure?

In the testimonial accompanying this souvenir our sentiments are plainly expressed, which I shall have pleasure in reading to you presently. In addition, we wish to say a few kind words ere you leave us for your well-earned holiday. I wish

to express the sincere regret that is felt by this community at your departure; that you will be missed very greatly; and we hope that the visit to your native land will give renewed health and strength, so that you may soon return to us and the scene of your past labours.

Most of those present, and most of the few absent, have to thank you for aid cheerfully given to their spiritual wants or their physical needs, and to the Chinese in your district your departure will cause a void almost impossible to fill; but so far as we foreigners are concerned, what we admire and respect even above all the good done by actual work, is the Christian bearing that has been maintained and the Christian charity that has been shown by both Dr. and Mrs. Thomson under circumstances of a more than ordinarily trying nature.

For myself I can sincerely say (and I am sure I only express the opinion of all present,) that you will be deeply missed, that we know you to be sincere Christians and both live up to your belief in a truly Catholic spirit: traits that well become the character of true missionaries and followers of our blessed Lord and Master.

Macao, 26th March, 1892.

Address presented to Rev. J. C. Thomson, M.D., by the bulk of the Macao community on 26th March, 1892.

To Rev. J. C. THOMSON, M.D.,

SIR: On the eve of your departure from China on well-deserved leave of absence, we, the undersigned members of the Protestant community of Macao, desire to express to you the grateful appreciation we feel of the services rendered by you to the community in securing, under trying circumstances and in addition to the calls of your missionary work, the continuation of Sunday ministrations in the chapel and in responding promptly, unselfishly, and without remuneration, to the calls of the sick who made appeals to you as doctor. As a token of this appreciation we beg your acceptance of the accompanying despatch-box and Bible, which we hope may not only prove useful, but serve as a reminder, both in the study and on your journeys, of the friendships formed in Macao and a slight evidence of the esteem you gained there.

To Mrs. Thomson we desire to express our appreciation of the work she has performed in the Sunday-school and of her uniform courtesy and amiability to one and all, and to ask her acceptance of a Bible in token of that appreciation.

Wishing you and your family a pleasant journey and full enjoyment of your stay in America, and hoping that that stay may give you renewed health and energy for continued work in China on your return.

We are, Sir,

Your obedient servants,

(Here followed the signatures of almost all of the Protestant community of Macao.)

Correspondence.

THE PROPOSED PRAYER UNION FOR NATIVE WORKERS.

A Letter to a Friend.

MY DEAR —: I thank you for calling my attention to the paper in the April number of *THE RECORDER* referring to a Prayer Union for native workers. The subject of earnest prayer for such workers has, I know, occupied the thoughts of some missionaries for many years, and has had a constant and foremost place in all their approaches to God. I imagine that from the very beginning of our missionary life, and even before that, this must have been the case with all of us, in greater or less degree. But now it is proposed to start an *organization* and to bind ourselves and each of our Chinese fellow Christians as we can persuade to join us, to do this thing, which I hope we have all been doing before. I always welcome everything that comes to kindle within me a fresh sense of the importance of prayer, and a fresh realization of the solemn obligation that we are under to be more on our knees before God, but I confess I can never quite see my way to joining special leagues, and guilds, and unions, and alliances, for promising to perform some of the first and most natural duties of the Christian life. The multiplicity of such leagues and unions in England and in America at the present day, seems to me a sign of weakness, not of strength. I do not forget the promise given to two or three, but I think that the very *point* of that promise just lies in those words '*two or three.*' There is something very solemn and very sacred in a compact made by two or three Christian friends to unite together in special supplication with ref-

erence to some matter that it has been specially laid upon one of their number to pray for,—something too personal, too private, to be brought forward in the general prayers of God's Church, or even to be mentioned to half a dozen fellow Christians. But surely matters of ordinary Christian duty, about which we talk freely to anybody and everybody, about which we can write to the newspapers and publish advertisements, come under an altogether different category from those matters of which our Master was thinking when He said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them." In regard to matters about which *every* Christian who takes an intelligent interest in the spread of the Kingdom of God should be praying, is it well to form public compacts which propose to bind a *selection* of Christians who choose to take the obligation upon them to do what we ought rather to urge *every* Christian to do, as a *regular practice*, and as a *matter of duty*? Personally, I should be extremely sorry to see springing up in our Christian societies or Churches in China, other smaller and more select societies, that recognize obligations for prayer, for the cultivation of holiness and for the performance of other duties, as if these obligations were not binding on *all* God's people. The responsibilities of the Christian calling belong to all who have been baptized into the name of Christ. Why then should we offer to individual Christians tickets of membership in some association

which binds them to pray—as a sort of extra and voluntary performance—for some particular object which of course every Christian ought to pray for. To form associations of this sort tends, I think, to narrow the sense of religious obligations in the mind of the average Christian, and to split the Church into factions, one of which will be apt to regard itself as being more spiritually minded than the other, while another will be tempted to regard itself as being free from certain universally binding obligations in regard to prayer and service, because it has not specially and definitely signed an agreement about them! This danger, I think, exists in connection with members of those ‘unions’ that are so common in Western lands. Let us who are pastors of native Churches, do all we can to develop the sense of common responsibility, in the whole Church, for prayer in regard to the raising up of more labourers, more Christian fathers, more Christian mothers, more of everything that is needed for the Church’s life and the world’s salvation; but let us in this, and in every other matter, beware of doing anything that may develop amongst our people a spirit of pietism and separatism in the minds of the few, and a spirit of general indifference in the minds of the many.

I am, my dear —,
Yours very truly,
ARNOLD FOSTER.

To the Editor of

“THE CHINESE RECORDER.”

DEAR SIR: As the Secretary of the “Prayer Union for the Increase of Native Workers,” I have read with special attention the letter of the Rev. Mr. Foster in regard to the same.

It is one of the most interesting studies of mental action, to note

how two persons will draw entirely opposite conclusions from the same declaration of Holy Writ.

My highly esteemed fellow missionary, in his letter, opposes our Prayer Union and all leagues for Christian effort in any special direction. He quotes St. Matt. xviii, 19, “Where two or three are gathered together,” as having the emphasis on the “two or three,” in opposition to the many. The Church of England seems to take the meaning as being: Where there are only “two or three” even there also “am I in the midst of them.” If it is “solemn and sacred” where two or three bow with one heart before their “Father which is in heaven,” how much more, incomparably more, solemn, more sacred is it, when thousands of hearts are lifting up one united cry to God Almighty, until their voice becomes like “the sound of many waters!”

There is a slight confusion of thought in the earlier part of our brother’s letter, as to the precise object of the *Prayer Union*. It is not so much in behalf of the present workers as for an increase of native workers. The ground taken by the advocates of the Union is that of prayer on a definite basis. It is granted that there is now a large body of native Christians scattered through the provinces of China. We hold that among these tens of thousands, many more may be moved to give their time and talents to the spread of the Gospel than do so at present. It is then not so much the first as the second thought which it is desired to lay upon the hearts of the members of our Union.

Vast as we feel the importance of the former, yet not less do we feel the urgency of the latter,—for the increase of the number of men and women workers from among the native Christians in this great field. Might we not pray that soon the

place of the foreign missionary may be filled by the native worker?

Some are beginning to realize that the Church is a "body," and that there should be more solidarity in her form, in some general union outwardly, as it is in fact spiritually. The danger of such now will be to seek to destroy and to lose the individuality of the member in the body, to swing off to the idea of the Roman communion. Christianity is intensely individual and personal, and yet, if I may so say, in spirit, it is even more intensely a unit, spiritually "one body." We must deal with the characteristics, or let us say "the paradoxes," of our faith as they are developed in life, in contact with the world.

Let us glance at some aspects of our present situation. In one sense the world seems to be growing smaller year by year, and yet, on the other hand, the individual finds year by year he must learn to narrow down his aims, he must learn to concentrate himself.

He cannot grasp the vast expanse of knowledge that is opening up to him on every hand. He must of sheer necessity become a specialist. It is so in literary, scientific and commercial life. We see growing up vast communities or peoples,—English, American, German, &c.; yet the local and special life of each part is becoming more concentrated, more intense. As we see this in the scientific and social life of the age, so we find the same characteristic is working itself out in the Christian life. But man's religious instincts move slowly.

The oneness of the true life in Christianity is now scarcely felt, whereas once this feeling was its life,—its very existence turned on it. This has to come again, and it will come, and these very specialties are going to be a part of the means, I think, by which the development will be made.

The individual is brought to realize the vastness of the field as the whole world, and its details begin to press upon him from every quarter; he cannot meet all, yet he can feel all as belonging to him in part as man. What can he do? He can throw himself intensely into a few of the great objects of life. This he does with those of like mind with him. If he is a man in business, he calls himself and those who join him a company, a syndicate, or some such name. We call ours an association, a society, a union, &c. Such, in either case, are not saying, "We are more clever than others," or "I am more holy than thou." But one says, I am a specialist in this direction; if you think with me, come and join me. We of the Union say: "We all have one Father, one Lord; our work is all for 'the Church which is his body.'" (Eph. i, 22.)

It is impossible for any one person to take even a thought of the hundreds of benevolent associations and missionary societies of England alone. See the calls in any one of our religious newspapers. Are these special efforts wrong because they cover works and duties which should be on all our hearts? Ought they leave them for everybody to do? St. Paul said, "Help those women which laboured with me in the Gospel." Those women most probably had a special work, which possibly St. Paul could not do. In our day we must be specialists in some sense. Not to be a specialist, is not to be strong. Yet I am not pleading for the specialist of a narrow spirit, but for a union for a special object, and that object being one, the most truly Catholic in spirit.

Do we believe in prayer? By uniting, we show at any rate our oneness here. We propose thereby to help all, without a shadow of regard what may be their ecclesias-

tical name or doctrinal affiliations. I know of nothing which should free the native Christian's mind from narrow denominational prejudices as to train and lead such to pray earnestly for the prosperity and increase of all other missions together with his own. It is unthinkable that any true Christian should object to this spirit.

There is perfect freedom in the matter of joining our Union. Is there not somewhat in the thought we are opposing very much akin to

the feeling with which St. Paul was contending in I Cor. xii? Let us remember the "body" has many members, which members have endless directions towards which each in its sphere may be aimed. One is united prayer. How can we unite in this object unless we agree to do so?

I remain, Mr. Editor,

Yours faithfully,

ELLIOT H. THOMSON,

Sec. of the Prayer Union.

Our Book Table.

Transactions of the Asiatic Society of Japan. Vol. XIX. Part II. Shanghai: Kelly & Walsh, L'd. May, 1891.

"Abridged History of the Copper Coins of Japan," by Léon van de Polder, is supplemented by illustrations of 127 different coins. The subject of Japanese music, discussed by F. T. Piggott, F. DuBois, M.D., and C. G. Knott, D.Sc., F.R.S.E., amply illustrated, presents to the reader much valuable information. It appears that Chinese music, dancing, and the rest of the Chinese orchestra, entered Japan about the middle of the 7th century. The *so-no-koto* remained the fashionable instrument of the Court for upwards of 1,000 years, but was used for Chinese music alone. The gong was the first metal instrument introduced into Japan, and having been used for some time in the place of a bugle for the words of command. It is thought that Japanese *koto* music is little suited to modern harmonic treatment, for it has modes and scales that have no true equivalent in European music. The melodic effect of a certain pressure upon a *koto* string is something for which we have no name, and cannot well be expressed in piano-forte vocabulary,

although a somewhat similar effect is produced in violin playing. The Japanese regard Chinese-made instruments as being much superior to the home-made article. European music largely became what it was and is through the fostering care of the Church in the early and middle ages; and it is not unreasonable to refer the thinness of Japanese music to the lack of the devotional element, and the consequent non-development of singing in chorus.

Fifth Annual Report of the Philander Smith Memorial Hospital. Nanking. From Sept. 1st, 1890, to Sept. 1st, 1892. Kiukiang: The Central China Press, 1892.

Ernest R. Jellison, M.D., has been in charge since the home-going of Dr. R. C. Beebe, and has won a fine surgical reputation. He says: "Not the least among our steady callers, viewed from the medical influence standpoint, do we place the five native doctors who rely upon us to keep their physiological functions in a healthy condition. One native doctor in the North City sends us all his severe cases. These disciples of Esculapius are very grateful to the West-

erner for bringing back to the Flowery Kingdom the science and art of medicine lost so long ago."

Dr. Jellison was fortunate in his treatment of the Viceroy, to whose kindly feeling the Mission was greatly indebted during the troublous times of last year. In a critical hour, calling upon His Excellency, accompanied by Dr. Macklin, a gracious reception was accorded, and the protection sought in the name of the community readily obtained.

English-Corean Dictionary. Being a Vocabulary of Corean Colloquial Words in Common Use. By James Scott, M.A., H. B. M.'s Consular Service. Corea: Church of England Mission Press. 1891. (Sold by Kelly & Walsh, L'd, Shanghai).

The permanent influence of China in Corean literature and politics, is easily understood when we learn that education in the Hermit Kingdom is confined to the study of Chinese classics, and the door to official rank and honor is only open after public examinations in Chinese compositions. The native script is neglected among the higher classes, and native records throw no light on the origin and history of the Corean language. The above work will serve as an important contribution to the general knowledge, and must prove of great utility in the study of the Corean tongue. Of the various dialects in China, the Cantonese is said to be nearest the early Chinese with its final consonants, and between Cantonese and Corean there is a striking similarity in this respect, which fact is "more than enough to prove conclusively that, though long separated by time and space, they must be the offspring of a common parent." The character does not seem to be very complex, having for the most part but few strokes of the pen, and ought not to be difficult of acquiring as far as book-learning goes.

A Critical Digest of "Indulgent Treatment of Foreigners." By China's True Friend. Shanghai: Printed and Published at the "Shanghai Mercury Office."

A notice of the original work has already appeared in these columns. There can be no reasonable doubt that the book in question has had great influence with the reading classes of China. For example, the government at Peking is warned by the author not to be frightened by representations of the Foreign Ministers respecting Trade and Missions. "They are simply to secure protection of their subjects, not for declaring war. War in the West can only be declared after much deliberation by the home governments." Chinese statesmen understand that it is quite safe to ply the arts of diplomacy in dealing with Consuls and Foreign Ministers even to the point of exasperation. The author of *A Critical Digest*, in his Concluding Remarks, tells us that through want of learning what Europeans know China loses annually the enormous sum of Tls. 720,000,000. It is suggestive and pitiable that some of the highest authorities in China, men who rank as great statesmen, favor the pursuit of Western education and the getting of wealth and power and armies that they may be able to fight successfully the foreigners. And yet we believe that the processes of education, religious and scientific, now going on in this country, have already made a profound impression on all classes, and will in time lead the way to a renewed social and political life.

醫理畧述 (I Li Liao Shu). *General Therapeutics*. Canton. 2 vols.

This is a translation of a work of J. Mitchell Brice, by Dr. Wan Tien-mo, and is published at the expense of the Canton Medical Missionary Society. It is intended for advanced students of medicine,

and will doubtless be accepted as a valuable text-book. We add, as a piece of information likely to be of interest to many, that Dr. Wan is now translating a Manual of Diseases of Children.

地理初稿 (Ti Li Ch'u Kwang). *Physical Geography*. By Rev. F. L. Hawks Pott, M.A., American Protestant Episcopal Church. 1892.

This book is an adaptation of Monteith's Physical Geography, but other works have been consulted where Monteith was not full enough. It has many excellent features; besides a very complete list of topics, treated with a fullness of knowledge and yet with perspicuity, many cuts of fair and superior quality adorn the pages and illustrate the subject matter. The typography is first class. An Anglo-Chinese list of geographical names concludes the volume. Mr. Pott is to be congratulated on his successful attempt to produce a useful text-book for our Christian schools.

馬太福音講義 (Ma Tai Fu Yin Chiang I). *Expository Notes on St. Matthew*. By Rev. J. C. Hoare. 1891.

This goodly volume of 285 Chinese pages is for the most part a rendering from Bishop Ryle's commentary on the first gospel, and is

intended for the use of preachers and all others who may be called on to conduct meetings. We note with great interest the multiplication in Chinese of this class of books. There is a call and a genuine need for those of superior worth, among which this explication of a part of the Sacred Text deservedly takes high rank. A convenient method is pursued of dividing the gospel by sections or topics, and the frequent references are specially well adapted to aid in a comprehensive study of the Word.

禱文註釋 (Tao Wên Chu Shih). *Commentary on the Book of Common Prayer*. By Rev. J. C. Hoare. 1891.

The work is based on Bishop Burdon's Wên-li text, and is chiefly for students of Missions which use the Prayer-book in public worship. It is also a depository of historic truth and sacred learning, worthy of a place in every well-furnished library.

京都匯文書院章程 (Ching Tu Hui Wên Shu-Yuan Chang Ch'ang). *Catalogue of the Peking University*. 1892.

Contains much practical information, useful to friends of the institution and to all who would inquire as to the curriculum, methods of instruction, etc.

Editorial Comment.

SIR EDWIN ARNOLD is accused of being guilty of the most flagrant plagiarism in writing his letters from Japan to the English press. It is said that he drew very freely from standard works on Japan, from the contemporary columns of the *Japan Mail*, and from published transactions of the Asiatic Society. His fulsome praise of everything Japanese is justly resented by foreign residents. The extravagant estimate he places upon the women

of his adopted country, leaves nothing more to be said in favor of their divine beauty and moral perfections. Of course he expresses regret at the introduction of Western learning among these paragons of femininity.

THE MISSIONARIES at Foochow and vicinity have almost the ideal summer resort at Kuniang, a mountain elevation of some 2500 feet above the level of the sea and

only about nine miles from the city. There are fourteen cottages, built of rough stone, with floors and windows, costing an average of \$300 each. They are not the property of any missionary society, but of the individuals who occupy them. There is undoubted economy in this method of change and rest. And it is by no means a time of mere recreation, in the popular sense. The missionary avails himself of this opportunity to read long neglected books and papers, write reports, bring up arrears of correspondence, besides giving more or less attention to his field of labor through the messenger or letter-carrier, and by an occasional visit to some near station or a neglected village in the neighborhood. The coming together of so many workers from three or four different Missions, is made the occasion of frequent assemblies for worship and bible study, to the spiritual profit and mental stimulus of all who participate.

A THOUGHTFUL WRITER tells us that Peter's success on the day of Pentecost was due, in large measure, to the fact that he preached to men whose minds were stored with truth, and Paul failed on Mars' Hill because his congregation offered minds filled with philosophy. We do well to push the work among the children; and it is a wise expenditure of time and energy when the campaign against spiritual ignorance is vigorously carried on by means of instruction in the schools, scripture and tract circulation, and all the usual methods of Christian propagandism. The real opportunity of apostolic zeal will have come when the people possess sufficient knowledge to readily understand the message of salvation.

THE FACT that the amended Chinese exclusion bill is now a law, by no means has the effect of satisfying public opinion in America.

It is generally conceded that the necessity for the measure inheres in the demand of demagogue Irish politicians, who are powerful in sections of the country. Great religious bodies have arraigned the government for its course in the matter, leading public journals are pronounced in their criticism, and other indications point to the undoubted fact that there is a widespread dissentient feeling east of the Rocky Mountains. Our Chinese friends here should understand that the late American legislation bearing upon their countrymen in the U. S. does not, by any means, receive the unanimous endorsement of the better class of citizens. Of course, the expediency of restricting immigration from Asia is a question to be determined by the American people; but it should be known that any attempted legislation contemplating the violation of clearly-defined treaty rights, and the denial of the privilege of the writ of *habeas corpus* to even the humblest resident in the States, cannot, in the long run, meet with popular favor. The *modus vivendi* suggested by Dr. D. J. MacGowan in his letter to Secretary Blaine, i. e., a reciprocity treaty fixing the number of the citizens of each country to be admitted to reside in the other, is receiving much attention at home, and may yet become the basis of a satisfactory adjustment.

AT A MEETING of the Balloon Society in St. James' Hall, Piccadilly, Eng., April 22nd, Mr. H. N. Lay, C.B., who was Chinese Secretary to Lord Elgin's Mission, delivered an address on the Opium Question. Referring to the indictment preferred by the Anti-Opium Society that by two unjust wars Great Britain had forced opium on China, Mr. Lay affirmed that the charge was utterly destitute of foundation. A denial so sweeping is hardly sustained by the facts of history. It may be that the ardent

advocates of reform sometimes overstate the matter; but it is a singular process of ratiocination that seeks to relieve Great Britain of all responsibility as to the introduction and legalization of the drug in China. Not to enter at length upon the historic argument, take a single incident which bears directly on the question of whether or not the struggle ending in the treaty before Nanking is justly designated as the Opium War. After the articles of stipulation had been signed, Sir Henry Pottinger, English Plenipotentiary, expressed a desire to say a few words upon "the great cause that produced the disturbance which led to the war, namely, the trade in opium." The mandarins at first declined entering upon the subject, but consented at once when assured that it should be treated in a strictly unofficial manner. Captain Loch states that "they then evinced much interest, and eagerly requested to know why we would not act fairly toward them by prohibiting the growth of the poppy in our dominions, and thus effectually stop a traffic so pernicious to the human race." Sir Henry's reply had the merit of being ingenious, but was in fact a distinct evasion of the real point in debate. There was no doubt in the minds of the high contestants as to the origin and meaning of the war.

AUGUSTINE'S FAMOUS BOOK, the "City of God," must ever be regarded as a monument of zeal and learning. It was no doubt providentially adapted to meet a great emergency in the history of the Christian Church and of mankind. The old Roman world was vigorously but hopelessly protesting against the inevitable extinction of her political power. The Visigoths under Alaric had threatened the imperial city, and finally subjected it to all the horrors of invasion and conquest. Many of the inhab-

itants fled in dismay from the scenes of desolation. Men who still clung to the old religions and civil order were ready with their interpretation of the times. They said: "We suffer these things because we have abandoned the worship of the old gods, the patrons and defenders of Rome. They are angry with us, and have withdrawn from the great city which they cherished through the centuries and made the mistress of mankind. Rome, left without defenders, has become a prey." Augustine accepted the challenge, and contended with trenchant pen and inexhaustable learning for the defence of the Christian Church and the downfall of paganism. It was a sublime act, in that darkest hour of the world's history, to assert and maintain that the "City of God," or the spiritual commonwealth of believers, was raised up to bear witness to supreme righteousness.

It is perhaps true that the demand which was met by this remarkable book is not now a living issue. But it does not need the vision of a prophet to foretell the coming of events in China that will, under God, call forth all the powers of some noble defender of the faith. There is an intellectual and religious ferment going on among the common people and the higher classes. Nothing can stay its progress; and if China does not accept the offer of a new destiny, she must learn the fateful lesson that the heavens do rule. The advances and innovations of Western civilization, the ever increasing poverty and wretchedness of the masses, the fierce and growing fanaticism of pagan devotees, the proud assumption and race-hatred of the agitating *literati* with sympathizing officials behind them, will, if not checked by some future turn of events, create a turmoil of earthly affairs such as the world has seldom seen. And then we shall hear on every hand the cry,

"Sorrow and woe have come upon our land because we have neglected the gods and have forsaken the traditions of our fathers." At such a time, some great Augustine may stand forth as the vindicator of heaven-sent truth; or, better and more effective still, a thousand well-trained minds, a vast magazine of apologetic literature, and incarnations of the evangel from Sinai and from the Mount Beatitude, shall stand in that *dies iræ* for Law and Love—these twain are one—to wage a peaceful war against superstition and spiritual wickedness in high places, and to bring in the better day for China's millions.

A PROPOSAL has been made, sanctioned by the names of eminent and representative ministers of the Gospel, looking to the organization of a Parliament of Religions in connection with the Columbian Exposition. Brahmans, Buddhists, Confucianists, Parsees, Mohammedans, "Jews and other faiths," are invited to this new sort of Ecumenical. The object is "to promote and deepen the spirit of true brotherhood among the religions of the world, through friendly conference and mutual good understanding, while not seeking to foster the spirit of indifferentism, and not striving to achieve any formal and outside unity." In our consideration of this subject from time to time, the conviction has grown upon us that the scheme is attended with singular peril. Any serious attempt to cultivate a spirit of brotherhood among the religions of the world—fraternity among the men of differing creeds is another thing—may without seeking foster a spirit of indifferentism. If we cannot think of the Lord Jesus Christ as sitting in council with Buddha, Brahma and other false gods, one is tempted to ask, Where is the consistency in His professed representatives coming into such relationship with the ancient and

deadly enemies of the Saviour of mankind? What communion hath light with darkness, and what agreement hath the temple of God with idols? To seek "the impregnable foundation of theism" by any method that compromises the Gospel of the Son of God before the heathen world, will almost certainly weaken its hold on the conscience and loyalty of Christendom. This is not a time to lower our faith to the ignominious level of any pagan system, even to meet the call of the devotees of comparative religion. It is the part of wisdom to search after truth wherever it may be found, but never at the real or seeming sacrifice of principle. We must yield no jot or tittle of that saying which is the charter of our faith: "I am the way, the truth and the life."

Notwithstanding our sincere conviction as expressed above, we are free to say that if it be possible to avoid confounding things that differ, and no concession to the essentials of paganism is involved, it may well be worth while to make this notable experiment. There is much of elemental truth underlying all the great ethnic religions; and a union of the world's moral sentiment touching certain economic, educational and social problems, and, possibly, in respect of the fundamental ideas of theism, is a most worthy object to be kept in view. It is quite within the range of possibility that, as one result of a more perfect knowledge touching the inner life of the pagan religions, we may feel called upon to seriously modify some of our missionary methods. The comparative study of religions—not yet a science even in embryo—if wisely conducted, should lead to large and beneficent results. Much, very much, will depend upon a sedulous cultivation of personal devotion to the world's Redeemer by all who, bearing His name, give themselves

to counsel and debate on questions of such peculiar moment. The series of religious congresses, representing Roman Catholic and Protestant Christendom, occurring in connection with the Parliament of Religions, should "bring into glorious conspicuity the supreme power and attractiveness of the cross of Christ." The whole experiment is venturesome, and conceived on a stupendous scale. We shall watch the outcome with profound

interest. It is to be hoped that missionaries in the East will give the subject their close attention, with a view to studying its providential aspect, and the parallelisms of thought as between what may be uttered in the World's Parliament and expressions of opinion or belief by representatives of Buddhism, Confucianism, &c., who have never been taken out of their natural environment.

Missionary News.

—Rev. D. W. Lacheur and Rev. R. Anderson, both of New York, recently passed through Shanghai on their way to the Yap Islands. They go as the pioneer representatives of the International Missionary Alliance to that almost wholly unknown portion of the earth, an island group far to the south and east in the Southern Pacific Ocean, whose inhabitants belong to the cannibal race. At a late meeting of the Alliance—which Society is only four years old—a collection of nearly \$100,000 was taken for the cause of missions.

—Rev. E. H. Thomson, of the P. E. M. in Shanghai, relates in the *Spirit of Missions* his experience, in a recent country tour. He says:—"We passed on from town to town, visiting and preaching and selling books in every place which I had laid down as in a certain circle on the map. I have not liked selling books heretofore, but we found it most helpful in our work. When the people tire of preaching and become noisy, it quiets them at once to stop and say, "Now we are going to sell books." Buying and selling is, to many Chinese, "the chief end of man." When you stop preaching and begin to sell books, that is

something serious. We sold at times quite a number of the parts of the New Testament. I prefer St. Mark's Gospel and the Gospel according to St. Luke. Let us pray that God may bless his word in every form in which it may reach this people. Thus we went on from place to place. We were received kindly as a rule, and were much less reviled than in the native city here at Shanghai. We visited some twenty-two cities, towns and villages, and spoke something over 100 times. There are no Protestant missionaries in any of the new places which I visited. There seems to be a large opening for mission work in this direction."

ANNUAL CONVENTION.

The fourth Annual Convention of the Central China Christian Mission, was held at Nankin, May 25-29, 1892. The living issues of missionary work were considered in prepared papers and discussions. Self-support for native Christians, discipline, work among women, and educational work, all received due heed of attention.

Two afternoons were devoted to exercises in Chinese, and, as far as possible, by Chinese. One evening was devoted to an address

by F. E. Meigs, who had just returned from America. And one evening was taken by a beautiful memorial service in honor of Mrs. E. T. Williams, who died in America a few weeks ago, under a surgical operation. The reports from the field showed that the riots of last year had materially affected the year's work, but all were full of confidence and hope for the future.

A spirit of consecration, as well as of harmony, pervaded all the meetings. This spirit of love and Christian co-operation was manifested in the community generally by the large attendance at the closing service on Sunday at four o'clock, when all partook of the Lord's Supper. Much was accomplished during these five days, both spiritually and practically, and all felt "it was good to be there."

THE THIRD ANNUAL MEETING

Of the Christian Vernacular Society of Shanghai, was held on the 24th of May. Rev. Y. K. Yen, the President, gave an address, in which he showed the importance of the popular dialect in the work of reaching and educating the masses, and gave interesting statistics, showing the number understanding, and to a large extent using, the Shanghai Vernacular. Mr. Yen's address will be published in the next issue of *THE RECORDER*. The Secretary's report reviews the work of the past year. The Society publishes a weekly Sunday-school lesson and a monthly paper in Chinese character. A prize offered for the best essay on "Female Education" secured fifteen essays, and three of these have been selected and printed in book form by the Society. Romanization has been taught in some of the schools, and bids fair to become an important auxiliary in the education of Shanghai scholars.

Dr. Farnham read a paper on the subject of "Settling and Enriching the Shanghai Vernacular," and a Committee was appointed to offer to the Society such suggestions as they think will tend to accomplish the object of which the paper treated. Another Committee was appointed to prepare a union hymn book in the Shanghai Vernacular. The officers for the new year are:—Rev. Y. K. Yen, President; Rev. W. B. Bonnell, Vice-President; Rev. J. A. Silsby, Secretary; Mrs. J. M. W. Farnham, Cor. Secretary; Rev. E. F. Tatum, Treasurer; Rev. J. N. B. Smith, D.D., Archdeacon A. E. Moule and Miss L. A. Haygood, additional members of the Executive Committee.

WORK OF GRACE AT T'AI-CHOW.

At the beginning of last year we had fifty-one inquirers, forty-nine of whom were baptized. This year we began with one hundred and sixty-one inquirers. The majority of these have now been examined, and seventy have been baptized, while the rest have been deferred for further instruction. Some of those baptized have been hearers for years; some for shorter periods. It is not unfrequently that we meet with those who have been hearers for ten, twelve or even more years, but have never had the courage to come out boldly for Christ.

This work is not all in one station; as we have ten stations and out-stations with eight Churches. Neither is the present state of the work a mushroom growth, but a steady increase for more than twenty years. The last five were baptized on May 10th, and are specially interesting cases. One young man's attention was attracted to Christianity by a copy of Matthew's Gospel and a tract, bought in this city at a New Year's festival by a neighbour, who took it to him to read. He inquired where it had been bought; and soon

came to hear for himself. He lives in a village about ten *li* from the city, and says that there are a number of people in that district wanting to know more of the Gospel.

Another young man, living in the same district, first heard the Gospel in our chapel here; and there are several of his friends interested and wish to hear more. Our evangelist has visited both these young men at their homes, and finds their report quite correct. But the most interesting case of all was a Buddhist priest; the most intelligent of his class whom I have met. He has given up his connection with the temple in which he was head-priest, and has returned to his home to help his brother in farming. He said that after hearing the Gospel he could not go on with the temple-worship. He had new clothes made, and brought them with him when he came to be baptized. After being baptized in his priest's dress, he changed to his new clothes, saying that now he was "a new man." He has brought me his yellow priest's garment, his beads and his diploma from the famous T'in-tai temple. He has two brothers, who both seem interested; one of them often comes with him on Sundays; his father, he says, is also desirous to know more of the Gospel. The other two who were baptized were women, belonging to Christian families. Just as I was preparing to visit the stations to examine and baptize the converts, I was taken ill, and after six weeks am slowly recovering, but unable to resume work to any extent. The work has therefore fallen on my colleague, Mr. Stark, who has examined and baptized most of those mentioned. We thank God that he was here, so that the work was not brought to a standstill.

W. D. RUDLAND.

C. I. M., T'ai-chow.

PROGRAMME OF THE ARIMA CHRISTIAN
CONFERENCE.

Second Session.

August 7th—August 15th, 1892.

Sunday, August 7th.

10.30 A. M. Sermon by the Ven. Arch-deacon Warren.

4. P. M. Devotional Meeting—Praise and Thanksgiving.

Monday, August 8th.

9.30 A. M. The second Advent of Our Lord, papers by Rev. T. T. Alexander and Rev. H. S. Curtis.

7.30 P. M. Bible Reading.

Tuesday, August 9th.

9.30 A. M. Dangers peculiar to the spiritual life during the period necessarily devoted to the study of the Japanese language, and how to avoid them; papers by Rev. R. A. Thomson and Rev. H. B. Price.

7.30 P. M. Devotional Meeting—The Christian's duty in regard to fasting, as taught in the Holy Scriptures.

Wednesday, August 10th.

9.30 A. M. With what object did St. John write his Gospel? a paper by Rev. A. D. Hall, D.D., followed by two speakers, Rev. S. P. Fulton and Rev. W. A. Wilson.

7.30 P. M. Bible Reading.

Thursday, August 11th.

9.30 A. M. Woman's Work—1. Bible Woman's Training; a paper by Miss J. E. Dudley. 2. Schools; a paper by Miss K. Tristram. 3. Evangelistic Work; a paper by Mrs. R. A. Thomson.

7.30 P. M. Devotional Meeting—Woman's Work as presented in the Holy Scriptures, conducted by Rev. J. C. C. Newton.

Friday, August 12th.

9.30 A. M. The teaching of the Holy Scriptures with reference to a clean or pure heart; papers by Rev. W. P. Buncombe and Rev. R. E. McAlpine.

7.30 P. M. Bible Reading.

Saturday, August 13th.

9.30 A. M. The position and prospects of Mission Work in China and Japan. In China, a paper by Rev.

J. W. Davis, D.D., of Soochow.
In Japan, a paper by Rev. J. H.
Correll.

7.30 P. M. Devotional Meeting—a general prayer meeting for China and Japan.

Sunday, August 14th.

10.30 A. M. Sermon.

7.30 P. M. Consecration Meeting.

Monday, August 15th.

10.30 A. M. Business Meeting.

Diary of Events in the Far East.

May, 1892.

21st.—The following decree was published in the *Peking Gazette*:—The Tsung-li Yamèn has been desired to report on a memorial concerning the case of issuing placards and forging official documents in Hunan. The Yamèn recommends that the proposals of Chang Chih-tung be adopted. Although Chou Han has not issued placards or forged official documents, still he, an official in the government service, by his wild language and insane conduct, has enabled ill-disposed persons to make use of his name and excite the public by fabricated stories. He therefore cannot be held guiltless. Let expectant Taotai Chou Han be cashiered forthwith. Let him further be compelled to return to his home and be kept under the strict supervision of the local authorities, who will not allow him to go abroad or cause trouble.

28th and 29th.—Report on the investigation of Chou Han's case by the Governor-General Chang Chih-tung and Governor of Hunan. After giving at considerable length the result of their enquiries, the memorialists represent that the preaching of Christianity is permitted by treaty, and it is of their own free will that Chinese become converts; that if there be anything improper or against treaty in the missions, it should be reported to the authorities for joint action; and that baseless reports should not be spread. Chou Han, though acquitted of the offences charged, still, by the conduct above described, has enabled others to make use of his name for bad purposes. They therefore propose that he should be temporarily cashiered and kept at home under surveillance, without being permitted to visit the provincial capital.

If his mental state is improved and his conduct becomes exemplary, his case might be, after a time, taken into consideration again. The memorialists further recommend that the sentences passed upon the booksellers be confirmed. The thirty-one blocks which were discovered, have been destroyed by the Hankow Taotai in the presence of the Consul at that port.

June, 1892.

2nd.—It is reported in the native papers that large swarms of locusts have been seen in T'antu Hsien, Anhui, and troops have been despatched thither to fight the abominable insect. The districts infested by this pest cover an area of tens of miles, chiefly on the border line of the Anhui and Kiangsu provinces extending north-eastward. The number of persons engaged in the work of destroying the insects, has reached two thousand, who are busied capturing the vermin from early in the morning till late in the night. Besides the troops, farm hands are hired at 50 cash per diem to join in the crusade against their common enemy. In spite of all this the locusts seem to increase in number instead of decreasing.

8th.—The New Oriental Bank Corporation has suspended payment with liabilities of £5,500,000.

14th.—It is reported in the native papers that the Prefect at Ningpo has issued a proclamation forbidding women frequenting the temples, a practice which has of late been prevailing in that part of the country among the weaker sex, much to the disapproval of the officials. Women visiting these temples are liable to arrest hereafter.

16th.—A terrible explosion occurred in the Nanking powder mill and destroy-

ed a part of the factory. One man was blown to atoms. Fortunately the region where the mill is situated, is only sparsely populated, or the catastrophe would have been attended with most disastrous results.

23rd.—The *Hupao* received the news by wire from Peking of the following appointments:—

H. E. T'an Chung-lin, a Hunan man, formerly Viceroy of Shensi and Kan-su, to be Viceroy of Chêkiang and Fukien.

H. E. Shêng Hsüan-huai, of Kiangsu, Taotai at Chefoo, Director of the Chinese Telegraph Administration and of the China Merchants' S. N. Co., to be Tientsin Customs Taotai.

H. E. Liu Hsia-fang to be Chefoo Taotai.

H. E. Chou Mao-chee to be Ichang Taotai.

H. E. Fang-chao, a Chêkiang man, lately Taotai in Hupeh, to be Tientsin Taotai.

H. E. Ho Fu-fên to be Soochow Taotai.

26th.—The C. M. S. N. Co.'s s. s. *Hsin-sheng* went ashore in the fog on Alceste Island at 3 a.m. The passengers were taken off by the s. s. *Feima* and carried to Chefoo.

28th.—The Douglas Steamship Co.'s s. s. *Haiphong* totally wrecked off Shimoda. The treasure, passengers and crew were all saved.

29th.—M. Paul Boell, correspondent in China of *Le Temp*, has just completed a notable journey. He started last year from Shanghai for Chungking, and travelled from thence alone, except for his Chinese servant, through Szechuan and Kueichou to Kueiyang. From Kueiyang he proceeded to Yünnan, and from Yünnan to Munghao, ultimately reaching Mengtze, whence he entered Tongking and travelled south to Haiphong, at which port his journey terminated. M. Boell, who travelled in Chinese costume, was never molested during the whole course of his travels, but found the populace in Szechuan very strongly anti-foreign and much excited over the demonstrations that had been got up against the missionaries in the cities along the Yangtze. In Kueichou and Yünnan he found the peasantry very friendly and well-disposed, and the mandarins in the latter province especially treated him with great courtesy and consideration.

Missionary Journal.

MARRIAGES.

ON 29th April, at Ch'entu, Szeh uen, Mr. ADAM GRAINGER, to Miss BROMAN, both of C. I. M.

ON 23rd May, at Tientsin, Mr. F'ANSON, to Miss F. DOGGETT, both of C. I. M.

BIRTHS.

At the Twin Pogodas, Soochow, 9th May, the wife of the Rev. H. C. DUBOSE, D.D., Southern Presbyterian Mission, of a son.

At Chung-k'ing, 5th June, the wife of C. J. DAVENPORT, F. R. C. S., Lond.,

London Mission, prematurely of a son, still-born.

DEPARTURES.

ON 2nd June, Dr. H. F. WHITNEY, wife and family, of A. B. C. F. M., Foochow, for U. S. A., taking with them the two children of Dr. and (late Mrs.) KINNEAR.

ON 21st June, Mr. and Mrs. E. FOLKE and child, C. I. M., for Europe *via* America.

ON 25th June, Miss LILY WEBB, C. I. M., Mrs. BRYSON and family, London Mission, Tientsin, for England.

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No. 8.

Tourane and Hue.

BY E. W. PARKER, H. B. M. S.

(Concluded from page 328.)

THE last few hundred yards of the road up to *Nam-hwa* (南和), the village on the *col*, is exceedingly rough and steep, but the authorities are now just completing a new road, which takes you half-a-mile further, but ascends very gradually. The best way is to start from Tourane as early as possible in the morning and push on at once to the *col* for breakfast: this can be done in from four to six hours, according to the style of conveyance adopted,—horses or chairs, &c. We started at one and reached the *col* at dark. The accommodation there is very miserable, and I had to sleep on a wattle or bamboo bed, without mattress or other coverlet than an old rush mat; but of course a traveller can take bedding with him. Food must also be taken, unless the tourist feels inclined to do as I did on several occasions, and dine on rice, pork, fish, stewed oysters, *nuoc-mam* (a sort of soy made of decayed fish) and *samshoo*. But few of these luxuries are obtainable at *Nam-hwa*. The atmosphere of the draughty room is not improved, though the mosquitoes may be driven out, by burning branches of trees and allowing the smoke to permeate every corner of the house. The view from the *col* on a clear day is very fine indeed. The descent to *T'ia P'ik* (承福), or *Thua-phuc*, is very rough and very steep, and the valley or *cañon* is not unpicturesque; but before going on to *Thua-phuc*, it is well to rest a few moments at *Shön-lang-ap* (山嶺邑), whence the road meanders along the sea coast over a number of small *cols* and headlands. The mouth of a remarkable lagoon (the *Dam Thua-phuc*, (潭承福), has to be crossed before the village is reached. This lagoon is a long narrow salt-water inlet with a very narrow mouth at one end only of the strip of wilderness which separates it from the sea.

If the wind is fair, a boat may be taken from *Thua-phuc* to *K'e-ngang* (溪昂) at the northern end; otherwise the coolies must tramp for six miles over the sandy brushwood. After leaving *K'e-ngang* the traveller crosses a small *col* and gazes down upon what looks like a park avenue running in a straight line for miles across a perfectly level plain. This is the royal highway, constructed by the Emperor *Gia-long* (嘉隆) when he finally conquered the modern Annamese empire,—Cochin China, part of Cambodia, Annam proper (the ancient Ciampa) and Tonquin, towards the beginning of the 19th century. The next *tram* after *Thua-phuc* is *Thua-liu* (承流); then the large village of *Nuoc-ngok* (諸沔) is passed, and the plain shortly afterwards comes to an end. Another spur is now crossed, and from the *col* over which the road passes you look down upon the great lagoon of *Kau-hai* (潭高台), at the northern end of which, scarcely visible, is the *Thuân-an* gap and bar. If the tourist prefers it, he can go on by land from the *tram* of *Kau-hai* past *Thua-nong* (承農) to Hué; but much the better way is to take a boat—and there are very comfortable ones—along the lagoon to a point where a small watercourse, communicating with the Hué River, enters the lagoon. The boat passage from *Kau-hai* to Hué takes about twelve hours. The best way therefore is to make a two-day trip of it, from whichever end a start is made, and pass one night at *Thua-phuc*, where fair lodgment and ample provisions can be procured. The watercourse above mentioned enters the Hué River (承天江) above the old Christian village of *Phu-cam* (府柑), and a mile or two down stream are the citadel and royal palace, on one side, with the French Residency or Legation on the other. The French troops are quartered in that part of the citadel known as *Mong-ca* (茫訖), whence the whole palace can be dominated.

Hué (化), which is a corruption and contraction of the old name *Phu Thuân-hwa* (府順化), is now called *Ch'êng-t'ien Fu* (in Annamese *Phu Thua-t'ien* (府承天), but the two last words are pronounced *Truong-t'ien* when they refer to the river. The citadel is a large square red-brick enclosure, very similar to that of the Burmese capital of Mandalay; but the Annamese Emperor has a more grandiose palace than that of his royal Burmese brother. Everything in the palace enclosure, which forms a second *enciente* within the citadel enclosure, is arranged after the Chinese model. On state occasions, such as the Chinese New Year, the Emperor gives audience to his French protectors in the hall known in Chinese as the *T'ai-ho Tien* (太和殿), and, after the interchange of complimentary speeches and bows, solemnly receives the adoration of his chief officials. These range themselves, in full court dress, in rows fronting the Emperor, but outside the hall, in the open air, below the hall steps,

and there they perform the adoration (三拜九叩), which their master, like the Chinese Emperor, has always been so anxious to exact from Europeans. This is a very grand and solemn function. Elephants and horses are ranged in rows inside and outside the palace gates; slow and melodious music, measured by mellow gongs and sonorous drums, guides the deliberate movements of the adorers, and the perfect cleanliness and decorum of the *tout ensemble* produces an effect which all Europeans who have ever witnessed it describe as being very respectable and striking. Through the kind courtesy of the French authorities, I obtained admission to this function, which is exactly what the Manchu Emperor must sooner or later concede to European envoys. The old audience pavilion for envoys still stands uninjured outside the palace gate, to the east of it, but inside the citadel enclosure, and reminds the traveller of the indignities which oriental potentates often delight to inflict upon Europeans when they dare. There is nothing much else of interest to see within the huge citadel enclosure: there are cannon houses, magazines, the houses of officials and a few favoured vegetable cultivators, the French barracks and military head-quarters, &c., &c. The Chinese town occupies a triangle between a watercourse which runs along the east wall of the citadel (outside it of course) and the river. There is a *Kiung-chou* guildhall, and most of the merchants and boys are Cantonese or Hainanese. Chinamen do not attempt to swagger in these parts, though of course they would, if they dared, treat the inoffensive Annamese as an inferior race. The Annamese character, as seen at Hué, is gay, hospitable, sympathetic and careless. The people are not lacking in deceit and cunning, and have plenty of other vices, such as the love of gaming, laziness, unusual laxity of morals, &c. Yet instances of fidelity are not uncommon. Their character differs from that of all other nations in the Far East, though it possesses some characteristics common to other peoples. It is necessary to live with them to understand them. The other sights about Hué are the tombs of the Emperors, the Temples of Heaven and Earth, the *Camp des Lettrés*, the Temple of Confucius, Elephant Arena (now disused), &c. Everything is a reflex of what is found in Peking. As with the Ming Tombs (few foreigners, if any, have seen the Manchu Tombs), a valley is affected to each Emperor, with subordinate buildings for wives, concubines and other relatives. The Annam Tombs, being more recent in date, are in better repair than the Ming Tombs of Peking, and, though perhaps in some instances on a smaller and less simple scale, on the whole finer and more tasteful. Some of them are laid out so symmetrically as to recal the gardens of Versailles; and, as all the Annamese citadals were constructed under the

supervision of French officers nearly a century ago, it seems not improbable that the royal mausoleum parks were also partly designed by them, or with their assistance. There is a touching custom in Annam of building at each imperial mausoleum a palace for the wives and concubines of the deceased Emperor. One of the hand-maids or concubines of the second Emperor of the Nguyen dynasty, *Minh-manh* (明命), who reigned till 1841, is still living, together with her shrivelled up maids of honour. The tombs of the third and fourth Emperors, *Thien-tri* and *Tu-duc* (嗣德), are inferior in grandeur to those of *Gia-long* and *Minh-mang*. Since *Tu Duc's* death, during the French embroglio, there have been half-a-dozen nonentities on the throne,—brothers, adopted sons, nephews and so on,—for *Tu Duc* was totally impotent, and therefore childless. The present Emperor is a nice-looking boy of sixteen, the style of whose reign is *Thanh-t'ai* (成泰); his direct rule is limited to Annam proper (大南), or the old Kingdom of Ciampa. Tonquin (北圻), the seat for two thousand years of the original *Kiao-chi* or Annamese race (交趾), is now, practically, under the direct rule of the French Governor General, assisted by a *Kinh-luoc*, or Royal Lord Lieutenant (經畧); whilst Cochin China proper (南圻), and Cambodia or Khmer (高蠻), is totally separated in every sense from the Emperor's government. Though there is no hotel at Hué, there is a very hospitable house managed by M. Contel, who willingly affords bed and board, by the day or by the month, to any one, resident or other, who is houseless. The buildings for the official staff are insufficient, and many of the juniors have to content themselves with an *indemnité* instead of a house: otherwise their sentiments are hospitable in the extreme.

The ancient port of *Cham* (占), which appears to have been the metropolis or chief port of Ciampa (占城), must have been somewhere near Hué or Tourane. Possibly it was *Fai-fo*, which word is probably a corruption of *Hwei-an Fou* (in its Annamese form 埔會安), which was once much nearer, or at any rate more accessible to the sea. I went to see *Fai-fo*, where there are a large number of well-to-do Chinese traders, and magnificent Canton, Hoihow, Hakka and Hoklo guild-houses. Produce from the mountains, birds' nests from the islets hard by, silk and cinnamon are the chief exports. The cinnamon is of extraordinary size and quality, almost worth its weight in gold. *Fai-fo* is only an easy hour's walk from *Kwang-nam*, and the rising tide from Tourane is a falling tide to *Fai-fo*. Outside the town is a wonderful old wooden bridge, of dark wood and elegant design, roofed in and provided with merchants' stalls in the old mediæval style of Europe, very like the bridge of Lucerne, but much shorter. I think it must have been constructed

by the Portuguese or the Dutch in the 16th century when the Japanese, Javanese, Dutch and Portuguese used to come and trade there; it is called the 來遠橋 or "Foreigners' Bridge," which lends some colour to this conjecture. The board carrying the inscription, has the additional words 國主天縱道人題. The middle four characters require local elucidation, but it is evident from the other four that the bridge dates from the time of the *chua*, or *maires du palais*, one of whom of the *Nguyen* (阮) family always reigned at Hué, and the other of whom, the *Tsing* (鄭), reigned at Hanoi (河內), under the nominal sovereignty of the *Li* (黎) Emperors of Tonquin (東京).

Tourane itself (沱瀾) seems to be quite a modern place; the Cantonese usually call it *Hyn-kong* (峴港). The river which runs down from the Siamese frontier, past *Noung-sön* (農山) and *Kwang-nam* (廣南), is properly called the 富良江 and the birds' nest islands or rocks are called *Chim-pêt-lo* or *Chambelu* (占畢羅), and lie about 13 miles from Fai-fo by junk.

With the above indications, students may perhaps find out further particulars concerning the mediæval history of these interesting places. As to the history of Annam, Tonquin, Cambodia, Burma, Siam, &c., I shall perhaps return to it in future papers, if the editor will be patient and readers considerate.

The Drink-offering.

BY REV. C. HARTWELL.

[*Concluded from page 324.*]

THE DRINK-OFFERING IN THE HOLY PLACE.

BESIDES the drink-offerings presented in the Court of the Tabernacle, there was one also offered in the Holy Place, the front division of the Tabernacle itself. It was placed on the table for the Shew-bread, week by week. From the statements in Exodus xxv, 23-30; xxxvii, 10-16, Lev. xxiv, 5-9, and Numbers iv, 7, 8, we learn particulars about the table and the offerings placed upon it. It is evident that, in accordance with the views of most modern commentators, it was a complete offering of food, drink and frankincense. Specifications are given as to the number of cakes, the materials of which they were to be made, and their arrangement on the table. There were to be twelve cakes (Lev. xxiv, 5) to represent the twelve tribes of Israel. They formed a "united meat-offering of all the people" (Murphy). They were arranged in two piles, on "dishes" or "bread-trays," which

Murphy thinks (Ex. xxv, 29) "may have been five by two and a half or three hand-breadths" in size. There were two "incense-cups" (Speaker's Commentary)—not "spoons"—for holding the frankincense. These were set on the top of the two piles of cakes. There were also "flagons" or "caus" (Langé)—"covered vessels" (John) not "covers"—for holding the wine, and "cups," such as were used for pouring out drink-offerings. No mention is made of any receptacle for the oil, as it is evident (Lev. ii, 4) that the oil for the offering was mixed in the cakes or used for oiling or "anointing" them. Nothing is recorded about salt, but in the "Speaker's Commentary" (Lev. xxiv, 7), speaking of the frankincense, it is said: "The 'Septuagint' adds salt, which probably represents the true reading and accords with the Law that no meat-offering was to be offered without salt (ii, 13)." Murphy appears to think that the "flagons" were for holding the wine prepared for the usual drink-offerings on the brazen altar, but this seems improbable. No reason appears why the material for these offerings should be stored within the Tabernacle more than the flour and oil for the food-offering and the frankincense. All these materials were doubtless kept in receptacles about the Tabernacle, and subsequently in treasuries (Neh. xii, 44) about the Temple. Hurtz, in his "Sacrificial Worship of the Old Testament," has taken the view that the flagons may have held twelve cup-fuls of wine, and thus have corresponded with the twelve tribes of Israel as the twelve cakes of bread also did. This seems to be a very probable supposition, and as each was to contain two-tenths of an *ephah* of flour (Lev. xxiv, 5), like the food-offering mentioned in Leviticus xxiii, 13, if the twelve cup-fuls also corresponded with the quantity of wine specified in the latter place, "a fourth of a hin," the united drink-offering of the people would have contained at the lowest estimate over two gallons of wine. In view therefore of the probable size of the flagons, it is a natural supposition that they and the cups for "pouring out" either stood on the two ends of the table, or, more likely, were arranged in a row in front of the piles of cakes.

WHAT BECAME OF THE WINE ?

No specifications are found in the Scriptures respecting the disposal made of this wine more than were found in respect to the wine of the ordinary drink-offerings. And probably, as Fairbairn has said, for a like reason. The use made of the wine would naturally follow that made of the cakes, and therefore we can infer what disposal was made of the one from the use made of the other. As to the cakes, we learn from Lev. xxiv, 8, 9, that they were to be renewed every Sabbath, and that the old ones were to be eaten by

the priests, and as they were accounted "most holy," this could be done only in the Sacred Precinct. We infer therefore that the wine was renewed weekly ("Speaker's Commentary," Ex. xxv, 30), and at the end of each week was given to the priests to drink. Nothing is said apparently about "a memorial" of the cakes being burned. In the seventh verse it is said that the frankincense was to be for "a memorial, an offering made by fire unto the Lord." But it does not appear certain whether these cakes followed the ordinary rule for the food-offering of burning a portion for a memorial or not. Possibly they were wholly eaten by the priests; their standing on the table for an entire week as the "Bread of the Presence" having been regarded as a sufficient recognition of Jehovah's fellowship in the offering, without a portion being burned on the brazen altar for that purpose. But this is a question of small moment, affecting but very little the amount of food and drink that "fell to the lot of the priests." If a memorial of the cakes was burned, then a portion of the wine would be poured out; but if the priests had all of the cakes, they would also have all of the wine.

WOULD THE WINE REMAIN SWEET?

As the same reasons for believing the wine of the ordinary drink-offering in the court of the Tabernacle to have been unfermented apply to the wine of the offering within the Tabernacle, they need not be repeated. But the question may arise in the minds of some, Would the wine remain sweet and good for a whole week? And this difficulty appears naturally to need a special consideration. To meet and remove it several things may be said. (1) Vinous fermentation can take place only at certain temperatures. If the place is too cool grape-juice will not ferment, and if too warm it will turn into vinegar. The limits given by recent authorities between which vinous fermentation takes place, are forty and eighty-six degrees Fahrenheit, with from sixty to seventy-five degrees as the most favorable temperatures. In a hot tent, therefore, at a temperature above eighty-six degrees, if the grape-juice changed, it would not become wine, but vinegar,—a weak kind of which was a drink of the Roman soldier, such as Christ received on the cross,—and in a cold building it would remain unchanged. (2) At a favorable temperature, common expressed grape-juice will not always ferment at once. Dr. Norman Kerr, in his "Unfermented Wine a Fact," pp. 8, 9, says: "Grape-juice, freely exposed to the air of my dining room, mean of sixty degrees Fahrenheit, in March, 1878, did not ferment for four and a half days." And again, "In my house I had at first considerable difficulty in getting grape-juice to ferment at all, there being no *Torulae* about; but after an importation of foreign yeast to hasten fermentation, we lived in so 'infected an

atmosphere' (Tyndal, Lecture at Royal Institution), that the difficulty was to keep every organized substance from fermenting. It was nearly five days before the first supply of freshly expressed must fermented, but now in three days active fermentation sets in." The state of the atmosphere therefore as to the presence or absence of something to excite fermentation, affects the time at which grape-juice will ferment. But (3) fresh juice can be preserved so as not to ferment at all. Dr. Samson, p. 29, has called attention to the fact that in the structure of the grape "the watery sweet juice, stored between the skin and the central seed envelope, is chiefly sugar dissolved in water; while the gluten is gathered in the pulp that lines the skin and in the seed envelope at the centre of the grape." Now, if we can get this sugar and water without any pulp, it can easily be kept without fermentation. In Dr. Smith's "Concise Dictionary of the Bible" (Little, Brown & Co., 1865), article "Wine," it is said: "A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *gleukos* or 'sweet-wine' noticed in Acts ii, 13." And after treating of the treading out of the wine, it is said, "As to the subsequent treatment of the wine, we have little information. Sometimes it was preserved in its unfermented state and drunk as must." As to the various methods of preserving sweet wine for drinking in ancient times, they are fully described in "The Temperance Bible Commentary" (Lees and Burns), "Oinos" (Field), "Scripture Testimony against Intoxicating Wine" (Ritchie), "Bible Wines" (Patton), "The Foundation of Death" (Gustafson), and in other works readily accessible, and need not be repeated. It was scientifically possible for the wine to have remained unfermented in the Tabernacle the entire week. The present writer has drunk unfermented wine made in Australia and brought to Foochow, as well as such imported from the United States, and it is made in Great Britain and on the continent of Europe, and can be made and preserved indefinitely wherever the grape is found. (4) But possibly the Hebrews may have used boiled-wine in the Holy Place. In the "Temperance Bible Commentary," Prel. Dis., p. 26, it is said: "The Mishna (Terumoth, xi) shows that anciently wine so preserved was used in the offerings. 'Wine (*yayin*) of the heave-offering must not be boiled, because it lessens it.' Bartenora in a note says, 'For people drink less of it,' which is true since boiling renders it richer and more cloying. The Mishna adds, Rabbi Yehuda permits it, because it improves it.' Such a wine Wisdom prepares, and on the day of her feast, is aptly represented as mingling with water for her guest." It may not be amiss to say by way of illustrating the idea of using preserved

sweet wine when it was to stand for several days, that the Chinese vegetarians at Foochow who use tea for their drink-offering to their idols, when the tea is to stand for a considerable time, sometimes put dry tea leaves in the cups to be drawn for drinking at the close of the period, as the drawn tea from standing so long would not be fit to drink. The alcoholic drink-offerings of the other heathen also deteriorate by standing, and had the drink-offering to Jehovah, placed on the table of the shew-bread been of alcoholic wine, it would have deteriorated also. But grape-syrup, after standing for seven days, could be mingled with water and be a pleasant and useful drink for the priests. In the American Board Mission at Foochow, for over twenty years, we have made grape-syrup and used it for communion wine by simply adding water on the morning of its use, and we have had no trouble from its fermenting. In view of all that has now been said, therefore, there is no need for serious apprehension, lest the wine standing on the table of shew-bread should have become alcoholic and hence injurious for the priests to drink. And it may be added that the idea of an alcoholic mixture standing on the table as the symbolic drink of Jehovah, the King of Israel, is quite repugnant to our sense of fitness, as well as the thought of having such a mixture prescribed for use as a beverage by His officiating priests.

THE OLD TESTAMENT WINES OF TWO NATURES.

It will confirm the view now taken of the character of the wine of the drink-offering, to show that a consistent interpretation of the Hebrew Scriptures proves that the Old Testament wines included both the unfermented and the fermented. This can be done by simply referring to the usage of the two terms *yayin* and *shakar* which stood for the materials of the drink-offerings which have now been considered. Each of these terms stood for both unfermented and fermented drinks. Take first the case of their use for the drink-offerings already considered. That the *yayin* of Exodus xxix, 40, and the *shakar* of Numbers xxviii, 7, were different in nature from the *yayin* and *shakar* of Leviticus x, 9, appears to be incontestible. On the one hand, they stood for the wines poured on Jehovah's altar and which were given to the officiating priests to drink at the Tabernacle, and on the other for drinks which the same priests were forbidden in the most absolute manner from ever using within the Sacred Precinct. Consistent Biblical interpretation alone, therefore, compels us to conclude that the wines referred to in the different places could not have been the same in kind and nature. The opposite view involves a manifest

incompatibility. The use of the same thing could not have been both commanded and forbidden.

Compare again the *yayin* and *shakar* of Deut. xiv, 26 with the *yayin* and *shakar* of Prov. xx, 1. In the latter place we are told that "*yayin* is a mocker and *shakar* is raging," or as in the Revised Version, "*shakar* is a brawler." It is agreed by all that the drinks referred to in this passage were fermented, and hence intoxicating. But how about those in the former passage? Did the inspired law-giver promise the Israelites that, in their future residence in Canaan, those distant from the Tabernacle, on the occurrence of their annual religious festivals, could turn their intoxicating wines into money for the sake of convenience, and on their arrival at their religious capital could buy all the intoxicating wines of various kinds that they should wish to drink? This is simply incredible. It seems very evident therefore that the wines and drinks to which Moses referred, and the traffic in which and the use of which he sanctioned, could not have been the same in nature as those which the writer in Proverbs pronounced to be so evil, and the use of which he warned all people to avoid.

Take, also, the mixed *yayin* of Prov. ix, 2, 5, and of Solomon's Song viii, 2, as compared with the mixed *yayin* of Psalms lxxv, 8 and Prov. xxiii, 30. Can we suppose that the wine which Wisdom had mingled, and the "spiced wine" or "sweet wine" of the Bride, were of the same nature as the mixed wine in Jehovah's "cup of malediction" in the Psalm, or the "fermented *yayin* made stronger by drugs" referred to in the passage in Proverbs?

And finally, turn to the *yayin* in Isa. lv, 1, and contrast it with the *yayin* of Prov. xxiii, 31, 32. In Isaiah *yayin* is the emblem of saving grace, of which all are urged to "come and buy and partake without money and without price." It refers to present and eternal blessing and to only blessing. What devout and intelligent interpreter of God's Word can believe that the figurative use of *yayin* in this place refers to the same intoxicating drink mentioned in Proverbs, on which we are warned not to look, and which we are told at the last will "bite like a serpent and sting like an adder?"

It is manifest, therefore, that the Old Testament Scriptures refer to wines which were the unfermented juices of grapes and of other fruits, which were sweet, nourishing and healthful drinks, as well as to those which were fermented and hence intoxicating and harmful in their use as beverages. And the wines of the drink-offerings manifestly must have been of the former class.

Collectanea.

"THE DEEPENING OF SPIRITUAL LIFE."—A correspondent wishes us to print this extract from a sermon by Rev. Thomas Dunlap Marther, on the text, "That I may know Him and the power of His resurrection :"—

"Even to-day how prone are we to confine our intellectual view of Christ within the narrowest limits. We speak of Him as ours in a sectarian sense, as if we or our small party had a monopoly of Him. We don't know Him; we do not know that we don't know Him. We forget He is the Light and Life of men, and for that reason the Life and Light, too, of all religions. Not that one religion is as good as another, or that one man is as good as another, but that Christ is at the bottom of every religion as a certain measure of truth-inspiration, or it would not be a religion at all; just as Christ is a certain measure of life-inspiration to every human being, or he would not be human at all.

"I should judge, therefore, we stand on the most reasonable ground when we hold that our Christian faith is dearer to us than any other, for the reason simply that it has more of Christ in it than any other; and where, in the relations of our Christianity to other faiths, we recognise more of kinship than of antagonism, we are not demeaning our own faith, but rather exalting it to its birthright of imperial greatness and sway over an universal empire of truth, where before in our charity we make it ruler of a province only."

* * *

THE BOND OF PRIESTCRAFT.—That the priesthood is a great burden for the people, may be inferred from the estimate that there are twenty thousand priests in the city of Bangkok alone. In one province (Petchaburee), there are one hundred and eight temples and two thousand one hundred and eighty Buddhist priests. No Siamese woman cares to marry a man who has not been in the priesthood, for such a man is called a "Kon Dip," that is, an unripe man. Every Siamese mother is ambitious to have her sons enter the priesthood. And every male adult is expected at some time in his life to enter the priesthood. The great majority remain but a short time, whilst a few adhere for life. Buddha's example and requirement was for life.

* * *

SENTIMENTALISM AND MORAL COURAGE.—Buddhism commends itself still further to certain persons in the West, who are of a sentimental turn, by the air of gentle humanity which it assumes. It professes a tender regard for every living thing, down even to the

worm which crawls on the ground. "Save life" is its maxim. In the courts of its monasteries aged fowls are seen gravely stalking about, which have been dedicated that they may die a natural death. The idle monks look down on limpid ponds, in which swim fish that must never be caught. Outside the enclosure boys offer for sale birds and snakes, that the purchaser may obtain merit by restoring them to liberty. And this regard for animal comfort is attractive to those in our own land who seek their happiness in the soothing pleasures of sense rather than in the stern conflict for truth and righteousness, and in an elevated fellowship with God our King. Both with the Buddhist and the American Theosophist the effect on the moral nature must be the same. We have seen a Chinaman bewail his sin in having unintentionally caused the death of a mouse; and we have seen the same man steal and lie, and yield himself a victim to opium. We have had no opportunity of making the acquaintance of a Theosophist in the United States, but we would say, on general principles, that if we wanted a man for some action demanding moral courage and firm principle, we would not select him.—*The Missionary.*

Principles of Education.

BY REV. W. P. BENTLEY.

IN this discussion we assume the value of education as an accessory to direct evangelizing in the conversion of China. If, then, education holds second place only to preaching in mission work as an agency for uprooting error and the establishment of equity, peace and righteousness, let us consider well the principles upon which it is conducted. The historical development of the educational idea cannot be here exhaustively considered, but is full of instruction. Such a study shows how, since the revival of letters in Europe, this idea has been expanding until it is now one of the leading elements in modern progress. And also that not only in Europe, England and America has it taken deep root and produced systems of great effectiveness, but also that China has had for centuries a characteristic system of education.

We cannot be too thankful for the fortunate advantages afforded us in the fact that China cherishes learning as she understands the term. She cannot, therefore, consistently oppose the efforts of those who seek to establish or promote education as such.

Looking at the problem as nearly as may be from a Chinese standing point, we have ventured to suggest a few general principles to be followed in educational work by missionaries in China. First : *Education must be based upon scientific principles*, that is, in our practice we must constantly keep in mind the three-fold nature of education,—(1) acquisition of knowledge ; (2) training of faculties ; and (3) discipline of powers.

The first item scarcely needs emphasis. The acquisition of knowledge is the department of education universally acknowledged and acted upon. And to many it is the sum total of education. This is a natural error in a materialistic and inventive age. But bare knowledge is not power. At least, it is not necessarily power for good. A man who only *knows*, may be, like a cyclopedia, good for reference. But he has no individuality, no originality, no power. He must also think. His faculties must be trained, and that symmetrically. The Chinese system is itself one of the best examples of the neglect of symmetrical training, in that it trains the memory at the expense of the other faculties. Memory is retrospective. Exclusively cultivated, it comes to reverence the objects of its especial attention. The past is everything. The Golden Age is behind, and consequently unattainable. Thus having reversed the order here (as they have done in numerous less important matters), the people have deprived themselves of the great stimulus of a future ideal. They must be taught the necessity of duly cultivating the reflective, reasoning, analytical and synthetic powers of the mind. After knowledge and thought comes action. To secure effective action we must discipline the powers. A person may know the facts relating to a given case, and even have thought out a line of conduct, but he is not a power until these issue in action. Hence the necessity of disciplining the will and cultivating the best impulses. The product of such a process will be prompted by the highest motives, versed in facts, trained to think carefully and logically, and controlled by a will brought into subjection to the highest truth.

The Chinese will likely be found the equals of Western peoples in the acquisition of knowledge, and their inferiors in analytical, logical and synthetic powers. While in the matters of conscience, will and motive there is so great a need of renovation and uplifting that it can only be supplied by a purer and diviner religion than they have yet known.

This brings us to our next principle. Second : *The education should be Christian*. This principle, because of its ready acceptance among missionaries, needs less emphasis here than in the home lands.

It is improbable that missionaries will ever continue a system of education that is not, at least nominally, Christian. Yet there is more or less danger of being led aside by the strong demand for secular learning and the apathy or hostility shown toward Christian truth. But a mission school should be not only nominally, but positively and aggressively, Christian. Over every school portal should be inscribed, "*Pro Christo et Ecclesia*,"—for Christ and the Church. All the patronage forfeited by this course (if any), would be a smaller loss than the damage inflicted by pursuing a different policy. This should be, first, because the establishment of Christianity is the first concern of missionary enterprise. And, secondly, it is demanded by the rivalry generated by our efforts at education among the Chinese themselves. Already high officials have urged the establishment of free schools and the enforcement of compulsory attendance. These schools are intended to be conservators of Confucianism and the ancient *régime*, and are avowedly recommended as an offset to the schools operated by missionaries. It is worthy of note that in this recommendation is a recognition of the two most advanced principles of Western educational systems,—a free school system and compulsory attendance.

What the Chinese need is religious freedom. This is a product of thought. The affinity of the two principles of "intellectual activity" and "religious reform," is worthy of attention in this connection. Luther said these two thoughts were always associated in his mind. And so the missionary, to the extent that he stimulates and directs thought aright, may consider himself as a humble successor of the great reformer in the work of opposing a cruel and deadening system and the restoration of man to his inalienable rights as a child of God, to think and act upon his own responsibility. On the other hand, to convert a man is to awaken thought. Thus do "intellectual activity" and "religious reform" appear as correlative thoughts.

A parallel historical instance is found in the middle of the sixteenth century, when the zeal of Protestantism so stirred the activity of the Jesuits, that the latter quite overran Germany.

So the awakened opposition of Confucianism and Buddhism, will necessitate the increased activity and aggressiveness of Christianity, and in no other field more surely than in the educational.

Third. *We should educate them as Chinese.* It is to be deplored that in many instances the processes undergone by Chinese pupils at the hands of foreigners has a tendency to denationalize them. A true process should avoid this result and leave them even more intensely Chinese than before. Just as an Englishman is all

the more intensely an Englishman, or an American all the more a confirmed American, from his knowledge of other lands and peoples, of history and science.

The English or German type of man is no more well defined than the Chinese. In fact the Chinese is one of the most pronounced and persistent of types. This fixed type will not be readily transformed. And when we consider the solidarity of the race and its prodigious mass, we cannot fail to believe that China will develop a thorough-going Chinese type of Christianity and a characteristic system of education for the future. We may as well accept this now. Our work here is a spiritual, moral and intellectual work. The product of our processes should be enlightened, elevated, purified, *Chinamen*; not a forced and unnatural cross—a hybrid—disowned by both parents and incapable of transmitting the type.

If patriotism is a true and healthy sentiment for Englishmen and Americans, why not for the Chinese? And as their government becomes more just, and the people more enlightened, this sentiment must grow and should be nurtured.

This enthusiasm for native land is not born of the belief that our own country is perfect, or even more perfect than others in many respects; but that it has excelled in many essential qualities of a true government, or that it will excel by virtue of innate qualities, or else simply because it is our own country. On all these grounds China may lay claim to the love and service of her people.

Upon these grounds the pupil should be taught that his efforts for humanity and righteousness are to be put forth among Chinese, his countrymen, and in what to him should be the nation of nations. And this not because of her silly and vain pretensions to superior wisdom and knowledge; but, as opposed to these false claims and based upon the real virtues and capacities of the race. All our efforts should be subordinated to the chief end of propagating that universal truth which knows no national boundaries or race limits; to impress this truth upon the minds of the rising generation, to fill them with an intense zeal for the conservation and extension of this truth, and to have faith in their countrymen that they will yet receive it and be emancipated by it.

Fourth. *Our methods should be adapted to the environment and the end in view.* It is difficult, perhaps, for us to believe that we must seriously modify our systems of education when introducing them here. Possibly this may not be necessary, but this has not yet been fully demonstrated. The point to remember is that we should seek not to unconditionally impose our complete methods, but, in view of all the needs and conditions, to so modify them as to meet the new circumstances and advance the true interests of the

people; to subordinate methods to results, to exercise great caution lest our methods disqualify our pupils for the very work we most intensely desire them to do.

In the application of such principles as the above, there is more or less difficulty. But in day-schools, for instance, our aim is not to donate a certain sum of money to the Chinese public, but to utilize these schools to impart certain instruction.

We cannot adopt the native school-room routine. We must insist upon an early introduction of geography, arithmetic and history to enlarge the mental horizon of those who are to receive nobler and broader truths than their fathers. Christian text-books are a *sine qua non*, and a heathen teacher is only to be tolerated until a Christian can be secured for this important post.

In boarding and the higher schools, that system is certainly not a success which simply turns out dependents. It would be better for a pupil to leave school in the course to become an honest shoemaker, artisan or farmer, than to complete a course only to become a retainer for foreign employment, or rendered miserable by being compelled to do work which he now fancies beneath him. These pupils will be in advance of public opinion, and will have to make their way against more or less opposition. They may be in advance of the demand for their special knowledge and will need patience. Studies and methods, then, should be adapted to the problems which the students will meet in active life, at the same time giving them a stimulus in new directions as the way opens up.

In girls' schools the purpose certainly is not to produce cultivated and sensitive young ladies by a system of hot house culture, without the knowledge or skill for self-support, and especially if they are to be returned to their former condition of comparative neglect, their future sufferings only multiplied by their quickened sensibilities. Whatever, then, may be our view of female education at home, it seems that the work of the ordinary girls's school in China should be very practical. Not that they should be mere industrial schools. The pupils should certainly be well grounded in elementary studies and the Scriptures. Music and the sister arts are very desirable, especially when individuals manifest any especial aptitude. But in the sphere where most of them are to revolve, skill in embroidery, spinning and sewing will reflect greater lustre and serve a nobler purpose than mere æsthetic accomplishments. An interest in all that is artistic and elevating should be encouraged. But they should not be so nurtured upon them that their happiness will depend upon their possession.

At the present stage of our work, and for a nation who for hundreds of years excelled us in handiwork, it may be questioned

whether the industrial school, especially for boys, has as yet received its due consideration at the hands of missionaries.

With the above principles before us, and God's favor upon us, we may venture to predict for our schools untold usefulness, and increasing power in the enlightenment and redemption of a people who shall rejoice in power of a divine wisdom which shall have superseded that worldly wisdom by which they knew not God.

"New China and Old."

Personal Recollections of Thirty Years.

BY ARCHDEACON MOULE.

(Communicated.)

THIS book might well have received an early notice in the pages of THE RECORDER, for it treats of subjects which cannot fail to interest the many readers of that Journal. It has been noticed with favour by a very large number of English and American reviewers, both in the West and East ; and in lieu now of an original notice we offer a few extracts, selected from the 'Spectator,' the 'London and China Express' and from the columns of the 'N.-C. Daily-News.' The work has been well described as pervaded and animated throughout by a spirit of justice towards the Chinese, and by a reasonableness and humanity, combined with charming pictures of Chinese life and scenery, and with devotion to the great and noble work of Christian missions.

It speaks perhaps well for the breadth and variety of treatment adopted by the writer, that to one reviewer in the 'N.-C. Daily News,' "the whole is made subservient to the missionary question, which was the author's great concern in writing the book," and to another it is plain "that the book was not written exclusively to give missionary information, but to describe Chinese life and thought and customs, as they appeared to one who had thoughtfully studied the subject and had experienced all of which he had written ; in fact to interest the general reader." The last critic admits, however, that "it was well-nigh impossible for the author to divest himself of his character and office when writing about things Chinese," whilst the first critic admits that "in the chapter on Buddhism and Taoism, as affecting the life of the people, there is much to interest the student and general reader, as giving an insight into the working of the two systems in the

various relations of life." The same venerable writer strongly recommends the chapter on 'Superstitions' as affording a trustworthy and satisfactory view of the complicated subject; and he considers the book an addition to the stock of missionary literature, which will take a foremost place in the list. The first critic gives an analysis of a few of ten chapters in the book, with a view to show how far the writer has succeeded in interesting the general reader. The headings of the chapters are as follow: The Chinese Empire, with the Causes of its Cohesion; An Inland City, Hangchow; An Open Port, Shanghai; Country Life; The House of a Mandarin; Buddhism and Taoism as they affect Chinese Life; Ancestral Worship; Superstitions; Language and Literature; and Christian Missions in China. The whole is contained in a handsome volume of 310 pp., illustrated by thirty-one illustrations from photographs of Chinese drawings reproduced in Vienna in a singularly clear and soft manner. The chapter on Shanghai, so says the 'N.-C. Daily New's' reviewer, "is worth more than a mere cursory perusal." "How many of the foreign residents," he asks, "know anything of the country life of the natives; of the peculiarities of the Chinese marriage-ceremonial; of the etiquette expected at a Chinese dinner; of the influence of the local authorities; of the nature and rotation of the crops; of the birds and flowers of the neighbourhood? All these and a hundred kindred subjects, find full and pleasant treatment at the hands of the Archdeacon."

And of the chapter on the language and literature of China, he says that though there may be nothing new for the missionary reader, yet for the lay seeker after instruction and information a capital general idea of the vast subject may be found in a nutshell. So far critics on the spot. And to illustrate the impressions which this book has produced on readers in the West, we quote a few paragraphs from the 'Spectator' and the 'Literature and Science' columns of the 'L. and C. Express.' "It would be no great praise," writes the 'Spectator,' "to say that this book is one of the best ever published on China. It is better to say simply that its few hundred pages afford a most accurate life-like and sympathetic portraiture of the kind of human being who lies under the skin of a Chinaman. The truth is the Chinaman at bottom is very much as other men, and the forces that act upon men, are just as readily obeyed on the plains watered by the Hoang-ho and the Yang-tze as elsewhere. The important thing is to know what these forces are, and this is just what Archdeacon Moule tells us, after a lucid and earnest manner of his own, judging the Chinese fairly and explaining their defects without overlandung their

virtues. The book, which is well-illustrated, is full of living pictures of Chinese life. Archdeacon Moule knows the people thoroughly, and presents them to us in all moods and under all conditions. The chapter devoted to presenting the methods and results of missionary labour in China, is extremely instructive and interesting."

The reviewer in the 'London and China Express,' thinks "that such a book of personal recollections and observations, independently of its literary merits, cannot fail to be of special interest and value." "The whole of the chapter descriptive of an interior city is," so the reviewer thinks, "very entertaining and instructive; and of Shanghai a very complete and readable account is given. The Archdeacon writes with singular freedom from bias, and although in the course of his book he touches on many controversial topics, he treats them in a broad and fair spirit. The book contains many anecdotes and sketches of Chinese life and character; and altogether conveys in a popular manner a very fair idea of contemporary China."

Perhaps *the* controversial topic treated in these pages which will excite most attention, and possibly animadversion, is the Archdeacon's treatise on ancestral worship. Even the 'Spectator' thinks the writer "a little over sanguine, in the hope that the rite may possibly be cleansed in time from the superstitious practices with which it is at present associated."

It may be well to explain here, and in conclusion, that the writer's opinions on this subject appear to be briefly as follow: (1) That ancestral worship, as at present observed is, for the most part, gravely permeated by superstition, if not by idolatry, and that it forms an impossible rite for a Christian to practice; (2) That modern observances are largely of modern accretion; and that if no original of observance, quite free from such taint, can be found in history, yet that traces of a pure original in thought can be detected in Chinese canonical literature; and (3) That it *may* be possible, and if so surely it will be highly desirable, to graft some solemn and worthy Christian observance on to this primitive stock, rescued and cleansed from the mist and mud of ages.

The book which we have been noticing thus in the words of others, is published by Messrs. Seeley & Co., Limited, London, and it is procurable from all the leading foreign book-sellers in China and Japan.

Practical Christianity.

WHEN we think of what was foretold of the triumphs of Christ's Kingdom, and of what Christianity has done for the world in the past, and when we see how little it has as yet done for China compared with what it has accomplished in other lands in even a shorter time, we cannot help asking if the comparatively slow progress in China is not partly to be accounted for by the fact that we have magnified the teaching of dogmas to be believed and too much kept in the back ground the *practical* side of Christianity.

We would not undervalue the importance of correct doctrine, but we should remember that correct doctrine is only a means to a practical end, viz., the salvation of the world from sin and suffering of all sorts, whether in the individual, the society or the nation. And surely there is grand scope for shewing this practical side of Christianity in China.

Let us look at what, according to Scripture, Christianity is meant to effect in the world. Most are agreed that the 72nd Psalm is descriptive of Messianic times. What do we find there given as the chief features of these times? Righteousness, judgment, peace, deliverance to the poor and needy, the power of the oppressor broken; the righteous flourishing, *abundance* of peace; people in the wilderness submitting, kings bringing their gifts, all nations serving Christ and calling Him blessed.

Let us look at the Prophet's idea of the purpose for which the servant of Jehovah is anointed by the Divine Spirit:—"To preach good tidings to the meek; to bind up the broken-hearted; to proclaim liberty to the captives; to release the prisoners; to comfort all that mourn and give them joy." Let us look at the practical side of religion as presented in other parts of Scripture. Does not one Prophet sum up all that God requires of us in these words: "To do justly, to love mercy and to walk humbly with our God?" How does another Prophet describe the true fast, or the *acceptable* way of serving God? To loose the bands of wickedness, to undo the heavy burdens, let the oppressed go free and break every yoke; to feed the hungry, house the houseless, clothe the naked, satisfy the hungry and afflicted souls; and adds the promise that as soon as these things are done, light and guidance, health, satisfaction and prosperity will surely follow. And what according to an Apostle is pure religion and undefiled

before God our Father? "To visit the fatherless and widows in their affliction and to keep unspotted from the world."

What does another Apostle say is the greatest gift? Is it not the love that seeketh not her own and can never be satisfied till all are living as God's children should live? And who does our Lord describe as those who build on a rock? Is it not those who hear His sayings and *do* them? And who does He say are His brother and sister and mother? Is it not those who *do* the will of the Father in Heaven? And what does our Lord say are the grounds of justification and condemnation in the great day? Is not the great division to be those on the one hand who have loved and helped their fellow-men and on the other those who have *not* done so?

Is not all the above *intensely* practical, and should not all true faith bear just such fruits in ourselves and in the native Christians? Does not an Apostle say that a faith that does not bear such fruit is *dead*? Thank God, wherever the true faith has spread, it *has* produced good fruit.

Think of some of the practical good Christianity has accomplished in former times. As Moses at the beginning of the Israelitish Theocracy delivered a nation of slaves, so early Christianity proclaimed the slaves who turned to God to be Christ's free-men, brethren beloved (Phil. ver. 16); hence the rapidity with which Christianity spread among that class then composing a very large proportion of the population of the Roman Empire. We know how Christianity eventually freed these slaves. Christian missionaries in mediæval times, finding the nations of Northern Europe very poor, taught them agriculture so as to supply them with food and clothing; finding them ignorant, put them in possession of all that was valuable in the region of knowledge in their day. The Reformation afterwards gave political freedom to these same nations, and, because of this, reformed teachers had the support of all the sovereigns of Northern Europe.

In modern times the missionary has given the arts of civilization to the islands of the sea, and is now educating and giving industries and commerce to Central Africa. The modern education of India and Japan, too, was started by missionaries.

Though we do not find China sunk in the social scale as the South Sea Islands and Madagascar were and as the most of Africa now is, nor slavery prevalent in China as in ancient Egypt and the early Roman Empire, still is there not very much needless poverty, oppression and suffering that Christianity ought very quickly to remove? And do not the extreme poverty and the death of millions through preventable floods and famines mainly arise from the great

ignorance of the people and their rulers? Should not the missionaries teach them how to avert these periodic calamities, and how to develop the resources of their own country so that the wretched poverty that we see all around may be done away with, and how oppression may be removed?

As missionaries in mediæval times saw it to be their duty not only to teach the *doctrines* of Christianity but also to teach agriculture and arts,—in short all the best knowledge of *their* time, for even the statesmen of those days were taught by the missionaries,—should not we who have inherited the blessings they brought to us teach the best *we* know in all branches to China now, not only that its millions of suffering poor who are literally perishing for lack of knowledge may be relieved, but that its other classes and even its rulers may be raised to the great possibilities of their race and country? Both high and low would then acknowledge that we indeed were bearers of glad tidings of great joy, and the prophecies of ancient Scripture—which the best modern expositors agree should be interpreted literally—would soon be fulfilled in China.

We pity the Thibetans ruled by Lamas who give themselves so exclusively to prayer that they neglect what is indispensable to the progress of their people. We think it right that the Italians should depose the Pope from his political power because of his neglect of the material good of the people. If we are to believe the Scriptures, the Kingdom of Heaven is to surpass all other kingdoms in its attention to the prosperity of its subjects in all departments. Missionaries as the chief ministers in that Kingdom, especially as representatives of the Head of the Kingdom “who went about doing good,” and who issued a distinct programme for the good of the race, should surely examine whether they are carrying out that programme or not; if they do not adhere to the Master’s programme, may they not be rightly charged with being preachers of the Gospel of the Kingdom only in name?

It is matter for thankfulness that already much has been done in educational, philanthropic, literary and medical lines; but has the time not come when missionaries should have a far more distinct and more complete programme for the removal of the *causes* of the suffering of the Chinese?

A LADY MISSIONARY.

Pentateuchal Criticism.

BY REV. EDWARD S. LITTLE, M. E. M.

OF late years we have heard a great deal about the Pentateuch, and have been constantly assured that its origin has been made clear. Most devout believers in the old book have had no difficulties on the score of the authorship, and have been satisfied that they are as they profess to be from the hands of Moses; but there has been such an outcry as to the absurdity of such a belief in these modern progressive times that it would be interesting to know just who did write the books, and we look to those who have tried to put Moses out of the authorship to put us right. It would be highly ridiculous to watch the result and enjoy the confusion worse confounded into which the theorists land themselves, were the subject not such an important one. I have no thought of discussing any of the theories. I am satisfied to abide by the old landmarks until these leaders of thought can give us some other and well proven guide. My wish is to give a partial list of the theories which are given to us in the place of our old belief. And when the ordinary Christian has, according to the supposed discoveries of rationalists and others, declined to believe in Moses as the author of the five books that bear his name, what theory shall he adopt? Shall he put in eight or more different writers at various times? Delightful indefiniteness! Or shall he adopt the idea that the books are largely myth and the rest fraud? Surely to abandon the old belief in the authorship of Moses, is to tear down the house built on the rock and erect another on the sands. Brilliant men who have got away from the ancient moorings, drift about like dismantled ships and are in danger of becoming total wrecks. More than one scholar has advanced one theory in the early part of his life, and after the lapse of years has divorced that and taken unto himself another. Here are thirty-seven theories amongst others which I have got together from Miley's work: which are we to accept as the correct one? Another score of years will doubtless be a long enough time to cause the death of all these and bring into existence half a hundred more.

1.—The Pentateuch was written by Ezra or SOME OTHER inspired man.

2.—A collection of documents edited by SOMEBODY after the exile.

3.—Miscellaneous documents, some older, some later, than Moses, compiled by the exiled priest sent by the Assyrian priest to instruct the Samaritan colonists.

4.—Ten or twelve documents arranged in separate columns by Moses and afterwards copied into one continuous narrative.

5.—Portions of the books, such as the Decalogue, the List of Encampments &c., by Moses, Laws in the time of Daniel; but the whole book, as we have it, compiled at some later time by **SOMEBODY**.

6.—A loose compilation of heterogeneous fragments, written in Solomon's reign.

7.—Pentateuch and Joshua, by the same author.

8.—Brought to their present form under the supervision of Jeremiah.

9.—Writing not known among the Israelites till the time of the Judges, and not in use in the compilation of books till Samuel's time. Moses therefore not the author.

10.—Deuteronomy the oldest portion of the Pentateuch, and written at the time of Josiah.

11.—Brought to the present shape between Saul and Solomon's reigns.

12.—By the College of Elders after Ezra's time.

13.—The product of the combined labors of Hilkiah, Shaphan and Achbor.

14.—Narratives written independently and afterwards put together by different collectors.

15.—Leviticus by different hand from that of Exodus, Numbers a supplement, and Deuteronomy written in the time of Josiah.

16.—Pentateuch and Joshua subject to a three-fold redaction,—Elohist, Jehovist, Deuteronomist. The earliest after the times of the kings and the latest in the time of Josiah.

17.—Accounts of the Creation, Flood, Lives of Abraham, Jacob, Joseph, Moses and Joshua, by a first writer in the time of Saul.

18.—The Jehovist used the above as a basis and wrote in the time of David.

19.—Final redaction by the author in the time of Manasseh.

20.—No part of the Pentateuch by Moses, but by Samuel or one of his scholars.

21.—The Elohist wrote in the time of Saul, the Jehovist in the time of Solomon.

22.—Pentateuch and Joshua by eight different writers.

23.—Deuteronomy written in Egypt in the latter part of Manasseh's reign.

24.—Elohistic document, written in the reign of Solomon, the Jehovistic in the time of Hezekiah.

25.—Three writers,—Pre-Elohist, Elohist and Jehovist.

26.—Four writers,—Elohist, Second Elohist, Jehovist, Redactor.

27.—Deuteronomy is a literary fiction.

28.—Five writers.

29.—Four writers—Elohist, Jehovist, Redactor, Deuteronomist; the first written by a priest in Jerusalem in the time of David or Solomon, the last in the days of Josiah.

30.—Four writers—Annalist in David's reign, Theocratic Narrator soon after the division of the kingdom, Prophetic Narrator, Final Redactor.

31.—Exodus xix-xxiv the kernel of the Pentateuch; the whole compiled by Eleazer or SOME other.

32.—Joshua added Deuteronomy.

33.—Ancient Elohist work supplemented by three great revisions, the first in the time of earlier kings, second by the Deuteronomist, third during or after the Babylonian exile.

34.—Pentateuch a development from polytheism, and the stories of the patriarchs myths.

35.—Three writers—Jehovistic, Deuteronomist, author of the Priest-Codex. Ezra worked all this over and compiled the Pentateuch.

36.—Four stages—1st in time of Jehoshaphat, 2nd Jehovist, 3rd Deuteronomist in the time of Josiah, 4th Levitical legislation after the exile.

37.—Ezekiel first sketched the Levitical Legislation.

How great is this mass of confusion and folly! This kind of research makes the testimony of the Holy Scriptures to be of no effect, and not only so but makes out Hilkiah to have deliberately lied when he said, "I have FOUND the book of the law in the house of the Lord," and our Lord Christ not to have known what He was talking about when he referred to Moses and his testimony concerning Himself. As for me, I prefer to see Moses as the author of the Pentateuch, since the attempt to displace him is altogether too weak, and the efforts to find another author have resulted in such utter folly and such a superabundance of theories, most of which live but a short while and then have to make way for some other, that it is most unsafe to trust them. The whole argument at the present stage seems to be this,—Moses was not the author but SOMEBODY was.



*The Betrothal and Marriage Customs of China (Foochow).**

BY MISS ELLA J. NEWTON, A. B. C. F. M.

a. To what extent can the Christian Church sanction them as they exist at present?

b. How may we best bring about a change, where such change is necessary?

MARRIAGE ceremonies occupy such an important place in the social life of all nations, that in any heathen land much that is idolatrous and contrary to the spirit of Christianity is necessarily connected with them. And, while it is true that, if the principles of the religion of Christ are faithfully taught, those in whose lives they take root will gradually see for themselves their practical application to all forms of evil, yet the fact remains that the force of habit is so strong that unless these things are pointed out to converts from heathenism, their consciences are slow in awakening to any true sense of their sinfulness.

Let us note a few points in which the evil of existing customs is manifest. First, no opportunity is afforded for mutual acquaintance between those who are to become partners for life. Matters are arranged by the parents or relatives of the young people by means of a go-between, who is paid for his services and often practices gross deception in regard to the circumstances and qualifications of the parties. Laban was no more shrewd in his scheming than some of these same go-betweens, and when the groom lifts the heavy veil and sees for the first time the face of his bride, his disappointment and sorrow may be as great as Jacob's were.

Another wrong to be mentioned is that fortune-tellers are employed who decide the question of appropriateness, not from any personal knowledge of the parties, but by comparing the records of each and ascertaining the relative position on the horoscope of the animals supposed to control the years in which each was born.

Again, it is customary to pay large sums of betrothal money, often far beyond the circumstances of the husband's family, and perhaps leaving them in debt for years. This money is not simply used for providing a suitable outfit for the bride, but also for feasting a large number of relatives and friends who look forward to this opportunity to receive a return for similar favors in the past, and such feasts are often the occasion for drunken brawls and indecent conduct, as well as unwarrantable gluttony.

Still again, the betrothal is often arranged in early childhood, and no matter how the circumstances may change, at least so far as

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the girl is concerned, there seems to be no way of breaking the engagement. She is the property of the husband's family just as much as their cows or pigs, and is expected to have no will of her own in the matter. The young man may, for what he considers sufficient reasons, refuse to marry the girl, but no matter how low and miserable he may have become, she is expected simply to accept the decree of fate and bear to the end whatever sorrow or abuse it may involve. The man may sell or divorce his wife if he chooses; the woman her husband, never. It is considered perfectly proper for him to marry again after his wife dies, and even before, he may take as many additional wives as his purse will allow, thus inevitably filling his house with contention and unhappiness; but a widow who marries again is looked upon as wanting in respect for her first husband, and so disgracing his relatives. Even if a betrothed man dies before marriage, the dutiful wife will insist on mourning for him and living unmarried in his family till her death, when an honorary tablet is erected to her memory by permission of the Emperor. Sometimes, instead, she publicly takes her own life, and formerly such suicides were considered as bringing great honor upon the family. If, however, the widow should be so lacking in proper respect as to desire to marry again, a husband is found for her, but the money paid is received by the family, whose property she is.

In regard to the ceremonies of the marriage itself, one witnessing them cannot fail to observe how full of idolatry and superstition they are from beginning to end. A lucky day must be selected by the fortune-tellers. No member of her own family can accompany the bride to her new home. The mother-in-law may not see her for some time after her arrival, till she is brought into the reception room to formally acknowledge allegiance to her husband's house. If, by chance, they should meet before, it is supposed that they will not live happily together. The bride and groom, in the presence of the assembled guests, are required to worship Heaven and Earth, the kitchen god, the ancestral tablets of the household and the living relatives older than themselves, while the superstitions which underlie many of the minor ceremonies considered so important, are too numerous and too foolish to be repeated.

The question proposed at the beginning, *i.e.*, "To what extent can the Christian Church sanction these betrothal and marriage customs as they exist at present?" seems to answer itself, for superstition and idolatry are totally inconsistent with the spirit of Christianity, and any man or woman who is bound by them, can hardly be called free in Christ Jesus. The second question, *i.e.*, "How may we best bring about a change where such change is necessary?" remains to be considered. Two dangers confront us as missionaries when we turn our attention in this direction. One who has just come from the home

land, will naturally be shocked by the new revelations of heathenism, and perhaps be too radical and feel that we ought immediately to bring the native Christians up to our Western standards which, alas! are not above criticism, and failing to carry the membership of the Churches with him in this, he may lose patience and charity himself, besides indirectly encouraging a spirit of deception among them. On the other hand, familiarity makes even heathenism itself seem less dreadful, and long years of contact with this people and acquaintance with their ways of thinking, may lead older missionaries to feel that some of these practices cannot be uprooted, and are not of such serious consequence after all, thus becoming too lenient in their judgment of them. But between Scylla and Charybdis there must be a path of safety, a medium course, which, if carefully pursued, will gradually lead our Churches up to a more intelligent position in regard to all these wrongs. Take for instance the matter of betrothal money. Believing that the principle of paying for the wife is wrong, although practiced in Old Testament times, and yet knowing that many families are too poor to provide a suitable *trousseau* for their daughters, would it not be well for some of the most intelligent native Christians in the three Churches, counselled of course by missionaries, to decide on a sum sufficient for a reasonable amount of clothing and furniture for the bride, beyond which no Christian father shall be at liberty to receive money for his daughter? This should not include expensive jewellery and garments to last a lifetime, but a plain and simple outfit. If the father is able and wishes to add to the sum expended, let it be from his own purse, or if the husband's means warrant such expenditure, let him provide whatever he chooses or his bride desires, but let this heavy burden be lifted from many a man to whom one hundred, or one hundred and fifty dollars, represents the careful savings of many years, or the contributions he has begged from his friends, many of whom will expect a return with interest. This would help to do away with the sad tendency among some of the native Christians to save money by taking *sing mo kiangs* as wives for their sons, bringing them up as household drudges, while their own daughters are educated that they may bring a high price when betrothed. A uniform rate would also lessen the danger of parents seeking for their girls husbands who have wealth rather than worth. We would also suggest that no money be paid until it is time to prepare the wedding outfit, so that no father, when straitened or in debt, may betroth his daughter and use the money himself as he would the proceeds from the sale of any other article of his property.

Probably very few Christians connected with our Churches, are married at the present time without some Christian form of service, but relics of heathenism are sometimes still closely interwoven with it. Some years since, at a wedding in the country, a lady missionary

present felt constrained to interfere in the midst of the ceremony being performed by a native pastor and insist that the bride and groom be not required to kneel before the different members of the family, but simply to exchange polite greetings with them. We do not know how far such a custom is still followed, but feel that it is not becoming in a Christian to kneel in worship before any one but God. Some may say that it is only respect and not worship, but we notice that the ceremony in a heathen family is performed in the same way before the ancestral tablets and before the elders of the household. If it is worship in the one case, what distinguishes it from being so in the other? We would also suggest the propriety of doing away with the heavy cloth with which the bride is blindfolded, and the substitution, if necessary, of some light material which does not obstruct her vision during the ceremony, or entirely hide her face from her husband. We would also urge that every effort be made to put an end to the terrible ordeal known as *nau pung*, through which the bride has to pass on the first evening after her marriage, sometimes lasting all the night and permitting rudeness which at no other time would be countenanced. In reference to securing mutual acquaintance before marriage, experience has shown the importance of great care in opening the doors to any such innovation; but the young people at least should be allowed the right of choice, and they will not be slow in exercising it, even though they have not spent long evenings in each other's company or been formally introduced. The old story of "He has looked at me and I have looked at him a long time," is doubtless familiar to many of us, and it is not an isolated case. Little romances are being woven here and there, although carefully guarded by wise friends who have the highest interest of both parties at heart. One case in memory stands out boldly against the dark background of loveless homes and unsuitable companionships. One of our school girls when desiring to know the true character of the man who sought her hand, said, "I do not care about his being rich, but I want three things: I want a man who is smart, who will be patient, and who is an earnest Christian." It is needless to say that she found all three and love beside, and that theirs is a model Christian home, shedding many rays of light out into the darkness around.

Not all at once can the time honored customs of China be changed, and it behooves us to beware lest we insist on placing them on an Anglo-Saxon rather than simply a Christian basis. Let the Chinese remain Chinese, but let their civilization be permeated everywhere by the religion of Jesus Christ; and while we wait patiently for the full accomplishment of this, let us never for a moment cease to wage warfare against every form of heathenism and superstition.

The Riots and their Lessons.

BY REV. JOHN ROSS, U. P. C. S.

NOW that the excitement of the anti-foreign agitation is over, it is the part of the judicious missionary to ascertain what the causes are which have created such a lamentable condition in China, and to prevent similar ebullitions in the future by as much as possible removing those causes. I desire, however, at the outset to disclaim any sympathy with the fierce denunciation of the Chinese, which has been so general, and to deplore the desire for vengeance so prevalent among the followers of Him who left as the rule of our conduct, Matt. v, 38-48. Moreover, I cannot be blind to the fact that we who are preaching Christ in China, have incomparably greater freedom of action than we would have in any Roman Catholic country; and that if in any R. C. country, or indeed in any Western land, the opinions and prejudices of the people were as carelessly trampled upon as they often are in China, the rude though jealous preacher would find it hard to escape serious consequences. One thing which weighs seriously with me is that the people believe all the wild stories current among them about foreigners. I do not say the stories are true, or even that there is adequate reason given by foreigners to cause the Chinese to believe them true. But they do believe them; and believing them, their conduct is not difficult to understand. You may therefore burn every pamphlet written against the foreigner and his religion; you may imprison and bamboo every writer of every sentence inciting to outrage upon the foreigner; you may get the Chinese Government to levy a heavy tax on the neighbourhood where any outrage has actually taken place; you may make them pay ten-fold for every damage done; but you do not touch the root of the whole mischief. You are simply "sitting on the safety valve"; and if your remedies go no further, then I fear you are preparing for an outburst among the populace which will be more drastic than anything that has occurred. Why were the lessons of the Tientsin massacre not laid to heart by Christian men? Why should missionaries incur the disgrace of having to be lectured on the proper mode of treating the people by a statesman whose time and thought are sufficiently occupied by worldly and world-wide affairs?

It is, I think, important to know that this anti-missionary or anti-foreign feeling did not always exist in China. Without referring to the Polos, it is enough to know that in the end of the Ming and the beginning of the present dynasty the talented Jesuit missionaries were not only tolerated but held in high esteem, both at court and in

the provinces; and at that time many of the highest officials were converts. Why is it not so now? I admit that it is largely owing to the humiliation of the Chinese by the armies of the West. But the process began long before. It originated towards the end of the reign of *Kang-hi*, and became manifest in the beginning of that of *Yung-chung* when the Jesuits in Peking joined a plot to supplant this emperor by a younger brother. They had enemies before that, because of their success and influence. Yet if envy begat foes, admiration produced friends. But when the politics of China were actively interfered with, the officials became of one mind in opposing the foreigner.

From that day to this, the Chinese have regarded the missionary as the vanguard of foreign armies. It is needless to dwell on the arguments they use and the facts they adduce to prove this position. I may mention that they point to Cochin-China and to Tonquin. Enough that the belief is general. This is the real, though rarely the ostensible, reason for the anti-foreign feeling so very prevalent among the official and literary classes, who are of course most directly concerned. It is not, let me once for all assert, it is not because we are introducing another in addition to their already numerous forms of religion. As far as religion is concerned, the Chinese are not only "reasonable" but extremely tolerant, till the professed religion assume, or is believed to assume, a political aspect. It is, therefore, of the utmost consequence that the missionary avoid everything calculated to deepen in the Chinese mind the belief that he is a political agent. But besides this most serious of all sources of mischief, there are other avoidable causes of hatred and distrust.

Whenever a riot occurs, the information is forthcoming that some of the principal literati in the neighbourhood have roused the passions of the otherwise friendly mob and become its leaders. So great is the respect for literature in China that the literary men will long continue to be the leaders of the people. Are we on that account to assume towards them an attitude of hostility? How should we act towards them to neutralize their power for evil, or even to gain them to our side? Some missionaries believe that faithfulness to "The Truth" demands their uncompromising hostility to Confucian teaching, and they persistently attack Confucius in public and in private. Supposing it were actually true, as some of these people publicly tell the Chinese, that "Confucius is in hell," would it not be wiser to retain to themselves their knowledge of the unseen world and the unfathomable ways of God, rather than by blurting it out in the ears of those who revere Confucius to turn indifference to the speaker to actual hatred of him? Is it conceivable that any one is foolish enough to suppose that the way to win to

Christ is by rousing the active animosity of the hearer? Are such persons beyond learning the meaning of 1 Cor. ix, 19-23? Or do they suppose Paul a poor, mean-spirited dreamer, whose mode of preaching the Gospel is to be avoided by those who court and create danger and then demand vengeance? It is not perhaps surprising that men who in public "thank God that they know nothing of philosophy," should act in this manner. But it is matter of profound regret that the spirit and action of which I complain are not confined to such people. When two years in China I believed it my duty to go into Moukden, then pronounced the city most hostile to foreigners of all Chinese cities, one objection constantly brought against me from the outset was that Christianity came as the enemy of their much-loved Confucius. This argument was of course brought forward by, and had much influence upon, the literary classes. My reply to it was the opening of a day-school where the Four Books alone were taught, and into which not a scrap of Christian literature did I allow for the first year. Next year the boys were eager to learn Christian hymns, and they and their parents desired to read Christian books. At the end of two years the school had to be closed, but it had served my purpose, and never since has the anti-Confucian argument been brought against us. Nor have the literary classes at any time displayed that hostility which seems so prevalent throughout China. On the other hand, I have found the Classics of incomparable value both in convicting of sin, in the inculcation of duty, in upsetting idolatry, and in establishing our Christian ideas regarding the Omnipresence, the Almighty Power and the universal care of the one living God. I have yet to learn of the man who has been converted to Christianity, or even rendered friendly towards the preacher, by denunciation of Confucius. Young converts are prone to run tilt against idolatry, but I have never yet heard a Chinaman who believed

advisable or right to defame Confucius. Such denunciations I consider as un-Christian as they are unwise. They are, to say the least, utterly useless as a converting agency. Why, then, seeing they rouse and will continue to excite, the hatred of the literary classes, should missionaries not abandon this vicious practice?

Another source of trouble is the erection of dwelling-houses and churches in a foreign style of architecture, or the insistence, against the people of perhaps a whole city, on retaining a certain site for such building, even where another is offered by the authorities in its stead. What the reason for the opposition of the people, whether superstition or the dislike of foreign architecture, is to me a matter of indifference. The one thing which to me is worthy of consideration is that out of such erection and such insistence proceed riots and endless enmity. The missionary appeals to his "right" by treaty and to physical force

in the person of the consul or minister for his native country. He does not apparently realize that he is acting at variance to the most rudimentary elements of the religion he professes to have come to teach. He is teaching the Chinese, but the lesson he teaches is that his main design is self-pleasing. They will learn from his conduct much more surely than from his words. His self-pleasing does not tend to gain the "some" while it embitters the many. Why should not missionaries living among the Chinese utilize, as not a few do, the Chinese style of house, which can be made sufficiently comfortable? And why especially build a house for the service of God whose style of architecture drives many against the religion which is to be taught within its walls? To teach the Chinese lessons in architecture may be not unworthy of the missionary, if the people wish such instruction. But that missionary betrays his trust who by insisting on a certain style of architecture begets or increases hatred against Christianity. In the event of differences with the people, if it is possible even with loss of dignity or money, we should come to an amicable understanding with them, and not rush to consul or minister to demand "rights," whose gain is real loss; for the suspicion of our being political agents is thus riveted in the minds of the people.

With most of what Archdeacon Moule wrote on Etiquette in a recent RECORDER, every missionary will, I think, agree who desires to do all in his power to further Christianity. It seems to me the limits of such observance are not far to seek. We should in all things endeavour to conform to Chinese notions of etiquette and propriety where truth is not directly violated. We should be ready to sacrifice our own etiquette, our own customs, our own comfort, our own dignity; for in that way we may "gain some." This is more especially true of the etiquette demanded by sex. Some unmarried ladies have allowed themselves more freedom than would be tolerated in any respectable society in the West. Though this freedom of intercourse seems to them harmless, the vast majority of Chinese who see or hear of it denounce Christianity as a religion which tolerates indecency. It is surely needless to say that in a land where the proprieties are necessarily so strict as in China, in order to avoid the "very appearance of evil," the very possibility of giving "offence," ladies, and especially unmarried ladies, should be not less but far more particular than in their native country. Seeing that the undue liberties of the past have given occasion to such scurrilous charges against our Christian faith, this matter demands the strictest attention and the most serious consideration of all missionary societies. From those who sincerely desire the advance of the kingdom of Christ, a little self-denial in the direction of further prudence is not surely too much to expect.

Chinese who are in fairly good circumstances are, or desire to appear to be, generous. Meanness in money matters is a reputation which not the most bargain-loving Chinaman would like to earn. That is a poor boast and dearly purchased when the missionary is able to say that he can buy anything as cheaply as a common Chinaman; for if a few cash are saved the reputation of such a man destroys an influence for good which the easy loss of a few cash would gain him. A very little generosity to the poor with whom one has business, secures a reputation and an influence far exceeding the cost. He can thus make friends by means of the "mammon of unrighteousness." On this account if on no other that is a seriously mistaken policy which aims at giving the missionary an income barely adequate to meet his own personal wants.

Education pushes itself forward into great prominence, both on account of its intrinsic importance and of the widely diverging theories which cluster around it. The education of the children of, or connected with Christians, admits of no difference of opinion among Protestants of any intelligence. But the establishment of schools for non-Christians stands on a very different basis. The day is gone when it was an open question whether schools where neither teacher nor scholar is able or willing to exert any Christian influence could be nurseries of Christians. Experience is conclusive as to the comparative worthlessness of such means as an evangelistic agency. But seeing that the stories which lately set all China ablaze, not for the first time, were based almost entirely on the existence of such non-Christian schools, even were their utility as christianizing agencies proved to be a hundred fold more than it has been, I could personally have nothing to do with them. It seems to me that the supporters of such schools, who are anxious to gain the Chinese to Christianity, should reconsider their position. Better leave a small good undone if in the doing of it you produce a great evil.

Orphanages are closely connected with this subject, yet so far different that ordinary philanthropy, apart from Christianity, claims to make its voice heard. But I fear that of the non-Christian schools orphanages have been mainly responsible for the existence during the past generation of those beliefs in the Chinese mind, which have again and again put the lives of missionaries and converts in jeopardy, and which have steeled the hearts of many against the "foreign religion." The R. C. throw a great deal of their energy into this kind of work. In order to have absolute control of all the children, whether orphans or merely destitute who are brought to them, they are reported in many cases to give a small sum of money. In any case their rule is that over the children whom they feed and instruct they act *in loco parentis*. Of course the object of this step is to prevent

people interested in the children from taking them away when they are old enough to become useful. But the fact that so many poor children are not only clothed, fed and educated, but believed to be bought, has given rise to the suspicion in the Chinese mind that these children are intended for the profit of those who take charge of them. And as money is the only profit which ordinary Chinamen consider worthy of thought, the only theory by which they have been able to explain to themselves this interest by foreigners in their children, is that by his terrible alchemy the foreigner is able out of some portions of the child's body to make some kind of medicine which can be sold at a great price. R. C. are not in the least likely to change a policy which gains them by far the greatest number of their converts; but Protestants should seriously consider whether it is wise to countenance a form of philanthropy out of which has sprung such serious consequences. There are methods by which the really destitute can be provided for other than by congregating them in orphanages which attract public attention and excite so much suspicion. And if arm-chair philanthropists should continue to bepraise the generous R. C. and sneer at the selfish Protestant, do not forget that "Wisdom is always justified of her children."

The most fertile of all the causes of mandarin hatred, and the hatred of the much larger literary class from which the mandarinates is drawn, is one not familiar to dwellers in the ports. The supposed hostility of foreigners to Confucius begets contempt for the ignorance of the illiterate foreigner. "No separation between the sexes" is only what may be expected from "Barbarians, whose customs are those of the birds and the beasts." The maltreatment of children may produce an occasional outburst of popular fury more or less general. But the interference with the Chinese magistrate in the discharge of his duties, and especially dictation to him in his official capacity, is a perennial source of hatred, overshadowing every other source and lending them whatever influence they have. The foreigner is hated chiefly because he is dreaded, and every missionary in every part of China is an element of more or less disturbance in the civil affairs of his neighbourhood. Only those who are familiar with the interior of China know the potency of foreign influence; and any one who knows the Chinese cannot fail to understand how readily men, eager for gain or protection, will place themselves under the foreigner. If the Chinese mandarin feels compelled to agree to any terms proposed by a Chinaman who can produce the card or the official stamp of a foreigner, is it conceivable that his feelings to that foreigner can be very kindly? In the voluminous correspondence resulting from the unhappy and preventible Tientsin massacre this is the one point to which Chinese officials attached

any importance, and its removal was their chief aim. The Ministers of Britain and the U. S. agree that the evil existed ; but as no Protestant was known to be guilty of upholding such tyrannical proceedings, they felt they were not called upon to do more to counteract the evil than to draw the attention to it of the French Minister. I regret to say that the reproach of abetting such evils is not absolutely confined to R. C. While foreign influence compels the mandarin to pass what he knows to be unjust sentences, even in cases which belong to non-Christians, the man must surely be very ignorant of human nature who can expect anything save hatred against the foreigner among respectable Chinese. What European people would for a day tolerate such interference? Whatever may be thought of mission work, this state of things demands the attention of every foreign Minister in China, and very decided steps should be taken to undo the widespread belief among the Chinese, based upon this very general interference in Chinese civil affairs.

Missionaries by their life among the people, by accommodating themselves to a large extent to the Chinese style of building, and paying some respect to Chinese customs, can do a great deal ; but I fear the action of Ministers in Peking is necessary to undo the political mischief everywhere at work, ere the missionary will entirely cease to be regarded as a political agent. And when the missionary is known to be merely a teacher of a new religion, we shall no more hear of serious riots demanding such foreign meddling as we have lately witnessed.

Moukden, 9th July, 1892.

The Shanghai Vernacular.

ADDRESS OF THE REV. Y. K. YEN AT THE ANNUAL MEETING OF THE
CHRISTIAN VERNACULAR SOCIETY OF SHANGHAI.

LADIES and gentlemen : I have to thank you for your goodwill in calling me to the Presidency of this Society. In accepting it, I simply obeyed your wish. The bulk of the work devolved upon the Secretary ; the rest of us did comparatively little ; but whatever we did we did it cheerfully and to the best of our ability. I congratulate you on the completion of the third year of this Society's existence, and I hope and pray that it may widen its sphere and deepen its foundation more and more until it may occupy the same position here as the Christian Vernacular Society does in India.

In Canton, Swatow, Amoy, Foochow and Ningpo the Vernacular is largely used, which shows that it is needed in missionary

work. It is the living language of the people. I have collected some data as to the places where the Shanghai Vernacular is more or less understood,—although in some cases they do not speak it: these will show that it is a speech not to be despised. From the members of the literary, religious and social club connected with my Church,—who are natives of Ningpo, Hangchow, Shao-hing, Soochow,—and from a school-mate of mine, who has access to official statistics, I was able to get these data, and I now lay them before you:—

The prefecture of	Soochow,	10 districts and 1 sub-district;	pop.	2,800,000
"	"	" Sungkong,	7 " " 1 " "	1,784,000
"	"	" Taichong,	4 " " " " "	640,000
"	"	" Changchow,	8 " " " " " }	480,000
		understanding the Shanghai Vernacular,		
"	"	" Woochow,	7 districts in all, but only one-half understanding it,	616,000
"	"	" Hangchow,	8 districts, but also one-half	640,000
"	"	" Shaohing	8 " " " " "	480,000
"	"	" Ningpo	6 " " " " "	384,000
"	"	" Kiahing	7 " " " " "	432,000

Total 8,256,000

The importance of the Vernacular lies in the fact that the chief object of the Christian Church is to convey Christian truths. Now, these truths are entirely strange to the Chinese, whether highly or plainly educated in their own literature. To the latter the *Wên-li* itself is a study, consequently how difficult is it to impart Christian truths in that unfamiliar tongue. Even with the highly educated, who, by the way, always converse in the Vernacular, the putting of strange truths in a plain dress helps the understanding of them. When we consider, again, that the masses are the ones we Christians can at present come in contact with, and also that the majority of converts are plain people, we see the greater reason that books in the Vernacular ought to be increased. One missionary said that we ought to reach the officials and the literati more. There is not one who does not second the wish, but as we cannot do so, we must be content with the middle and lower classes. So in like manner we would prefer to use the *Wên-li* or the Mandarin Vernacular; but as to the Shanghai masses, these are clumsy, and so obscure the subject matter—or at least they make reading of it a task and study—we have no alternative but to use the Vernacular. To be particular about the style may frustrate our main object of imparting truths. To escape contempt from the educated, our vernacular books could be prefaced with some explanation, in classical *Wên-li*, setting forth the reason that it is used.

Yet, after all, the Vernacular might become respectable, or even honoured, if valuable books by scholarly Christians could be published in it. The English language itself is an illustration.

There was a time when Norman French alone was used among the educated in England. The English, which is a mixture of it and the vulgar Anglo-Saxon, may be said to be born when Sir John Mandeville wrote his travels in it in 1356; Wickcliff translated the Bible in 1383; Trevisa made versions of the Polychronicon and of the Astrolabe in 1385 and 1392. When later on, Sidney, Spenser, Hooker, Shakspeare, Raleigh and Bacon wrote their works in it, then at once it became the honoured language of the land, and Norman French gradually lost its ground. In like manner there is no reason that the Shanghai Vernacular should always be discountenanced and ridiculed. I do not indeed hope that it will ever attain among the Chinese the same position as the English in the West, but this I do say: that if books of value and learning by well-known scholars could be published in it, it would be popular and respected and valued.

Another remark I wish to make is this: that although the Shanghai or any other Vernacular is considered rustic and generally called the spoken patois, yet it is not easy to write it grammatically and lucidly. The most highly educated Shanghai man cannot manage it, as every foreign missionary may testify. There are not more than five or six teachers in Shanghai who can write it well. It is important, therefore, that every mission train up young men under the guidance of the few who are yet among us, so that they may take their places when the time comes.

I have said nothing special, but I have said thus much because the other members of the Executive Committee at our last meeting insisted that the President of the Society should open the annual meeting with some remarks, and I have now to thank you for your attention.

Correspondence.

KOREAN CONVERTS AND THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Hitherto I have never taken any notice of any press criticisms of myself, whether "fair or foul;" but I am urged to take note of a letter on the above subjects in the *April* "RECORDER," written by

one whose assurance seems in inverse ratio of his knowledge.

The writer says of the converts that there are very few who are "born of the Spirit." As I do not pretend to be able to do more than examine as to the knowledge of Christian truth and the character of the man professing, I am unable to follow him in that statement.

But I repeat what for years I have been informed on what I deem fairly credible testimony, that there are thousands of Koreans along both banks of the Yalu from its source to its mouth who are professed adherents of Christianity; and that their knowledge of Christian truth is mainly derived from Christian literature in their own tongue. From what I have seen I believe that had I been free to follow up the work of the last ten years, a few thousand Koreans would be now baptized and fairly well instructed Christians in West and N. W. Korea. I should perhaps add, to save misapprehension, that I do not consider the mere reading of the Scriptures is the only means whereby those people have been initiated into the rudiments of truth. I insisted that along with every portion of Scripture sold in N. W. Korea a small catechism of Bible truth should be given away. From this source mainly the outlines of Christianity have been learned. That the professed believers—many of whom meet regularly for worship—stand in the greatest need of instruction from men who will devote time, heart and head to this work, no one will surely for a moment call in question. And I

long to see in Korea a few earnest, talented and judicious men give themselves entirely to this work of Christian instruction, especially the instruction of professed believers.

I am not at all surprised to learn that the writer of that letter is unable to understand the Korean New Testament. If he studies the Korean *language* well, it is not inconceivable that after he is ten years in the country he may be able to understand it. An English clergyman who has, as far as I know, never been east of Suez, has made himself fairly well acquainted with it by the aid of dictionaries, and has made some interesting criticisms upon it. But then he is a man of learning and of brains. That the translation can be improved I will be the last to deny. But after the translation has been in circulation for nine years all over Korea, I wait to learn of the first instance discovered of inaccurate translation.

Yours truly,

JOHN ROSS.

P.S.—Is it needful to add that I have not yet ceased to be connected with the Scotch Presbyterian Mission in Manchuria?

J. R.

MOUKDEN, 8th June, 1892.

Our Book Table.

Index of the Characters in Dr. Hirth's "Text Book of Documentary Chinese." Arranged by their Radicals. With a List giving the Tones. By E. Ruhstrat, I. M. Customs. Shanghai: Kelly & Walsh, L'd. 1892.

Will doubtless be appreciated by all who possess, and have occasion

to use, the work of Dr. Hirth. Is well arranged and printed in excellent style.

福音宣義 (Fu-yin Suan-I.) *The Gospel Proclaimed.* Canton: Chên Pao Tang Printing Office. 1891.

The work consists of eleven ser-

mons, preached in the City of Rams during the past year. The name of the preacher is given in each instance, and the topics treated are as follows: Sicknes a Type of Sin; The Things that are Christ's; Christ Faithful to Believers; The Things that cannot be Hid; The Disciples Comforted; What kind of Spirit does God give His People? The Truthfulness of the Gospel; Hold fast the Things of God; The Thirsty One Satisfied; Believers overcoming the World; The Nine Benedictions.

聖光日引 *Shèng-kwáng Jí-yín*.

Evidently a rendering in Chinese of the first half of the well-known English manual of devotion, "Daily Light for Daily Needs," consisting of appropriate selections from Scripture, together with a few brief forms of prayer. Many have found the original work very helpful in the soul's aspirations after a higher life, and we trust that not a few among our Chinese co-religionists will reap like benefit in perusing these pages. Printed on white foreign paper, and substantially bound in native style, by the North China Tract Society, at \$12.00 per 100 copies.

聖經問答 (*Shèng-ching Wèn-tah*.)
Scriptural Catechism.

The work is a translation of Dr. A. W. Chambliss' Catechetical Instructor, and comes from the practiced hand of Rev. E. Z. Simmons, Southern Baptist Mission, Canton. In the simple yet helpful form of questions and answers, we have here a comprehensive body of divinity. The answer to nearly every question is in the words of Holy Writ,—a method of instruction peculiarly adapted to both young and old, the learned and the unlearned. Some of the topics treated are: The Being and Attributes of God (神); Fall of Man; Redemption; The Divine and Hu-

man Nature of Christ; The Holy Spirit; The New Birth; The Resurrection; Judgment of the Last Day. The concluding chapters are devoted to the Church,—her ministry and ordinances; considerable prominence being given to the subject of Baptism (浸禮). Price, 10 cents a copy.

The Annual Report of the British and Foreign Bible Society for 1892. Shanghai Agency. American Presbyterian Mission Press.

This is an encouraging exhibit of a form of missionary activity which is, we fear, too little appreciated by some workers in the field of China. Among the results noted, aside from those that are direct and tangible, we mention the following: a gradual lessening of hatred against foreigners, a growing preparedness of heart to receive God's holy truth, interest awakened and discussion aroused where there had been nothing but indifference. "But," as Rev. F. P. Joseland remarks in his account of colportage in his district, "necessarily this kind of result is harder to tabulate than statistics of sales."

Report of the Medical Missionary Society in China, for the year 1891. Hongkong: Guedes & Co., Printers. 1892.

The Society's hospital at Canton, of which we find here a most satisfactory account, is perhaps the best known institution of the kind in China. Dr. J. G. Kerr, assisted by J. M. Swaine, M.D., and Mary W. Niles, A.M., M.D., with a number of native helpers, have continued the routine work during the year with added reputation to themselves and very great benefit to thousands of sufferers. The list of operations, including all those of a minor character, show how much is done, even in these simple cases, for which Chinese physicians are wholly inadequate. Dr. Kerr remarks that "opening an abscess, excising a tumor, amputating a limb, or per-

forming lithotomy, are all the same thing to the native faculty, in that they do not venture to do any of them." From its first establishment, evangelistic work has been given a prominent place in this institution, and it has been found that words from the evangelist and kind deeds by the physician, are mutually helpful in disseminating Christian truth.

"Kind and cheering words are spoken to those who are in pain or who have dangerous operations before them. The truths of God's word give the mind new trains of thought, and the attention is turned from bodily suffering to the possibility of unending happiness presented to them in the Gospel. Books are provided for those who can read, and they help to pass away many weary hours. In the hospital schools the time of children and of attendants is occupied under the direction of kind and sympathising teachers. All these influences are helpful to the efforts of the physicians to remove suffering and restore health."

James Gilmour of Mongolia. His Diaries, Letters and Reports. Edited and arranged by Richard Lovett, M.A., author of *Norwegian Pictures*, etc. With three portraits, two maps and four illustrations. London: The Religious Tract Society. 1892.

The author in his preface announces that "The object of this volume is to enable the reader to appreciate in some degree the life-work and the character of one of the greatest missionaries of the nineteenth century." If consecration and singleness of purpose are credentials of greatness, then James Gilmour is beyond doubt entitled to a first place in our estimate of the men who have laid the foundations of the kingdom of God in this land. Success, in the ordinary acceptance of that term, was largely denied him; but rarely have we seen in our day a more perfect ex-

ample of devotion to duty, of heroic self-sacrifice, and of steady perseverance in a pathway full of hard services and of every discouragement. Such a life can never be a failure: the influence emanating from a spirit so lofty has been widely felt among the Mongols and the Chinese, and is destined to be a living factor in the moral force that shall yet bring wide areas of heathenism under the sway and power of the Gospel. It would be interesting and highly instructive, did not space forbid, to dwell upon some of Mr. Gilmour's experiences, illustrating the trial of faith and patience, oftentimes described by himself without one touch of self-approval or self-satisfaction. When we consider the long months of isolation spent by him time and again in Mongolia, adopting *in toto*, so far as a Christian man could, the native habits of life, his average expense for food being only *threepence a day*, subject now and then—as was inevitable—to deep mental depression on account of what appeared to him like the want of immediate success, disappointed repeatedly in his hope of being reinforced by one from the home land to share his toils, and so deprived for years of the uplift of congenial fellowship to which his nature was so well adapted and for which he craved, it is a wonder that physical collapse did not come to him long before the hour when he "ceased at once to work and live." One can hardly read without a tender and sympathetic feeling these words from a letter to his father: "I am sometimes lonely here, and wish I had a friend to talk to and tell all my troubles, and then I think that Jesus is such a friend, and so tell Him all my griefs; but I would like to have a colleague." This book portrays to the reader the man as we knew him in his early missionary career,—genial, at times jovial, cultured, intensely religious but not bigoted,

and thoroughly intent on laying out his whole manhood in behalf of the degraded people to whom he believed himself providentially sent.

Sold by the Chinese Religious Tract Society, 18 Pekin Road, Shanghai. Price \$2 25.

Editorial Comment.

THE SUGGESTION comes to us from a member of the Central China M. E. M. that a statement should be made to the effect "that as a Mission we are in no way responsible for the views expressed by Dr. Stuart,"—referring to the paper published in these columns entitled, "How Mission Money is Expended." We wish our readers to understand that in the case of any article appearing in THE RECORDER, responsibility for the sentiments put forth rests alone with the writer. Nor is it necessary to assume, simply because a paper is read before a body of missionaries, that it receives the unqualified approval of all or even of any who may be present.

DR. PENTECOST, who has seen enough of the missionary enterprise in India to awaken his confidence and enthusiasm, is nevertheless impressed with the fact that for the large number of converts in that field there are but few qualified teachers and preachers raised up from the native Churches. One reason for this, in his opinion, is the fact that too much time and money and too many men have been devoted to the work of giving secular education to "high caste heathen" to have allowed opportunity for educating and training the Christian young men who are largely of the lower classes. He makes the startling announcement that of those who have received this higher education, not one in a thousand become Christian. If this be true, it should come as a note of warning to all workers in China, if there be such, who imagine that

Western scientific culture can ever be a substitute for the simple Gospel as an evangelizing agency. A most difficult problem is before us: How to meet with equal success the intellectual and spiritual needs of an imperial race just now awakening from the sleep of ages, and destined ere long, perforce of circumstances, to join the upward march of modern ideas.

A PREACHER recently proclaimed from one of the pulpits of Shanghai that in his opinion, the "Higher Criticism" was nothing but "smoke." It is to be feared that such a declaration implies a degree of prejudice or ignorance on the subject. There is Higher Criticism and Higher Criticism. While refusing to extend our sympathy or credence to ill-founded and conflicting theories that aim to overthrow the commonly accepted faith in the historic Scriptures, we may well bid God-speed to those devout and learned men who carry their researches into a field hitherto little known to the Christian world. Truth has nothing to fear, and possibly our knowledge may be increased. Biblical criticism, on the lines indicated, has already realized something more than "smoke."

FOURTEEN YEARS AGO, Commander Barber, now of the U. S. gunboat *Monocacy*, gave it out as his belief that missionary effort could never by any possibility make an impression on China. Having undergone a change of conviction, he says, in a published letter of recent date, that the influence of missions is

without doubt rapidly on the increase; and that whereas at one time it seemed as if China was a country where even the continued dropping of the water of Christianity would never wear away the stone of heathenism, now it is apparent that the stone ultimately will be forced bodily from its bed. This is the testimony of an enlightened and unprejudiced mind. We happen to know that Commander Barber has been a diligent seeker after facts bearing upon the subject.

THERE ARE to-day in the United States of America fifty-one Protestant general Societies or Boards engaged exclusively or partially in the work of foreign missions; to which we may add thirty Woman's Boards, more or less connected with the Boards of the denominations they represent, besides fifteen or more individual enterprises. The Protestant Churches of America, Great Britain and Europe have their representatives in other lands numbering 9,000 missionaries and upwards of 50,000 native workers, besides expending during the past year about \$12,500,000. Large sums have been invested in the *materiel* of this grand movement; for the machinery and apparatus of modern aggressive Christianity, though not directly productive of that form of statistical returns which is demanded by the unreasoning haste of many, are nevertheless important factors in the problem of success. The facts indicate that the Church is throbbing with intense life, and will not cease her lavish expenditure of men and means until there is a universal proclamation of the one Gospel.

EVOLUTION, as taught in a few seats of learning in the West and sometimes exploited by certain leaders of thought in China, India and Japan, is presented as the only true exponent of all the great facts of the universe. The name of

Darwin is persistently coupled with a theory which condemns as unnecessary any reference whatever to miraculous interventions for the purpose of accounting for mental and physical phenomena. And yet, evolution as propounded by Darwin himself has a miracle—impliedly a series of miracles—for its starting point. The autobiographical sketches of the great scientist, published since his death, clearly establish the fact that in his view we cannot ignore theism; for, however hyloistic or materialistic we may be in our speculations, it is necessary to fall back upon the idea of successive and progressive acts of creation. The convertibility of species is not a demonstrable fact, and the gap between plant-life and animal-life, as between instinct and reason, remains unfilled. Darwin himself has proceeded to the utmost verge of possibility, so far as we can discern, in his evolutionary theory; but some of his followers go much further than he has ventured when they tell us that we cannot postulate the creation of one living germ, and who assume to stretch the line of evolution through organized and unorganized matter back to primeval slime or undiscovered nebulousity. Before they make this large demand on our faith, let them explore the gulf impassable between dead matter and living organism.

WE HOLD it to be true, that after the intercourse of years the Chinese—both converts and heathen—know the missionary better than the missionary knows them. The fact may not be suggestive of superior insight on the part of the native, but it would seem to imply a strange inability on the part of the foreigner to search that mysterious realm,—the Celestial mind. The natives probably do not, as a rule, look up to their Western teachers with awe and reverence, or esteem them particularly clever

and good. At one conference in India, a native minister ventured humbly to express his conviction that in carrying on missionary work the *purse* and *wisdom* ought to go hand in hand; meaning that the purse was held by the foreigner, but the native had the *wisdom*! If we were to get into the confidence of some of these brethren, we might hear their criticisms of the various *shien-shêngs*, giving one credit for being hot-tempered, another close-fisted, another rash and headstrong; and no doubt it would be intensely amusing to overhear them relating to each other specimens of our speech, telling how the over-confident young sinologue will sometimes sail on regardless of idiom, or is swamped near to drowning in a tide of disjointed vocables. They undoubtedly look upon us as erratic and unnecessarily energetic beings, lacking in deliberate judgment and philosophic calm. Their want of straight-forwardness is, in their own opinion, more than matched by our bustle and impatience. The lesson is three-fold: (1) *Study* the native character; (2) Cultivate charity, patience and perspicacity in dealing with the Asiatic; (3) Remember what you *are* will often mean much more than what you *teach* in any attempt to effect the moral uplift of your heathen neighbors.

THE ASSERTION has been made that Christianity was borrowed from Buddhism. The fact that the two religions are essentially antagonistic in spirit and doctrine is all-sufficient answer to this claim. But, it is fair to ask, what historic evidence can be adduced to substantiate the theory of Christianity copying from Buddhism? The

Ceylon books, which are perhaps more reliable than any others of this class, affirm that Gautama Buddha was born 623 B. C. Accepting the date as approximately correct, it is still true, as far as we know, that the Indian sage wrote nothing. The earliest written Buddhist scriptures cannot be placed much before the Christian era, and, very possibly, were even later than that epoch. All the Old Testament books were of course in existence at the time. There is reason to believe that the Jews in great numbers, after the seventy years' captivity, emigrated to the East. It cannot be proven that Buddhism came West before 300 A. D. The evidence that Christian influence penetrated the East at a very early date is incontestable. Cosmas Indicopleutes made the discovery of Christians in Ceylon in the sixth century, and near Madras there is an ancient cross with Pahlavi inscriptions. Pantænus found a Hebrew gospel of Matthew in India in the second century. It is altogether probable that Christianity in those early ages did not reach out much beyond the Euphrates in any systematic effort to propagate itself; nevertheless, there are indications of the true faith exerting an influence, by its sacred literature and otherwise, that may have left a deep impress on the later historic religion of India. But we are much disposed to account for the similarity between the Jewish temple and Hindu places of worship, and a certain correspondence between the code of Sinai and the ten precepts of Buddhism, on the ground of a divine revelation of God made to man before the dispersion.

Missionary News.

—Mr. Moody's Bible Training Institute is represented on the foreign field by twenty-four workers; among the North American Indians by four, while nineteen are engaged in work in Chicago itself. The foreign workers are in Africa, India, China, Japan, Turkey, Persia and South and Central America.

—A Buddhist priest from Japan, student in the junior class of the University of the Pacific, in California, has recently been converted to Christ. He said: "Since last August I have been contributing articles to a Buddhist monthly magazine, published in Japan, for \$200 a year. It was my plan to support my school expenses with this money; but as I am a Christian I shall not contribute any more, and shall not fail to tell them so by next mail."

—Dr. G. S. Cost gives an interesting account of a clinique held by him, including an operation for the stone, in the house of a Chinese villager. The scene was most impressive. The little patient, only two years old, was laid on a box in front of the door, the only convenient light. Outside the door were as many as fifty people looking on. They were mounted on boxes, logs of wood, stone walls, and on each other's shoulders. While the operation was in progress, they stood in the profound silence of awe; but when it was over and successful, they burst into applause. The mother and sister of the patient, who had been almost frantic with apprehension, were now almost equally so with joy.

—At a missionary conference in China (time, although of recent date and place, having escaped our memory,) the following topics were discussed: The worship of ancestors; the manner in which Christians

should observe the anniversaries of birthdays, either of their own or their parents; whether it was desirable or otherwise that English should be taught to our Christian children; how the efficiency of our boarding and day-schools could be improved. With reference to the subject of ancestral worship, a missionary reports that it was unanimously, and without hesitation, condemned as idolatrous by the native Christians, though there was considerable divergence of opinion with reference to the lawfulness to Christians of some of the ceremonies practised on the occasion of the anniversaries of the *living* parents.

—Under the leadership of the Rev. J. H. Bateson, Wesleyan missionary, the Army Temperance Association in India, which the Rev. W. L. Glegson established, is making marked progress. No fewer than 17,500 soldiers, or a quarter of the total British force in India, are now pledged abstainers. With one or two exceptions, every corps in India has a branch society, prominent among which stands the Welsh Fusileers with 535 members. Lord Roberts and the army authorities warmly countenance the objects sought.

—The spirit of persecution is abroad in Singapore, says the *Malaysia Message*. A demand was made a short time ago upon the Chinese in a certain district for the usual assessment to provide the idol of the neighborhood with a dinner; but a number of them, having lately become Christians, refused to give the money for such a purpose, and they have since sustained some serious losses. One night all the growing bean crop of several men was cut down level with the ground; another night all the fruit of another man was stolen,

and a few days afterwards another man was badly hurt by stepping on a sharp piece of iron which had been placed in his field by some enemy. They have also been threatened with personal chastisement.

—The missionaries of the A. P. Board among the Chinese in California not long ago requested the Canton Mission to send a young native preacher to assist in the work on the Pacific coast. He reached Yokohama, and there endeavored to re-embark on a steamer for San Francisco. Passports were given him by the Chinese Consul, but the American Consul refused to allow him to go on board the steamer for San Francisco, alleging that although he claimed to be a preacher, and was commissioned for missionary work only, yet he must be considered as merely a laborer, and therefore must be debarred from entering the United States. He was accordingly sent back to Canton, involving the Board in the expense of his voyages without result.

—Archdeacon Wolfe gives the statistics of his Mission in Foo-kien province, as follows: The number of native Christians, including 4,973 catechumens, is now 9,482, that is, one thousand more than last year. The adult baptisms were 295, one hundred more than in 1890. The native teachers are 253, as compared with 224 of the previous year; the schools 113 instead of 92; and the contributions \$3,068, an increase of \$700. The Theological College at Foochow had 24 students, and the Boys' Boarding-School 36 inmates during the year. Several students from both institutions were sent forth to posts as school-master and catechists in the districts. The Girls' Boarding-School is worked by a lady of the F. E. S., and the School for Bible Women by one of the C. E. Z. M. S. missionaries. Romish priests have unsettled some of the congregations in

the Hok-chiang district, and have drawn away a few families. A considerable proportion of the increase noted above in the number of Christians in this province, is in the Hing-hwa prefecture, viz., 1,368, as compared with 891. Mr. Lloyd says that in the southern county of the prefecture "more than a thousand of the inhabitants have enrolled themselves as followers of the doctrine of Jesus."

—Rev. D. D. Moore, of Singapore, thus writes of the work in that great polyglot city: "I am much in love with our Baba, or gentry class of Chinese youths. The boys of the Babas attending our academies are most interesting and lovable fellows: their manners so gentle and their facial expression so winning, and they are so clever and good. At home we speak, perhaps contemptuously, of the 'Heathen Chinese.' I would that some of our people could see and learn something from our Singapore Baba class in the tender politeness and endearments of their home life and their table and drawing-room manners when away from home, as well as the simple earnestness with which when converted they are willing to work for Christ. We have two large Methodist academies imparting instruction to upward of 400 young people. Headly Balderson, a graduate of Sackville University, who accompanied me to India, has made a fine impression, and taken the topmost classes in Latin, Mathematics and English. He is delighted with his missionary opportunities, the wealthy Chinese allowing religious instruction to be given to their children, only stipulating that they shall not be baptized without the consent of their parents."

HONOUR TO A YOUNG MISSIONARY.

In March No of THE RECORDER there appeared by the Rev. George T. Candlin of Tientsin a remarkable article on "What should be our attitude towards the false Religions."

On seeing this article, Dr. Burrows, Chairman of the World's Congress in Chicago, wrote a very flattering letter to Mr. Candlin saying that, in consequence of this, he, Mr. Candlin, was appointed on the Advisory Council of the Congress and was invited to go there next year and make a speech. We most heartily congratulate our friend, and also congratulate the Congress on selecting one so competent, so sympathetic with every good wherever found.—*Communicated.*

ERRATA.

There are two misprints in the article on "The Drink-offering" in the July number. On page 316, line 10, "John" should be Jahn. The reference is to "Jahn's Biblical Antiquities." On page 319, line 4, "xviii" should be 18. The references are to verses 17, 18, 25 of the 44th of Jeremiah.

C. H.

Diary of Events in the Far East.

July, 1892.

—Vast swarms of locusts seen crossing and re-crossing the Yang-tsze at Chinkiang, for several days at the close of June and beginning of July. At a distance they resembled a hard rain storm sweeping along the valley, and several times they have been seen to take more than half an hour to pass a given point.

3rd.—Lady Li, the wife of H. E. the Viceroy Li Hung-chang, died at noon.

7th.—A foreigner, called Jacob Carstens, shot another foreigner, Robert Beatty, at Yokohama. Several Japanese policemen were severely wounded before the murderer was arrested.

9th.—The Kiangsi correspondent of the *Shen-pao* says that a short time ago two important *Kolao Hui* leaders were arrested in Poyang Hsien. Both of the prisoners were proprietors of opium dens, which they used as *rendezvous* for the members to assemble and hold meetings. It is now discovered that an open outbreak was contemplated by the *Kolao*s, who had appointed the 12th of the seventh moon to be the day of doom. Their plan was to set fire to the houses inside the north, south and west gates, and while the authorities would be engaged in fighting the flames, they would pounce upon them and take the city. At

the time of the arrest seditious letters, munitions of war and tickets of membership and other unlawful articles were found. As soon as they are convicted they will receive the punishment they deserve, and their heads will be put on exhibition for planning treason against their country.

—Eight inches of rain fell on the 8th and 9th inst. in the dried-up districts in Shensi, to the great delight of the farmers, as well as other people, as the danger of famine from continued drought is past.

13th.—According to the *Shen-pao* the country round about Tientsin is literally covered with locusts, every nook and corner of the ground is filled with the insects. The method by which people are annihilating them is by digging holes in the ground and they then scoop the insects in and when the hole is well filled, they throw earth on the top to prevent the locusts getting away. Another way of diminishing the number of these pests is by eating them. Large numbers of people are engaged in cooking them and rendering them palatable. This rare delicacy is then taken to the market and sold, and seems to be largely enjoyed by connoisseurs, who pronounce it as being excellent.

15th.—A large bank in Wenchow, which has for years been enjoyin the confi-

dence of the people as well as of the officials, and apparently doing well, suddenly closed its doors the other day, with a liability of over 90,000 taels. The sudden collapse is attributed to the run on the bank by depositors, who went to draw their money, which the bank was not prepared to meet.

25th.—A raid just made by the Ningpo authorities on the nunneries of that devout Buddhist city, has led to the breaking up of five of those establishments, which besides being conducted

by the vilest of that class of pietists, became gambling dens and places of assignation. Warning having been given, most of the young nuns decamped, and the rest being given away as wives, and old ones driven away; the nunneries were sealed and confiscated, the proceeds appropriated being for benevolent purposes. Judging from the past, a few years hence will witness a similar transaction—permanent suppression is absolutely impossible.

Missionary Journal.

BIRTH.

AT Foochow, on the 7th July, the wife of the Rev. J. S. COLLINS, C. M. S., of a daughter.

DEATH.

AT Chefoo, on 30th June, ANNIE LOUISA, beloved and only daughter of James and Lillie McMullan, C. I. M., aged one year and eight months.

DEPARTURES.

FROM Shanghai, 9th June, Mr. and Mrs. THOS. HUTTON and two children, Mr. and Mrs. GEO. GRAHAM BROWN and two children, Mr. W. E. BURNETT, and Miss J. A. MILLER, all of C. I. M., for England.

FROM Chefoo, Dr. and Mrs. C. R. MILLS and family, and from Shanghai, Dr. and Mrs. C. W. MATEER, of Am. Presbyterian Mission, per *Empress of India*, on 12th July, for U. S. A.

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The Life of St. Furseus, Irish Missionary, 590-653, A.D.

BY REV. HENRY KINGMAN, M.A.

OF the celebrated missionaries of the early Irish Church, none is more dimly known to Anglo-Saxon Christians of to-day than St. Furseus, the interest and significance of whose life is in some respects greater than that of any of his associates. His influence as a messenger from God among the half-civilized peoples for whom he labored, was evidently great, and its results far-reaching; but the importance of his place in history is due still more to his visions of the after-world, which came to him in middle life and affected all his later teaching. The accounts of these visions were handed down from generation to generation in many countries, and aided in moulding the eschatological views of mediæval Church; until from them as a seed grew the majestic conceptions of the poet Dante.

It is somewhat remarkable, in view of this two-fold interest of his life, that up till the present time there has been in the English language none but the briefest sketch of his missionary life and work, and but slight mention—such as may be found in the translation of Bede's Anglo-Saxon Chronicle—of his famous visions of the hereafter. The only primary sources of information—from which the material for the present sketch has been chiefly drawn—are two histories of the life and miracles of the saint, written in Monkish Latin, the one by a brother of Furseus' own monastery in France within twenty-five years of the saint's death, the other by an anonymous hand, more than a century later.*

* Secondary authorities, closely following the above are: (1) A life edited by Desmay, in French, in the year 1670; (2) Several abridged lives, mostly manuscripts of the 14th century; (3) Two Irish manuscripts, one of which, belonging to the 17th century, seems to comprise some additional though unreliable particulars; (4) Modern hagiologists; O'Hanlon (Irish Saints) has written most at length: the Benedictines have also a brief sketch of his life and influence.

It is natural that these early biographers should have laid chief stress upon the story of glimpses into the unseen world, but it is an unfortunate consequence that they have given almost no details of his strictly missionary labors, but have contented themselves with multiplying the number of prodigies and miracles that, to their mind, naturally attended the life of a man so honored of God and holy. The present paper must share the one-sided development of these biographies, since they offer the only authentic information regarding Furseus' life. Yet its value for any student of missions scarce needs the pointing out. The very wide difference between the conditions of missionary work in his time and those under which we labor, is one that is continually giving rise to misleading comparisons, often to the disparagement of modern evangelistic effort. Even so brief a study of missions in early Britain as the following, makes plain many points of similarity as well as contrast between the work of Furseus and that of his 19th century successors. No effort has been made in the course of the paper to point them out, yet there are here texts for many homilies to our own company of workers, who labor for the regeneration of an empire already hoary when the last of the Druids passed away.

As regards the visions of this Irish seer, there is in them little bearing upon missionary problems. Their historical importance and their novelty to English readers, may perhaps afford a sufficient justification for their insertion in this story of his life.

THE LIFE AND WORK OF FURSEY.

- (1) His Work in Hibernia?—633 A.D.
- (2) " " " East Anglia 633-648 A.D.
- (3) " " " Gaul 648-653 (?) A.D.

His Work in Hibernia. (Type-written MS.)

The missionary St. Furseus, or Furse as the name is generally written, was born of a noble * Scottish family, in Munster County, Ireland, about the close of the sixth century. His grandfather seems to have been one of the petty kings of the country; but it is evident in any case that Furse, like so many of the early missionaries, had the prestige of high birth and the advantage of the fullest culture then obtainable by youths of rank. Little is known of his early days except that to the devoutly credulous minds of his biographers his childhood was accompanied by signs and portents not unlike those attributed in the Apocryphal Gospels to the infancy of Christ.

* Furse is referred to indifferently as Scot or Irishman. Ireland itself was for many centuries called Scotia or Scotland, North Britain not receiving this name until late in the Middle Ages. It was then called Scotia Minor, to distinguish it from Ireland, which was called Scotia Major.

His training was essentially monastic, and from boyhood he was accustomed to the rigidly ascetic ideas and observances that crippled his usefulness in after life. His education was intrusted to learned monks, and by them he was instructed not only in the Scriptures, but in all sacred learning and in monastic discipline. He was a proficient student, so much so that as a young man he was celebrated for his profound knowledge of the Bible, and for his ability as a preacher of the word of life. Above all, however, was he distinguished for his fair and noble Christian character,—the secret of his influence with many of the rude men to whom he preached, and the source of the extraordinary reputation for holiness which he afterwards achieved. Prudent, self-controlled and firm in his adherence to the right, he was yet humble, patient and loving, and (so writes a brother monk) wisdom did in him so adorn all the virtues that his speech was always with grace seasoned with salt. After leaving his home he still spent several years in the study of the Bible, and then, deeming himself sufficiently instructed in its truth, he built a monastery in a place to which the religious resorted from all sides—near the preseat Kildare in Galway—and began his work as a Christian teacher.

It was early in this period of his life in Ireland that he saw, while prostrated by illness, those famous visions that were to reappear centuries later in nobler dress, in the *Divine Comedy* of Dante. Stirred to renewed zeal by these heavenly monitions, he gave himself for upwards of ten years to preaching through the length and breadth of Ireland, the message of repentance and faith, like another John the Baptist, with such eloquence and power that thousands flocked to hear him, and unjust kings and prelates trembled at his approach.

The precise nature of his missionary work, though nowhere distinctly stated by his biographers, may be inferred from the character and religious conditions of the people who formed his hearers.

The Irish nation seem always to have been distinguished for their cultivation of religious observances; for many years before the introduction of Christianity among them, their land was known as the Sacred Islands.

In any case it is certain that when the Gospel of Christ reached them in the fifth century, it spread with remarkable rapidity among the different tribes, so that at the death of St. Patrick in 492 (?) there remained a large and thoroughly organized Irish Church. Thus Patrick himself writes, near the close of his life: "The Irish, who never had the knowledge of God and always until now have worshiped idols and unclean things, have lately become the people of God the Lord, and are called the Sons of God."

As it is undeniable that Patrick was the founder and organizer of this national Church, so we are to find the explanation of its character in the religious and ecclesiastical views that he himself possessed. He was a Trinitarian and a firm believer in the sovereignty of grace, in justification by faith, and in regeneration by the Spirit.

In his confession appears no trace of belief in Purgatory, adoration of the Virgin Mary, transubstantiation, or the authority of the Pope. The organization of the Church, and not a few of its observances, were wholly different from those which prevailed under Roman superintendence: even in Britain, Diocesan bishops were unknown. Wherever Patrick could gather a congregation of believers, however small, there he ordained a bishop for its care; and thus there were at his death some hundreds of these bishops, or parish priests, who were often under the authority of presbyters or even laymen.

And as Hibernia did not fall under the limits of the old Roman Empire, its Church did not come under the canons of the general councils, and these wide differences in polity and worship remained untouched for centuries. Unfortunately, however, Patrick shared fully the enthusiasm of his age for the monastic life, and stamped indelibly the monastic character upon the Irish Church. Orders of virgin Druids and Druidesses had doubtless prepared the people's minds for receiving favorably the idea of communities of monks and nuns, so that within a single century under the new faith a goodly proportion of the inhabitants of the island had taken up the monastic life.

With this glance at the character of the primitive Church, we may judge intelligently of the condition in which Fursey found it, a hundred years later on. Well did the island deserve to be called the Island of Saints. So great was the number of those connected with the religious seminaries, that some have asserted that they embraced half the population of the island.*

The comparative peace that Ireland had enjoyed for many years, and the enthusiasm of the people for every form of learning, had placed it far above all the countries of Europe in the opportunities that it offered for mental and spiritual culture. At a time when Gregory the Great was obliged to confess that he was ignorant of Greek (Epistles 7-32, 11-74), there were ministers in Ireland who studied the New Testament in the original.

In the larger monasteries the disciples were instructed in mathematics, astronomy and in the ancient classics. Students

(* A single teacher—Comghall of Bangor—is said to have had three thousand pupils.)

flocked thither from all countries, and late in the seventh century many of the Anglo-Saxon nobility came seeking religious instruction, so famous were the Irish teachers for their knowledge and love of the Holy Scriptures. Nor was the light that burned so brightly at home selfishly guarded for national illumination only, but was carried everywhere abroad by Scottish missionaries.

But there is another side to this attractive picture of Christian growth. Everywhere through the island there were nunneries and monasteries which withdrew into centres the Christian influence that should have been all abroad leavening the masses. It was but a few years since heathenism had been abolished among certain tribes, and the artificial life of monastic seclusion was not favorable to the rooting out of those heathen customs and superstitions that linger long among the peasantry even where the light shines brightest. The hot Celtic blood, too, kept the different kingdoms in a perpetual turmoil of civil war, the monks themselves and even the women taking part in the bloodiest battles. Even the great Columba was concerned in three noted battles, where ecclesiastics fought on either side.

From Furseus's visions we learn that the vices of spiritual pride and ecclesiastical arrogance had begun to spread among the clergy; that they were inclined to exalt work-righteousness above holiness of the heart and of the affections; that they laid more weight upon trivial rites and ceremonies than upon conformity to great moral laws, and that they were becoming worldly in their love of money and of bodily ease. Both the doctors of the Church and the civil rulers had become destroyers of souls by their evil example, being avaricious, wrathful and licentious, and neglecting the souls committed to their charge.

There was abundant need then of the ten years of itinerant preaching that Furseus spent in his native land. His work was chiefly that of warning and stirring up to greater faithfulness the careless nobility and clergy, but without respect of persons he preached to all, and multitudes flocked reverently to hear him as a messenger from God. "To the poor he distributed alms, healed their sick, cast out demons and made himself truly the pastor of the sheep, seeking nothing worldly for himself. Feared by prelates and kings, he was yet gentle to his inferiors; distinguished by divine virtues, he was loveable to all good men, but terrible to evil men and sinners." So writes his brother monk.

Work in East Anglia.

But the preacher's health and endurance failed under the constant pressure of active work. The crowds that thronged him daily

cut him off from the peaceful life of contemplation for which he longed, and the envy of certain brother ecclesiastics weighed upon his spirits. He determined to preach Christ in other lands. Glorious examples were before him: he was only one in a noble company of Irish apostles. Thirty years before, Columba had died before the altar of the mission Church in Iona, whence the light of the Gospel had shined out into all northern Britain. When Fursey was still studying at home, Columba and his companions were wandering from place to place through Europe, and St. Gall was gathering his colony of hermits among the Swiss forests. Aidan, Kilian, Livin and Fridolin, two of them to find martyrs' deaths, were already at their work abroad, or were soon to undertake it; and scores of others, whose names have been forgotten together with those of their heathen converts, still further swelled the ranks of Irish missionaries.

Leaving all that he possessed, Fursey with a few companions, crossed over to England, and passing through the country of the Britons, came into the kingdom of the East Angles. It was here that most of his missionary life was spent; for in Ireland he was rather evangelist than missionary, and of the few years that he spent in Gaul little time could have been given to the preaching of the Gospel. Here again we must judge of the character of his labors from the condition of the people among whom he worked, and from the extent to which a pure Christianity had gained foothold in the country.

When and how Christianity first reached Britain, is a matter of conjecture; but we know that there were three British bishops at the Council of Arles in 314, and that in the 4th century Christianity was recognized by the state in Britain (South Britain) and was professed by the mass of the population. The latter part of the fifth century, however, saw Christianity disappear like vapor from the eastern countries, before the overwhelming fury of the pagan Saxons.

At the time that the Roman legions were finally withdrawn, the nation was left divided, without national life or nobility of character, and weakened by Roman civilization. For them, "liberty was helplessness, freedom anarchy." Unable to defend themselves against the Picts, in an evil hour they summoned aid from the German races near them on the Continental coast. In 449 Hengist and Horsa landed and soon turned their arms against the Britons. There followed those scenes of horror, of which the British historian Gildas has left the bitter chronicle. Fire and sword, torture and slavery, starvation, and death from cold and misery, swept away the wretched islanders. Their churches remained only as smoking ruins; their monasteries covered with blackened heaps the dead bodies of the

murdered monks, and a wave of darkest heathenism swept over the half of England. The invaders were checked for a little about 520, A.D., by the prowess of some British hero, whose dim figure has for us taken the shape of the King Arthur of romance. But the check was only temporary, and the seventh century saw the infidels established on the eastern coast as far north as the Firth of Forth.

Not a gleam of Christian light had reached them during all this time. To the Britains they were "barbarians," "wolves," "dogs," "whelps from the kennel of barbarism, hateful to God and man," (Gildas, *Lib. Quer.* 1, 23), nor is it strange that the miserable victims made no effort towards the conversion of their oppressors.

But with the close of the sixth century (597) came Augustine and his forty monks, sent by the good Pope Gregory. They established themselves in Canterbury, having been granted homes by Ethelbert, the powerful king of Kent. There they gave themselves to frequent prayer, watching and fasting; preaching the word of life to as many as they could reach, and despising worldly things. Soon several believed and were baptized, "admiring the simplicity of their blameless lives and the sweetness of their heavenly teaching."

The baptism of the king and many of his people quickly followed, and though under a later ruler (616) idolatry was again restored, yet the nation was henceforth nominally Christian. From the Christian kingdom of Kent, the light was not long in spreading to the other nations, though the work was carried on by Romish missionaries without the help or co-operation of the British Church. At this time the primitive national Church had largely recovered from its moral degradation of the century previous, but Augustine, by his arrogance and narrowness of mind, had succeeded in so rousing the obstinacy of the British bishops, that they refused all fellowship with the Latin clergy, and for centuries regarded their Christianity as a thing of nought. Thus we find Bede welcoming a slaughter of the British monks as a divine judgment upon their impiety and perfidy. But the Latin clergy were active and earnest, and through them the Gospel was carried, from Kent as a centre, successively to the kingdoms of the E. Saxons (604), the Northumbrians (627), the E. Angles (627-631), the W. Saxons (635), the Middle Angles (653), and the Mercians (655).

But it is with the kingdom of East Anglia that we have particular concern. It is a significant fact that, in the Christianizing of Britain, the work uniformly began with the king and nobles, and from them worked down to the lower classes, instead of leavening first the people and reaching finally the king. The early missionaries

sought first of all the patronage of the authorities, and though they thus escaped persecution, the evil of merely nominal conversions became conspicuous. This fact explains the ease with which the profession of Christianity could be made or unmade at the pleasure of the reigning sovereign, and explains also how the grossest heathenism could linger long after the leaders of the nation had been baptized. East Anglia presents several of these strange phenomena. Fifteen years before Fursey set foot in England, Redwald, the heathen king of the heathen Angles, had been baptized while on a visit to Kent. But his newly adopted religion sat loosely upon him, for on his return to Anglia he made no endeavor to secure Christian teaching for his subjects, and in his own temple had an altar to Christ and one to devils side by side. Redwald's successor was persuaded to adopt fully the Christian faith, and this he did in the year 627, only six years before Fursey came among his people. His nobles, however, were firmly bound to the old Teutonic paganism; they hated the sight of the cross, a despised symbol, associated in their minds only with the conquered Britons. And so they murdered their Christian king in the year of his conversion.

But the time of blessing for East Anglia could not much longer be delayed. The half brother of the murdered king—Sigebert—had been driven into exile. He had put himself under instruction in the monastic schools of Gaul, so that when in 630 he returned to England to take the crown, he was a most Christian and learned man. His first step upon his accession to his throne was to cause all the province to partake of the sacraments of the faith. In this he was much helped by the opportune arrival of the Burgundian bishop Felix, who remained with him, laboring faithfully for upwards of seventeen years. And "this pious husbandman of the spiritual field found large fruit in believing souls, delivering all that province from long-standing iniquity and infelicity, and bringing it to the faith and works of righteousness, and the gifts of everlasting blessedness." (Bede 2, 15).

It was when Felix had but begun his work that Fursey and his companions arrived in the country (633), and were warmly welcomed by the king. We learn that first of all he proceeded to build a "noble monastery" within the limits of a "camp" or castle, called Onobheresburg (now Burgh Castle, in Suffolk). There he gathered many holy men, who, by his example, by the monastic discipline, and by various labors of life, had attained the grace of humility and love. But his life was far from that of a recluse. He devoted himself to confirming in the faith and love of Christ those who had already believed,—this first of all. But he was among a heathen people, where as yet no large number could have embraced

the Gospel. And so he took up his wonted labor of preaching the good tidings of salvation, and by the example of his holiness and the power of his preaching, won over to Christ many of the unbelievers. To the nobility, too, he preached with great effect, dwelling upon the necessity of complete self-renunciation in the following of Christ, thus winning over many of them to a monastic life. Even the king himself became so great a lover of the heavenly kingdom that he took the cowl and retired into a cell which he had constructed for himself, there dwelling in prayer and daily labor with his hands.

(To be concluded next month.)

Two Important Questions.

REV. W. S. AMENT, A. B. C. F. M.

THERE has recently passed away in the heart of Africa a young missionary, who seems to have made a deep impression upon his contemporaries. His name was Graham Wilmot Brooke, and he was an agent of the Church Missionary Society. During the last days of his too brief career, he addressed a communication to his Society, in which he asks certain questions, which show that he had thought deeply and well on missionary subjects; furthermore, had the courage of his convictions to protest against certain popularly accepted methods. We select only two of these questions, not necessarily for extended discussion, but only to bring them to more general attention, as they suggest certain radically divergent methods of presenting the Gospel to the heathen.

1. "Should we aim at magnifying or minimizing the benefits of civilization?" The answer Mr. Brooke makes is, "We are careful to avoid praising civilization or civilized powers to the heathen." Is he right in this answer? Before a missionary has been many years in a country like China, there will, almost of necessity, grow out of his experience a certain theory of what seems to him the best method of presenting gospel truth to the heathen. This theory, consciously or unconsciously, will shape his preaching and control much of his activity, and its ultimate fruitage will be seen in the character of the Church which he establishes, as well as in his own spiritual life. Assured, as all are, of the superiority of Western civilization, and seeing the crying need of improvement in the public and private life of the Chinese, one asks, what stronger argument is there to move men than to point them to the progress of the great nations of the Western world? First, we point to the moral trophies of Christian civilization, the many and varied institutions for relieving human distress, reaching out even to dumb

animals. After that, it is most natural to indicate the material benefits of civilization, labor-saving machines, telegraphs, railways, electrical appliances, "sulphuric acid," and the various ways in which wealth is easily acquired; notice will be taken of the undeveloped resources of the Chinese empire and the possibility of such improvement in agricultural and mining appliances as that the poverty of the people may be greatly ameliorated. This is a natural line of thought and argument, and that it is a favorite line with some is shown in the number of books and articles in exposition of it. Now, no one can deny that there are moral benefits which are the natural outcome of the spread of Christian truth. Those reforms which spring from moral or religious conviction, reforms which elevate a class or classes of society, alleviate hard conditions of life,—these are the product of Christianity. But what natural relation, we ask, is there between Christianity and the purely material benefits of civilization, benefits which had their origin in the commercial spirit of the age, devised with no necessary reference to any moral or spiritual result, such as railways, steam-ships, labor-saving devices, etc.? Is it not an overstatement to claim these things as a natural or necessary product of Christianity? The human mind, by a process of evolution, has brought about many results valuable and useful to mankind. Because the many excellent products of modern civilization have been simultaneous in time with the wide diffusion of Christianity, does not prove that the latter was the origin of them all. The statement would carry one too far: then slavery, intemperance, evils of opium, cruelties to the Chinese in Christian countries, etc., could be attributed to Christianity by the same logic. Contemporaneousness or contiguity do not prove origin. Modern civilization as revealed in "Darkest England" and all our large cities, even as seen among foreigners up and down the coast of China, does not commend itself as an argument for Christianity. The implantation of Christianity in any heart does not necessarily imply the acceptance of all the so-called benefits of civilization. They are not related to each other as the branch is related to the vine. The oldest Chinese Christian in Peking, the first man baptized, to this day has no faith in foreign medicine, nor any interest whatever in foreign devices or machinery. Is he any the less a Christian therefore? Is there not too much of practically making the acceptance of Western ideas synonymous with acceptance of Christianity?

Furthermore, does not this whole style of preaching which glorifies Western civilization really weaken all argument for true Christianity? We believe it does, for three reasons, briefly: (1) It has the decrepitude of an overstatement. It assumes too much; it is something dragged in, and no more sustains or advocates Christian-

ity than material progress among the inhabitants of Venus would. (2) It diverts attention from the spiritual nature of Christian life, and makes Utilitarianism take the place of holiness, purity and temperance. (3) It fills the minds of converts with vague hopes and expectations of material gain which cannot be realized. Many think in some way or other the foreigners have defrauded them because their worldly prospects are in no special respects improved by their entering the Church.

The second question asked by Mr. Brooke is as follows: "Should we aim at getting influence with the natives as a preliminary to unfolding unwelcome truth?" He replies: "It is our experience in this field that influence which is gained at the price of keeping unpleasant truths in the back-ground, is not worth having; for it parts like a rope of sand when a faithful attitude is assumed." It is strenuously held by many that we must deal gently with the inherited prejudices and customs of the Chinese. Entwined as they are with all their national and private life, they should not receive too severe a shock and further intercourse be broken. We are told also that the heathen Chinaman is unable to take in the full scope of Christian truth at once, and that it should gradually be unfolded before him. Unpleasant reflections upon national characteristics should be studiously avoided. Praise should judiciously be meted out to the ancient sages and passages quoted to show the intimate relation the Classics sustain to Bible truth. On no account is the worship of ancestors to be mentioned except in accents of praise. The name of Jesus should be metamorphosed into that of the "Lord of the World's Salvation." A modicum of truth will do for the first few addresses; tell the people something about foreign countries, possibly talk a little English just to please them, show them some mechanical toy, gently throw out the hint that this globe was made by "the Old Man of the Heavens." Acquiring courage from the applause of the people, you may now possibly announce that there is One God who made heaven and earth and show the emptiness of idolatry. But by no means, in these first interviews, are the doctrines of sin and depravity, and the Atonement, much less the Resurrection to be introduced. The people are not ready for these advanced truths. They should be prepared by a long course of instruction. Not so the method of Paul, or his Master. To the Athenians, though with exquisite tact, introducing the subject of his discourse, he did not fail to proclaim the "whole counsel of God," and explained to them the resurrection from the dead though it excited their derisive sneers. Not with honeyed phrases did he preach to Agrippa and Festus, nor at Ephesus and Rome. "In season and out of season" does not mean a brusque treading

over the prejudices of one's hearers, but it does mean such loyalty to truth that the greater fear will be that it will not be proclaimed rather than that some one may take offence at its utterance. The true preacher, of course, will adjust his speech more or less to the circumstances of his hearers and the occasion, but he will not consent to be fettered by a theory which may leave him with the consciousness that sometimes he (in his message) had been weak, when he might have been strong. Better to err, if it is an error, in telling all the truth than to writhe under the thought of a lost opportunity. Looking at the results of preaching, we believe the best experience will justify the reply of Mr. Brooke. Who has not been astonished at the beneficent result of a bold proclamation of the truth! Dr. Clough, of the Telegu Mission, speaks of the squads of people who came from distant villages to receive the truth, who had never seen a Christian preacher. The truth itself is a preacher of magnificent power, and it is the business of the human agent to simply give it to the people. After all, is there not a danger of there growing up in our minds a *subtle unbelief* in the power of Christian truth to do its own proper work? Must it be covered with human devices lest it may injure the feelings of sinful men? The Bible everywhere indicates that truth is humiliating to the natural man, and does not tend to make him at peace with himself. A sugar-coated Gospel which sends a man away self-contented and satisfied with his various excellencies, is not to be extracted from the teachings of St. Paul. Preferable to a change of method in our preaching is a change in the heart of the preacher by which he becomes more *en rapport* with his mighty themes and more in the spirit of the Man of Nazareth. "It is not in our stars, but in ourselves that we are underlings."

Collectanea.

DARWIN ON FOREIGN MISSIONS.—This is what Mr. Darwin once said about some critics of foreign missions:—

"They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children,—that all these things have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at

the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

* * *

"FULL OF IDOLS."—Canton is a heathen city. Like Athens of old, it is "full of idols." Temples abound, each with its gilded images and shrines. Shrines are met with at every turn, some rude and inexpensive, others elaborate and costly, but each with the incense sticks burning before the idol or tablet. Many of the shops and most of the private dwellings have their shrines, with or without an image. The streets also vie with each other in elaborate scenic displays, accompanied with rude music, to propitiate the god of fire, high bamboo structures being erected for the purpose, and professional performers being engaged to conduct the exhibition. Passing through the girls' school building under the guidance of Miss Lewis, we noticed a singular device on the roof of an adjoining house. On the comb of the roof was perched a clay rooster in gorgeous colours; immediately in front of him and on the next lower row of tiles was a hideous-looking image, while lower still were three miniature cannon made of earthenware and pointed directly at the school, all, we were assured, to ward off the evil influences of a Christian school!—*John Gillespie, D.D.*

* * *

TEACHING GEOGRAPHY UNDER DIFFICULTIES.—My large map decorates the smoky walls of my temporary abode, to be referred to for historical and ethnological purposes. Now and then a caller comes in to see what manner of man the "foreigner" is, as well as to inspect the "Ten-thousand Kingdom Earth-plan" whose fame has been noised abroad. One man was very eager to exhibit his knowledge of the Earth, and, hearing me explain that the green colored sections at the extreme east and west together formed China, he hastened to enlighten the rest by observing, "Yes, you see all the green portions of the map pay tribute to the Middle Kingdom!" This was rather hard on Persia, Italy, Germany, Portugal, Mexico, Peru and certain British possessions. Fortunately the United States was *not green*. Another heathen caller wished the map explained. As I expatiated upon the rotundity of the Earth I noticed a doubtful expression on his face. Unfortunately I stated that the Earth diurnally *revolves*! Immediately he turned away, lit his pipe at my stove, mumbling to himself, "World round! Revolves! Humph! Men and water would all fall off and everything would fly to pieces!" He departed.—*Rev. Frank Chalfant.*

* * *

MANU ON THE SUBJECT OF DEATH.—There are these two quaint shlokas, i, 55 56: "The individual soul, having endued itself with

darkness, remains there for a long time, accompanied with the organs of sense, nor performs its proper functions; *then* it departs from the body. When, having reduced itself to the size of an atom, it enters, in a contracted form into a grain of seed, whether animal or vegetable, *then* it deserts the body." In vi, 76, 81, death is described in (negatively) fascinating colours, to induce the Brahman of the fourth stage of life gladly to acquiesce in it, if not to accelerate its approach. "He should forsake this body with its frame made of bones, bound together by sinews, smeared with flesh and blood, covered over with skin, of a bad odour, full of vile secretions, beset by old age and sorrow, the fragile abode of disease, the seat of desires, and transitory. As a tree leaves the river-bank [being swept away without its will], or as a bird leaves tree [consciously], so does he, abandoning this body, free himself from pain as from an alligator. Leaving the merit of his good deeds to his friends, and the demerit of his evil deeds to his enemies, by the force of meditation he enters the everlasting abode of Brahmā. When he intentionally diverts himself of all intention, then does he enter upon felicity, here and in eternity. Thus having gradually abandoned all ties, and being at length freed from all antitheses [of pleasure and pain, virtue and vice, and so on], at last he takes up his abode in Brahmā."—*Rev. W. Hooper in Indian Ev. Review.*

Union in Bible and Tract Work.

BY REV. JONATHAN LEES, L. M. S.

THE fast increasing band of Christian missionaries in China consists of men and women who, despite outward differences, are manifestly one in heart and purpose. That real unity which is a far grander life force than the deceptive uniformity so often mistaken for it, has created a sense of strength among us for combined service. Hence the Conference of 1890 and the hopes built upon its plans. The old theoretic faith in our solidarity has given place to a glad sense of real brotherhood. Conscious of sharing with each other in the pulsating tide of love to God and men, which is the heart throb of Christ in His Church, we know that we share a common life, and a spirit of trust and mutual dependence has grown up, which must have glorious results ere long.

Naturally, one of the first fruits of this growing sense of brotherhood is impatience of all that hinders its development or prevents the united action through which it finds expression and can alone make its power felt. And this impatience is the explanation of a good deal that is going on in mission circles now.

Perhaps it is also natural that it is in respect of matters in which we are already working together that we feel existing difficulties most. At any rate, it is the very agencies which we have been most wont to rejoice in as enabling us best to manifest our oneness and most effectively to help each other, which are proving inadequate to meet present needs, and which actually seem, in some respects, to hinder the cause they were meant to serve. And the question I wish now to raise is whether the time has not come when our deepened conscious unity should give us wisdom and courage enough to sweep all hindrances away, and by some broad, well-planned scheme of concerted effort to increase indefinitely our strength. Not possessing myself either the skill in organization or the executive power which such a task involves, I am yet probably only one of many who long to see it accomplished and who believe that it will be. The first step is to get the matter clearly before us, and to find out what is possible. My part will have been done if I can start its discussion. You will have guessed of course already that I am writing with reference to our various societies for the printing and circulation of the Bible and other distinctively Christian literature. I would not willingly say a word which could grieve any one. Neither for those to whose consecrated zeal we owe the existence of those great organizations in the past; nor for those who are now so faithfully guiding them have we, any of us, other feelings than those of gratitude and confidence. They have rendered, and are still rendering, priceless service to the Church in China. But new times require new plans. It implies no reproach to say that existing modes of working are somehow unsatisfactory, and that they involve also a large amount of hurtful friction. Besides, this great mission field has peculiarities of its own, which can only be met by a wise devolution of responsibility upon those who know its needs best.

So it has probably occurred to many beside myself that the *local unification of the work of the three great Bible Societies*, were this possible, would be an unspeakable gain, whether as regards economy, efficiency or Christian brotherhood. And *if the circulation of the Bible could be associated with that of the sacred literature of which it is the parent*, the gain would be yet greater.

Now, why should this not be? Why should we not have one "*Bible, Book, and Tract Society for China*," possessing the confidence and having the cordial support of the great Societies in our home lands, and commanding the allegiance of every missionary? Think of the many vexed questions which might thus find a happy solution. Think of the relief to all of us as regards some matters which we find it hard even to make intelligible to friends at a

distance. Think of the possible outgrowth from such a Society of a vast and well-ordered system of colportage, carrying a common Christian literature into every corner of the empire. Think of the natural process through which such a Society might and would, in the course of years, pass into the hands of the native Church and be a blessing to the land long after the initiatory work of evangelization we have come to perform had been accomplished. Above all, think of the visible unity of action which would be at once secured for us, and which would have a mighty influence alike upon the heathen and upon our countrymen in China, closing the mouths of scoffers and opening many a door for service.

"A dream," is it? "Impracticable!" So men tell us is our whole mission. But for *us* the question is simply: (1) whether its realization would be helpful and (2) whether it ought now to be attempted. As to the one, I for one have no doubt whatever, the other needs light cast upon it.

The undoubted existence of serious difficulties should not discourage. There is, surely, statesmanship among us skillful enough to devise a way through them, and courage, faith and love enough to dare the effort. Some seeming hindrances will disappear at a touch, others will prove less serious than we fear. While yet others exist to-day as old enemies, and will certainly not be strengthened.

Still it is no light matter that is thus proposed, but one likely to tax—if certain to reward—our best energies. A Bible and Tract Society for China ought to have its own press, its central dépôt, and an efficient if limited paid executive. Its constitution, moreover, must be such as to command sympathy and confidence not only here but in Europe and America.

While it is evident that such a Society must needs for many years to come be mainly dependent for its income upon the Parent Societies in Great Britain and the United States, there can be little doubt that a very much larger sum could be raised by itself in China than is now given or than many would deem possible. To begin with: Every missionary would wish to be a member, and if the entitling subscription were only a dollar, this would itself yield a large sum. Nor can we doubt that liberal gifts would come in which no existing organization attracts, while the saving in the costs of administration would enable the funds from abroad to be utilised as they cannot be at present. It cannot be a wise arrangement which provides us with three Bible Societies' agents and dépôts, to say nothing of half a dozen competing Tract Societies. It cannot be a wise system under which more than the first cost of a book is or may be spent in its circulation. It ought to be possible to prevent such scandals as one I heard of on good authority this week, where

a man republished an old work as a new one, having made it his own by the alteration of a single character ! But one need not say more.

The existing local tract societies have been undoubtedly an important step in the right direction. They are evidence, I think, that the idea of a Bible and Tract Society for the empire is not utopian after all, and they give us valuable hints as to how such a united society might be brought into being. Why should not this great work be undertaken, at any rate in its initial stages, by the brethren to whom we already owe so much and who have served so instructive an apprenticeship as the organizers of the societies at Hankow, Shanghai and elsewhere ? This would be indeed to put the crown upon what they have already done. Nor can I see why the esteemed agents of the Bible Societies themselves should not aid us in a scheme which would assuredly only secure a wider success for the work they love. The men to plan and to execute are alike among us to-day, if we can but persuade them to act.

As to the constitution of the new Society, I have already said that a wise scheme must be the outcome of the experience of these leaders. A few suggestions are all I dare venture. It should be as simple as is consistent with effective work. As in the existing Bible Translation Committees, there should be a fair representation on its board. Perhaps at its basis a board of trustees, numbering say twelve members,—English, American, German, and Chinese,—with one or two from other nationalities. It might be that one each of the English and American members should in some way represent the home societies. This Board, whether larger or smaller, would be needful, because questions of property would be involved. Then there would be the executive employes of the Society, appointed presumably by vote of the trustees (or otherwise), and finally the important committees to decide upon the character and form of all publications. We shall all feel that one of the most difficult problems would be the provision made for the election and continuous life of these committees. But the difficulty has been overcome in other equally momentous matters, and cannot be incapable of solution.

In short, the lines of working already adopted successfully by one or two of the present Tract Societies only seem to need widening to give us all we need for the new organization. Nor should any of the local societies cease to be. They should only change their form, becoming auxiliaries to the central one, and fresh auxiliaries should be formed wherever possible. No true work now being done should be allowed to lapse, but all should be made available over the larger area.

Dr. W. J. Hall's Tour in Korea.

(A Private Letter to a Friend.)

ON March 4th, Rev. Mr. Jones and I started on a seven-hundred mile trip into the northern interior of Korea. Our pack ponies were loaded with books, medicines and a small quantity of provisions. These were put into boxes about the size of a small trunk and one box fastened on each side of the pony, which left a place in the centre for our blankets, upon which we rode when tired of walking. As our ponies could not travel faster than a walk, we were able to go on foot most of the journey. The principal modes of travelling in Korea are by pack pony, chair carried by men, rough ox cart, and on foot. How slow compared with our rapid railways in the home land! But we wished to meet the people, and this gave us every opportunity of stopping at the villages and towns that lay in our pathway. The Koreans showed us great kindness and hospitality. They have great faith in the foreign doctor. They believe him capable of curing all diseases that are brought to him, if he will. Those who have been blind from infancy expect to receive their sight, the deaf to hear and the dumb to speak.

Early one morning I was sent for in great haste. A young man about twenty years of age had been suffering from fever for several days and was now at the point of death. I went as fast as possible, but as it was some distance away, it took considerable time to reach his home. The father met me at the door and informed me that his son had been dead nearly an hour, but urged me so strongly to come into the room that I consented. He was the only child, and I shall never forget the sorrow of the parents. They pleaded with me to bring their son back to life. They said, "Doctor, you can make the dead man live if you wish, and if you do we will do anything you ask of us." I told them how sorry I was for their trouble, but to bring the dead back to life was beyond my power. I then pointed them to Jesus, and told them how to prepare for the life beyond the grave. We had prayer together, and I left them with Him who says, "My word shall not return unto me void."

In one of the villages I was called to see a young man suffering with pleura pneumonia. Life appeared to be fast ebbing away, and I entertained little hopes of his recovery. As we were only to be in the village over night, I left him some medicine and directions how to treat him. Judging from a human standpoint it seemed a hopeless case, but God has often shown us in

our work for Him that this is *His* work, and that all power is given unto Him in heaven and in earth, and where it is for God's glory we have a right to expect wonderful results. I pointed him to the Great Physician, and for the first time he and the family heard the glorious tidings of salvation. The father bought a copy of Matthew's Gospel and promised to read it. Several weeks afterwards, as we returned to this village, the first to greet me was this young man. He had fully recovered, and his expressions of gratitude were very great. He said he was trying to do all that I had told him. He had been reading the good book every day, and the whole village of four hundred inhabitants knew what the doctor had done, and they met together every day to hear the good book read. The people flocked into our room and remained until nearly midnight, listening with the deepest interest to the story of salvation and inquiring the way to God. They pleaded with me to remain with them, and I was very sorry that I could not. In our return visits we will be able to follow up the work and reap the results.

Although women are not expected to see any men except those of their own household, the medical missionary has no difficulty in gaining an entrance to the homes and hearts of the people. God is wonderfully opening up our way before us. We treated a large number of patients, sold a great many books and preached the Gospel to all with whom we came in contact. Many expressed themselves anxious to embrace Christianity. The fields are already white unto harvest, but the laborers are few.

We were able to live nearly entirely upon native food. It consists of rice kim-che, highly seasoned with cayenne pepper, fish (often spoiled), soup, beans, and sometimes pork and beef. If we did not see them preparing our meals, or know what we were getting, the food would be much more palatable. At one hotel we saw nine dog skins spread on the straw roof. We asked what they did with the dogs. The reply was, "We make soup of them." I had quite enjoyed the soup previous to this, but I left it untouched the rest of the journey. I also gave up the meat, as I did not know whether I was getting beef or dog. My bill of fare had now narrowed down to rice and kim-che (made from a vegetable almost similar to our cabbage and raw turnip prepared somewhat similar to Sauerkraut), three times a day, with occasionally fish, chicken or eggs. The fire which cooked our food warmed the stone and mud floor upon which we slept. Sometimes it was far too hot, at other times too cold. A day's travel was from twenty-five or forty miles. On our return trip, on account of unexpected expenses, our money was running short. We were still several days' travel from where we could get any. We

arose early one morning and prepared for a long day's travel. I told my men that as our money was nearly gone I would only take two meals that day. About nine o'clock rain came on and continued nearly all day. At other times we would have waited for fine weather, but it was very necessary for us to push on now as rapidly as possible. I had walked 120 *li* (40 miles) that day, and late at night, foot-sore, wet, cold, hungry and weary, we came to an inn; we were given a small room with stone floor for a bed; no fire, clothes wet through, straw roof leaking. Here we spent the night. We were very tired and slept, notwithstanding our uncomfortable abode. We spent all excepting 20 cash (28 cash equals 1 cent) for lodging and breakfast. We travelled 20 miles that forenoon with less than a cent of money and several days journey from home. We had a cheque on the bank of heaven, and asked to have it cashed. (Philippians iv, 19.) We were within a mile of where we wished to get our dinner and feed our ponies. Just at this juncture we met a Japanese doctor that we had formerly known, but had not learned that he was then in that part of the country. If we had been ten minutes later we would have missed him, as he would have branched off to another road. We made known our situation. He said he would gladly let us have all the cash we wished. "They that put their trust in the Lord shall never be confounded."

Christian Terminology in Chinese.

UNDER the above head the Rev. J. Gibson published an article in the June RECORDER, which is in my opinion very well-timed and worthy of general attention from the missionary body in China. I thoroughly endorse the remarks he therein makes on the dangers to be guarded against. In this connection I wish to call attention to what appears to me a very inaccurate word now generally in vogue, which notably appears in the blessing pronounced often at the conclusion of prayers: The grace of our Lord Jesus . . . and the fellowship (or communion) of the Holy Ghost, etc., quoted from II. Cor, xiii, 14, I mean the word of two characters or syllables—感動 or 感化—used as a substitute for communion when connected with the Holy Ghost. What a wonderful phrase is that, "the communion of the Holy Ghost"! How intimately connected with that other, "the communion of saints." What a volume of Christian truth is enfolded in it! Unconsciously

our thoughts fly to such words as these in connection with it: "For by one Spirit are we all baptized into one body, etc.," and "have been all made to drink into one Spirit." Or, "There is one body and one Spirit, etc." I would ask, Does 感化 indicate such a line of thought to any Chinese Christian, even the most instructed? Some years ago I remember 相通 was used. Why this word was discarded and the other substituted I have never been able to learn. There may be objections to its use, but it surely more nearly approaches the meaning of the original than its substitute. I am not enough of a Greek scholar to venture to give my own opinion on the exact meaning of the original, so I here insert some notes copied from a recent publication, as follows:—

"In the N. T., as in classical Greek, this word *κοινωνία* means either *participation, a share in or intercourse, fellowship*: ἡ κοινωνία τοῦ ἁγίου πνεύματος, ii, Cor. xiii, 14, "the communion of the Holy Ghost," (Vulg., *communicatio*). Phil. ii, 1, iii, 10. I. Cor. x, 16, "is it not a communion of the body of Christ"? R. V. marg., "participation in." (Vulg., *participatio*.) Gal. ii, 9, "the right hand of fellowship." Acts ii, 42, "in the Apostles' teaching and fellowship. . . ." A distinctly Christian sense of *κοινωνία* is contribution, jointly contributed benefaction, proof of fellowship: a use unknown to profane authors." Now I ask, how is any such meaning to be wrung out of 感化? The first character means to move or affect; the latter, to change or transform, and in combination there could, I suppose, be no better word to express the influence or operation of the Spirit on one or more things or persons, but I contend that this expression is utterly misplaced, when used for *communion*, when we wish to express the common possession of one Spirit pervading the Church, and hence the binding together of its members. In the translation of the Book of Common Prayer used by the C. M. S. Mission in Mid-China "the communion of saints" is expressed by 聖徒相交, but 感化 is used for "the communion of the Holy Spirit." Thus these two expressions, so intimately connected in Christian theology, the possession of the former depending on the latter, have no ostensible connection in Chinese! Let my readers take the trouble to look out the passages in the Mandarin Testament above mentioned, also I. John i, 3, I. Cor. i, 9, and any others they may think of, and if not before, I think, they will now be convinced that it is a most important and desirable thing to decide on some good general expression by which to indicate the word *fellowship* or *communion*.

M. N.

On Scripture Colportage.

AT, and since, the Missionary Conference in Shanghai, two years ago, much has been said about the use of the Scriptures as an evangelizing agency. It is well known that the colporteurs of two of the great Bible Societies working in China, circulate the Scriptures among the heathen without written note or comment, although the colporteurs of the British and Foreign Bible Society are supplied with an excellent introductory tract* in Kwan-hua, to give away with the books sold, one to each purchaser. Both at, and since, the Conference, severe criticism has been passed on two of the Bible Societies because they cannot see their way clear to issue and circulate annotated Scriptures. As desirable as judicious, non-sectarian, explanatory notes to those portions of Scripture generally circulated among the heathen may be, it is not my intention to occupy the pages of this magazine by advocating it. What the Bible Societies cannot do, they cannot do, and there is an end to it for the present.

Those advocating explanatory notes have said that the heathen cannot understand the books, and that but little fruit has resulted from the very extensive circulation of the Scriptures since the Bible Societies commenced work in China. There is much truth in these statements, but where is the fault? In the books, in the readers, or in those that distribute? I don't think the fault can lie in the books, for I have met men, both of the literary and other classes, who have read and comprehended the narrative part of the gospels.

The heathen cannot understand the Scriptures. Why? I think that the principal reason—particularly among the literati—is prejudice to anything foreign. The books are regarded as foreign, and, although purchased (possibly as a sort of curiosity, or in consequence of the extreme cheapness) are carelessly perused. I have frequently seen scholars and others take a gospel, look at this page and that page indiscriminately, without paying any attention to the context, sometimes beginning to read in the middle of a sentence, and then return the book with the remark, "I do not understand your books." It has come to my notice that some expect to find the books written in poetical measure, and consequently stumble at first attempting to read them. It is well known that many stumble at the names, until the method of distinguishing them is pointed out, and even then many stumble because the names are meaningless, being only

* I have heard that the expense of this tract is defrayed by one of the Tract Societies.

The American Bible Society provides chapter headings in the Mandarin editions, which are supposed to be somewhat helpful to the Chinese reader.—ED.

foreign sounds represented by Chinese characters. These minor stumbling blocks, combined with the inborn prejudice against the books as foreign, make a somewhat formidable obstacle in the way of the Chinese reader to understanding what they read.

But are there not other reasons? Are the distributors clear of blame in this? I think not. I have conversed with several native colporteurs, and have heard how work has been carried on, both by European and native distributors. In too many cases it has been the primary aim (I may not be far wrong in saying the sole aim in some) of the acting Bible colporteur to get rid of as many books as he can, thus degrading *colportage* into mere *book-hawking*, e.g., staying at a shop front until the shop-keeper buys a book, glad to get rid of the colporteur and the crowd with him, if he be a foreigner, for five or eight cash, the price of the book, which is then consigned to a drawer and remains there unread. I have heard, through Chinese, of a foreigner doing this, hurrying up the shop-keeper by saying, "Be quick, be quick! I have little time." Such can hardly be called Bible colportage, for, although using Bible Society funds in printing and circulating the Scriptures, the object of the Bible Society is thwarted by such methods. I have also heard of a foreigner sending a native with a certain number of books, giving him to understand that he is to go to a certain place, stay there, and within a certain time to dispose of the books; if he cannot, then his services as a colporteur are no longer required. I have also heard that some native colporteurs are expected to sell so many books within the month, regardless of the district they sell in or other attendant circumstances. Is it to be wondered at that under such circumstances, the native, not as thoroughly grounded in the principle of Christian honesty as the Anglo-Saxon, leaves a number of books at an inn, or by the wayside with a written request attached for passers-by to help themselves, and then report them as sold. Such methods both bring dishonour on Scripture colportage and spoil the native colporteur, who, if properly trained, would make a valuable helper.

Let us now consider what better methods may be employed by those distributing Scriptures among the heathen. I do not think it would be far wrong in stating that the primary object of the Bible Societies in circulating Scriptures by colporteurs among the heathen is that those books may be, by Divine blessing, instrumental in bringing some to a saving knowledge of the Truth, rather than the circulation of so many books per annum. Such being the case, those employed by the Bible Societies, or those voluntarily helping the Bible Societies to circulate their books, ought not to forget this.

I have mentioned some of the various difficulties the heathen

reader has with the books : surely the colporteur ought to make it a point to remove those difficulties as far as possible. No pains ought to be spared in endeavouring to excite an interest in the books, that the people may be curious to examine for themselves the text-book of the religion of Jesus. So far as my experience goes, it is not advisable to coerce men into buying, especially when they have bought on previous occasions. Patience, gentleness, politeness and cheerfulness go a long way towards softening the prejudice against the books. An excellent plan is to read a portion of Scripture containing one of the prominent truths or teachings of the Gospel, such as Mark i, 14, 15 ; xvi, 15, 16 ; John i, 1-5 ; iii, 16-18 ; v, 28, 29 ; Acts xvii, 24-31 ; and if the colporteur has a Testament for sale, Romans iii, 19-24 ; Rev. xx, 11-15. The bystanders ought to be encouraged to look at the books, with the assurance that they will not be compelled to purchase in consequence. Care should be taken to supply those wishing to make another purchase with a book different to the one they already have, also a scholarly looking man should be offered a book in Wên-li, while a less learned man should be offered Kwan-hua. The other day a gentleman bought a Wên-li Gospel from me ; on the following day I saw him, and he remarked to me that "the Wên-li was very good and there was none of the 你的, 他的, etc.," which seemed to be rather offensive to him.

The native colporteur ought to be carefully trained into the *spirit* of his work. He ought not to be taught to make it his object to get rid of so many books. A man that cannot be trusted to work faithfully without making a minimum limit to the number of sales he is expected to effect per month, ought not to be employed. One can generally get an idea of the value of a native colporteur by working with him, and quietly, carefully, observing his method of work. The native colporteur ought to be encouraged to visit small villages as well as large villages and cities, even though his sales for the month may be materially affected. Should he be discovered to be following objectionable methods of circulating his books, he ought to be corrected. Above all, he ought to be taught that his work is *for God* rather than for the Bible Society which employs him, and that the results of his work rest with God, without whose blessing his work will be fruitless.

In conclusion : we ought not to forget that preacher, scripture colporteur and the books distributed by him, are but instruments in the hands of the Almighty to proclaim His message of love and mercy to sinful man. Without the power of the Holy Spirit to open the eyes and ears of those to whom the messenger goes, all alike are utterly useless.

Bible Revision Needed.

AS the missionary community has been invited to send from time to time to the pages of THE RECORDER thoughts and suggestions on the subject of Bible Revision, I venture to set down one or two things which have suggested themselves to me during a somewhat lengthened and detailed use of the Mandarin New Testament.

I have been in the habit of using the Mandarin version of the Scriptures for some years in Bible classes, in which the Bible has been studied in detail, every phrase and almost every word in the portions studied being carefully examined. I venture to say that no one who has not gone over the New Testament in some such way as this can be at all aware as to the extent to which Chinese versions of the Scriptures fail to express the mind of the inspired writers. The failure, as would naturally be expected, is far more apparent in the doctrinal than in the historical portions, that is to say, more in the Epistles than in the Gospels and Acts. Every missionary of any experience will often have been disappointed, when, after having perhaps thought over a text for a sermon, and having arranged his subject in his mind before examining the text in the Chinese Bible, he then turns up his text and finds that the meaning has entirely disappeared, and he must either make a new translation or a new sermon. He will be often reminded of the Lord's parable of the new wine in old bottles. In endeavouring to put the new wine of the Gospel into the old bottles of the Chinese language, the bottles but too frequently burst, and the wine is spilled. Take for example the text in II. Pet. iii, 18 : "But grow in grace, and in the knowledge," etc. The preacher thinks out his theme and makes a sermon on the subject of growth *in grace*,—grace which is the element of the soul's life, the atmosphere in which the soul lives, moves and has its being ; grace, of which Christ is the source, the Lord and giver, and which is the vital air *in* which the Christian expands and grows. He then turns to his text in Chinese, and alas ! for his sermon. He reads something like this : "You ought to seek to obtain more grace (gifts) and more thoroughly to know our Saviour Jesus Christ." Here the main idea of the Apostle is almost entirely lost ; the bottle has burst, and the wine is spilled.

It would be easy to multiply instances of this kind of which every reader and preacher must have taken some notice. And this illustrates a whole class of passages in which the force of the Greek preposition is entirely lost, and consequently often the very pith and

marrow of the text entirely missed in translating into Chinese. Neither do I find that the more recent translations greatly improve upon the old in this respect. But I venture to say that if the present Revision Committee does not do something to improve matters in this regard, many will be inclined to look upon their work as somewhat of a failure, and the ultimate benefit will hardly be equal to the labour and expense incurred.

In reading through the Epistles of Sts. Paul and John, the inadequacy of all existing versions to represent the meaning of the original text will be specially apparent. Take, for example, one of the favourite doctrines of these two Apostles, the doctrine of the union of the individual soul, and of the whole Church, with the Incarnate, Suffering, Risen and Glorified Redeemer, a doctrine expressed by the constant use of the Greek preposition *ἐν* and *ἐς*, and in a large number of instances this vital thought of the Apostles fails entirely to appear. This is a very grave failure indeed. Our native Church needs above all other things to realize her union with the Lord; to feel that her life is His life, that she lives and moves in Him, that she dwells in Him and He in her. But this doctrine is far from being adequately set forth in the Epistles in our present translation. It would be endless to adduce all the particular cases of failure, but take one or two examples:—

Eph. i, 4. Even as He chose us *in* Him, *ἐν αὐτῷ*, in union with Him. This is translated: "God—because of Christ—chose us."

Eph. ii, 22. "*In whom* ye are also builded together," etc. *Chinese version*: "You also depending upon Him are," &c.

Phil. iii, 1. Rejoice *in* the Lord. Let the Lord be the sphere of your rejoicing, not a joy, as Ellicott says, *κατὰ τον κόσμον*, hollow, earthly, unreal, but a joy *in Him* in whom *αἱ θλίψεις αὐταὶ ἔχουσιν χαράν*. The Chinese version reads, tamely enough: "You ought, depending upon the Lord, to rejoice."

I. Thess. i, 1. "The Church of the Thess. in God the Father and the Lord Jesus Christ." The Church which is *in fellowship and communion* with God the Father, &c.

Chinese version reads: "The Church of Thessalonica, which reverences and serves God the Father," &c., where the beautiful idea, constantly present to the mind of St. Paul, of the oneness of the Church with Her Lord, the fellowship of the members with the Head, is entirely lost. These passages are sufficient as samples to illustrate our general contention, to which also may be added a passage from the Gospels, the baptismal formula, baptizing them "*into the name*," &c., which idea we do not remember to have seen reproduced in any version.

Let us now take up a few verses consecutively in the first Epistle to the Corinthians and examine them briefly, and I think we shall readily acknowledge great room for improvement.

I. Cor. i, 2. "Sanctified in Christ Jesus," ἐν χριστῷ Ἰησοῦ. "In the sphere of His holy influence and of His redeeming love." (Ellicott). *Chinese version*: Sanctified because (or by means of) Christ Jesus.

I. Cor. i, 2. "With all that call upon the name of our Lord Jesus Christ in every place, theirs and ours." The weight of authority is in favour of connecting these words, "theirs and ours," with "every place," thus bringing out the idea of the unity of the Church, established in many places, but *one in the Lord*. *Chinese version*: "Christ is their Lord, and also Our Lord."

I. Cor. i, 4. "The grace of God which was given you *in Christ Jesus*,"—"denoting that inward spiritual contact with Christ, through which we personally receive God's favour." (Beet). "In membership and vital union with Him; He and He alone was the blessed sphere in which the gift of grace was bestowed." (Ellicott). *Chinese version*: "Because God *through* Jesus Christ has given you grace." The preposition $\alpha\upsilon\tau\omicron\upsilon$ may be variously rendered *through, by, from, &c.*, but does not at all express the idea of the Greek ἐν χριστῷ Ἰησοῦ.

I. Cor. i, 5. "In everything ye were enriched *in Him*." "Observe how in divers places," says St. Chrysostom, "he uses the word ἐν instead of δι' οὗ." ἐν αὐτῷ, "*ditamur in Christo eo quod simus corporis ejus membra*", (Calvin, quoted by Ellicott.) "Stress is laid upon the truth that all real wealth comes through spiritual contact with Him." (Beet). *Chinese version*: "Because you from His every kind of fullness," &c.

It may be perhaps objected that it is much more easy to criticise than to suggest improvement, and I readily grant the force of the objection. I am fully aware of the extreme difficulty and delicacy of the task of rendering the very subtle and spiritual idea often lurking in a very little Greek Testament word. But at the same time I venture to think that the task is by no means an impossible one, and I would respectfully submit that it is the business of those who have been entrusted with the responsible task of making a new version, to make at least some attempt to more adequately render into Chinese such precious thoughts as those referred to above; thoughts which are the very food upon which the individual soul as well as the collective Church must grow and strengthen. It may be necessary, in order to accomplish this, to sometimes leave the beaten track of Chinese speech; but in doing so the revisers will not lack precedents. What the Greek New Testament did towards modifying and moulding the

language as well as the thought of the Greek speaking world, it would perhaps be hard to estimate. We can better appreciate the influence of the English version of the Scriptures on our language. I think that there can be no reasonable doubt that Christianity will modify and mould the language of China in no very inconsiderable degree. If the revisers find that the new wine cannot be put into the old bottles of Chinese speech, would they not render a valuable service to the Christian Church in China by producing new bottles into which to put the new wine?

J. J.

In Memoriam.

REV. G. M. H. INNOCENT.

The death of our lamented brother and fellow-missionary, Rev. G. M. H. Innocent, has come as a great shock to the many who knew and loved him. But late a bridegroom, on leaving the shores of his native land for a second sojourn among a people he had loved well and served faithfully, in what appeared robust health, seized with an unusual sickness, he passes away a few hours before reaching the shores of his adopted country.

Death under such circumstances seems doubly sad: such an exercise of Divine will baffles all human scrutiny. There may be highest meaning in it, but the meaning we cannot read.

“ We falter where we firmly trod,
And falling with the weight of cares
Upon the world's great altar stairs,
The slope through darkness up to God.

We stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what we feel is Lord of all,
And faintly trust the larger hope.”

George Morrison Hallam Innocent was born in North Shields on July 24th, 1859, shortly after his father had been appointed by the Methodist New Connexion Conference as a missionary to China. Until he was seven years of age, he was with his parents in China and then sent to the care of near relatives in England, who had his elder brother in their charge. The two brothers were placed in the “School for the Sons of Missionaries” at Blackheath, where they received their education. After leaving school he was for eighteen months with a business firm in Bradford, which failed. He then found more congenial employment as assistant master in schools at North Shields, Newcastle-on-Tyne, and last as classical tutor in a High School in Oldham.

The Church in Oldham recommended him to the Conference for the ministry, and as the eager desire of his heart was to join the mission band in China, the Conference of 1882 appointed him to that field. After passing satisfactorily the probation usual in the Methodist ministry, he was received into full connexion as a minister by the Annual Conference

of 1887 and ordained in Union Church, Tientsin, on December 4th of the same year.

After his ordination, the chief sphere of our departed brother's labours was the Lao-hing circuit. That important circuit with its numerous staff of native agents, its many mission stations, its wide extended area, its large membership and ever opening prospects, forms the back-bone of our Chinese mission and afforded ample scope for the most enthusiastic enterprize and the most arduous toil. The present writer can testify from an intimate fellowship of labour how complete was his consecration to the work, and with what unsparing readiness for every task that could advance the good cause he spent himself in noble service, never grudging pains and never shrinking from hardship. He was a most genial colleague, entering cheerfully into every new plan and sharing manfully every burden, loyal to the core in brotherhood and sympathy, and full of thoughts, projects and generous impulses for the good of the people amongst whom he was placed.

During the whole period of his appointment to Lao-hing the entire eastern side of the circuit lay under a dark cloud, which even yet can scarcely be said to be lifted. The region was visited heavily for successive years by flood and famine, and one of the most distinguishing features of his ministry was his participation in the merciful work of famine relief. His work was carried on in connection with the Shanghai Relief Committee, and at various times sums amounting to a total of Taels 10,000 or nearly £2,500, were advanced for the succour of the perishing. At one time or another every member of our mission in China took a part in the work, but he may fairly be said to have had the lion's share. Especially during the two summers of 1889 and 1890, first in company with his father and myself, and, during the latter and worst season, single-handed or assisted by Dr. Shrubshall, he laboured unsparingly, risking his life in dangerous situation and amid evil and harrowing conditions, to snatch such victims as he might from the black jaws of famine-death. No more trying work for body or for mind could possibly be conceived. To spend week by week in the heart of such horrors, to toil over difficult roads from village to village in a jolting mule cart, or as was often the case to reach the sufferers over miles of flooded fields in a clumsy little coble-boat, to look upon their ruined home-steads, the mud walls washed away by the cruel waters, the roofs torn off to buy wherewithal to stay the pangs of hunger, to pass in review by the hundred their haggard faces, to see them eating their wretched repast composed solely of weeds and willow leaves, to dole out to them by family groups the allotted pittance and feel with a pang how little was the help you could give after all the effort made, it is not easy to imagine anything that could demand greater physical exertion or put a severer strain on the human heart. The tasks were performed by him with a whole heartedness which won the gratitude of all.

The following particulars have been supplied by his father Rev. J. Innocent:—But few missionaries have become so great a favourite amongst the Chinese peasantry. With a truly sympathetic spirit he had the manner of kindly ease and homely familiarity which, together with his ready use of their colloquial, induced the confidence and respect of men, women and children. He was freely invited to their houses, and made himself as much at home with them as though he were by his own fire-side. There was no sensitiveness and restlessness so natural and often manifested by other men when brought into immediate contact with the

dirt, squalor and untidyness of a Chinese agricultural house, no manifest hurry to get out of it as soon as possible; but he would sit and talk with them and enter fully into their circumstances, speaking kindly to and playing with their dirty children, and thus win the affections of all. With equal ease he would visit and converse with the courtly and cultivated mandarins in the district, and was often sought by them for friendly intercourse. How far he had the confidence and appreciation of the natives is manifest by the curious but beautiful silk cloak which was presented to him on his leaving Shantung for furlough, freely and cheerfully made by the skilled hands of women, and a token of gratitude and respect that but few even of China's best men receive from their own people. This cloak of honour, given to a foreigner by the spontaneous and simultaneous contributions of over a hundred poor people in different parts of the country of Yang-hsin, is at once a proof of their being well acquainted with him and having the highest esteem for him. He really gave himself to them with ardent devotion. He not only heard their tales of distress, but saw it and shared it with them by living amongst them, and relieved it to the utmost extent of his ability, trying to lift them out of it. Like the late General Gordon, he often brought himself into straits by his liberal gifts to the poor. Amongst the young people and children he was a special favourite. In going about the stations he generally carried with him some pictures cut from illustrated papers, or other little trifles which he knew would please them, and one can hardly enter the house of a convert throughout the circuit without seeing on the walls some of these pictures. The children would gather about him with delight and listen to his talks about Jesus.

He purchased a good magic lantern with a complete set of Doré's Bible Illustrations in photo-slides, and then got other pictures painted on glass by a native artist of familiar Chinese scenes. In the winter months he went about the circuit with this lantern and gave short addresses, illustrated with these Bible pictures through his lantern. Often these exhibitions were held outside with the sheet nailed against the gable of a cottage, as there was no room in the village large enough. In *Cha-chia* he had a Bible-class of young girls, which met once a week, and often to them this lantern would give the subject to the eye while he discoursed to the ear of his pupils: many of them became well informed on Scriptural subjects and some of them were admitted to Church membership. In all his plans for old or young his great aim of leading them to Christ was kept always in view. It is remarkable that during his ministry an unusual number of young people were drawn to Christ and admitted to the Church. The native preachers looked to him with affectionate respect and were stimulated by his kindly counsel and earnest devotion; the converts would rally round him and enter with cheerful interest into his plans for building chapels and consolidating the little Churches in their villages.

A pleasing outcome of this intimate converse and association with his people, in the year 1890, was the free gifts of property by native converts to the mission to the value of £225.0.0 sterling. One of these properties consisting of two old temple buildings and land in a large village (the only temples they had), given with the free consent of the people, and a deed of transfer duly drawn up and stamped by the magistrate of Yang-hsin and registered in the Yamén as the property of the Mission.

These temple the people want converted into one building for Christian worship. Other instances of self-denial on the part of the members in their great poverty, are also mentioned in the Mission Report

for 1891, while not fewer than twenty-three new places for preaching were opened, many converts baptized and a great spiritual quickening of the Churches manifested. Now that God has called this devoted labourer from his beloved work on earth how impressive are the words with which he concludes his report when on the eve of leaving China!

"The difficulty now experienced by workers in this field is not want of sympathy among the people, nor is it that of gathering congregations to hear the word, but it is the difficulty of ministering to the spiritual needs of the thousands who are crying out for help. Many from a distance have to be exhorted to wait a little longer for the preacher of God's word, whom they long to have in their midst, and thousands of souls in our immediate neighbourhood are dying because we have no one to send to them with the bread of life. This would not be if there were three more missionaries stationed here."

"Praise the Lord for the souls that have been saved this year, and pray earnestly that He will send out more labourers, for the fields are white already unto harvest!"

Last year, after a period of worthy service, the term fixed by rule having expired two years before, he returned to England on furlough with a view to marriage. His sojourn in England, his appearance at the Leeds Conference as a speaker on missionary platforms and his visits to various of our circuits as a missionary deputation, will be fresh in the memory of the many who saw and heard him. He was well received and admired, not so much for any special gift of eloquence as for the unaffected simplicity of his utterances, the evident sincerity of his missionary zeal and the unsophisticated recital of his experiences in China. How many thought as they looked upon him youthful and robust that so soon we should have to chronicle his loss?

On the 18th of last February he married Miss Florence Elizabeth Pottinger, of Sunderland, a young lady whose many excellences of character and whose earnest devotion to Christian work rendered her in every respect a fitting partner to accompany him back to the distant sphere of his labours. Never was a happier or more promising union consummated, and those who knew her looked at with such a help-mate he should do great things for God in the dark land of his adoption.

Early in the spring he expressed the earnest wish to get back to China as quickly as possible, and it was decided in committee that he and his young wife should accompany myself and family, and that we should leave by the "Glen Line" as early as convenient. On the 17th of April, Easter Sunday, we left the port of London by the good ship "Glengyle." Up to the time immediately preceding his death, the passage was an extremely pleasant one. Our dear brother's illness began with sea sickness, the weather being slightly squally as we passed out of the Channel, and he never seemed to shake off the unpleasant effects of this much ridiculed but disagreeable malady. He was ailing all the way, but no serious symptoms manifested themselves until the day before we reached Singapore. Then he discovered signs of an eruptive complaint, though not accompanied by any high degree of fever. The ship's doctor was summoned and he pronounced the disease to be "Hæmorrhagic purpura." At Singapore he went ashore, in the hope that a day on land would improve his condition, but he was restless and soon returned.

The day after leaving Singapore, other indications of serious derangement manifested themselves, and from this time forth, though the doctor, anxious to reassure us, put the most hopeful construction on the

case, his condition was very grave, and we had begun to face the necessity of breaking the passage at Hongkong. All this time the weather was very sultry and the cabins unbearably hot; to be confined there night and day as he was, was terribly trying. Mrs. Innocent watched night and day by his side with assiduous attention, snatching what sleep she could and scarcely ever left him. He was marvellously patient, and spoke cheerfully and hopefully whenever visited. There was no thought of death in any of our minds. On Sunday morning early he came of his own accord out of his cabin. I went on deck about half-past six o'clock and found him sitting on the hatch-way. He remarked quietly that he had found the cabin unendurably hot and had determined to get out into the air. Cooler accommodation being desirable, the Captain most willingly volunteered his private cabin on the bridge, to which he was removed. That night he had a bad night and the doctor was called at half-past two. In the early morning he went to sleep, utterly exhausted with extreme weakness, loss of sleep, loss of food and the drain upon his system consequent on the disease. During sleep he fell into a comatose condition; about ten o'clock the doctor, gravely concerned, commenced efforts to rouse him, in which the Captain, myself and one of the officers assisted, but in vain, and about 1.4 p.m. on Monday, May 30, he passed quietly away; in latitude 20.17 N., longitude 113.03 E., being 138 miles from Hongkong, silently without word or sign, no parting token given, no farewell sentences spoken, no dying charge entrusted, he left us and went to heaven.

Was it harsh and unnatural for him to be taken thus? Let us not be hasty. We prize perhaps rightly these last words, these dying expressions of Christian assurance and hope, but if at the close of any life they could be dispensed with, at the close of this, abrupt as it was, they were superfluous. No word, no sign, no token, no charge, he needed none; we have no doubt of his acceptance at the gates of Day; his life is a complete answer to the question, how fared he on the dark passage home?

The next day he was interred at Hongkong in Happy Valley Cemetery. As the Rev. Mr. Bondfield of the London Mission read the solemn service for the dead, there stood around it the Rev. Dr. Chalmers of Hongkong, Capt. Glegg of the "Glengyle" with others of his officers, the whole of the ship's passengers and some Tientsin friends of the deceased who chanced to be in Hongkong on the ship's arrival. He was laid in his last resting place and we said over the opened earth, "In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

We turned with sobs from the place, as we thought that the swift to-morrow would see us far off on the billow's crest and we must go forward with the strangely haunting sense of a vacant place by our side, and a feeling like to guilt as we thought of the dear ones looking for his coming to whom we must break the heavy tidings of distress. He lies there another pledge of love for the China mission field; and, as brother Hall on the field itself in Tientsin, so now our young brother Innocent, untimely called from the ranks, sleeps midway between that field and England, a link stronger than death binding us to our work and our sacred mission there.

Great and general grief has been felt at the loss of our much beloved brother, and innumerable testimonies might be collected of the esteem in which he was held among our Chinese Christians, especially in Shantung; the most profound sorrow has been felt, tears and laments being general and the many expressions of extreme sorrow, couched though they are in Oriental phraseology and therefore unlimited in their overflow, are mani-

festly the utterance of feelings most deep and overwhelming. Dying in his thirty-third year, stainless in life, noble in character, complete in consecration, that so much hope and so much promise should go down thus early to the grave, this is a great impenetrable mystery. By every endowment of mind and heart peculiarly fitted for his sacred calling as a missionary, bound to kindred and friends by ties of so great tenderness, ties which have been woven with the years, ties more hallowed still just newly formed, what loss, what seeming capriciousness and heartlessness of destiny!

In him fond parents mourn a beloved child, on whom warm hopes were built; a widow, early bereaved, mourns a tender, thoughtful husband, with whom life should have been one long dream of bliss; we with how many others mourn a loyal friend, a strong, steadfast comrade; our native Churches a faithful devout and gracious pastor and our beloved Connexion a worthy, brave and honoured servant. Loss, sorrow, mystery, so as we scan the Great Worker's doings and compare them, not with His inscrutable eternal designs, but with our own little plan, poor and human in its proportions and symmetry, so it seems to our stumbling faith. For we judge by 'feeble sense' and our vision enters not "into that which is within the veil." But as we drop this tribute on his grave, the immortelles of our lamenting heart, let us console ourselves with the thought that the mystery, great as it is, is one not of darkness but of light; as our lost brother's life ranks not in the category of lives, long or short, that have been spent in evil and vanity, is not a story of great gifts abused and high powers degraded, but only of *much promise not realized on earth.*

Are we not the richer notwithstanding our grief, yea, and to the full measure of that grief, by all that he himself has been to us, by all that he must still be to us even to *our* journey's end, in the love that is not dead though death has done his worst, and the memory fragrant and blessed which the tomb cannot swallow up? There are flowers which by their loveliness of hue and gracefulness of form promise to exhale fragrance, but breathe forth poison. There are also flowers which, forming fair and healthful, are nipped in the bud by the unkindly frost of death, only to strengthen at the root and bloom forth with richer colours and diviner fragrance everlastingly in heaven.

GEO. T. CANDLIN.

Tientsin, 18th July, 1892.

Correspondence.

THE HIGHER CRITICISM.

To the Editor of

"THE MISSIONARY RECORDER."

DEAR MR. EDITOR: Allow me to thank you for your discriminating note in the last number of THE RECORDER on the subject of the "Higher Criticism." I am afraid that there are but too many who

forget when declaiming on this subject that there is criticism *and* criticism; and that it shows a great lack of discriminating judgment to class all so-called Higher Critics together in one confused jumble and then to condemn all as secret or open enemies of the Word of God. The harm for which this

kind of denunciation is accountable is immense, and large numbers of thinking and reading men are alienated from the Church by this so-called *orthodox* rant. These modern hysterical Uzzahs are always trembling for the Ark of God and stretching forth impotent hands for its salvation; forgetting that God and truth will take care of the Ark and keep it in safety as the permanent possession of His people. I do not envy the mental state of the man who can see no good resulting from the intellectual ferment of the present day, which manifests itself in the region of Biblical Criticism. A man must be in a strangely prejudiced and benighted mental condition who can read such a noble book as Smith's Isaiah, for example, without receiving a great mental and spiritual stimulus, and discovering that there are mines of wealth in the deeper strata of God's Word, which have lain for generations unexplored, and which modern criticism is bringing to light for the permanent enrichment of the Church of God. The worship of a mere book which characterises many so-called orthodox, is almost as disastrous in its effects as some other kinds of feticism. How we forget in contending for our particular shibboleths and traditional interpretations of God's blessed Word, the words of the great Apostle, "The letter killeth, but the Spirit giveth life," and we go on feeding ourselves and others with the dry husks of traditional orthodoxy and pass by the fine wheat of God's Holy Word which is offered for our spiritual sustenance and growth. Let us get out on to the

high table-lands of God, and open the windows of our souls to the fresh and invigorating breezes which are blowing around us in this intellectually and spiritually active age. As you say, Mr. Editor, let us not be afraid of the truth, and above all let us cease to brand those as infidels and enemies who are at least as sincere and spiritual as ourselves, simply because they do not always see things through our spectacles.

I am, etc.,
H. K.

ERROR OF STATEMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It may seem strange at this late date to again call attention to a paper which appeared in the May issue of *THE RECORDER* entitled "How Mission Money is expended." Nor is it my intention to deal with more than a very small portion of the paper, which in the interest of *Truth* I feel constrained to call attention to.

We esteem and admire diversity of opinion and operation; we rejoice, too, in healthy brotherly criticism wherever found, but we deprecate and deplore any and all forms of criticism when based on misrepresentations.

It behoves us as Christian missionaries when seeking to commend our view of things to the favorable appreciation of others, to see to it that we do not wander from the pathway of truth for items to enhance our theories. It is not necessary to even suppose that the misrepresentations were intentional, and just because of that I would suppose

it only necessary to point out wherein they lacked the element of truth to have them recalled by the author.

In that paper the author (Dr. Stuart) is dealing with the question of loss which missions sustain by inadequately providing for the "comfortable support of their missionaries." And to sustain his argument he instances the case of "two young ladies alone in an interior station," and presents them to us in a pitiable condition. (See page 233).

I exceedingly regret the necessity of having so publicly to take issue with the author on the statements recorded in the following points:—

1. It is *not true* that those "two ladies" "live on a very poor quality of Chinese food."

2. Much more is it *untrue* that they have "not too large a supply of that."

3. It is *untrue* that "they are so much reduced in flesh and strength." Those acquainted with the ladies referred to can easily refute this charge.

4. It is *untrue* that "the friends of a neighbouring mission are alarmed about them."

5. It is *untrue* that "it is the opinion of the neighbours that they will not survive the summer unless they leave the place and change their manner of life." (The facts are that not the two ladies but the author himself has had to retire and leave his work for the summer.)

6. It is *untrue* that they could not have this change (in location and diet!!) "without aid."

7. A present of potatoes was received and appreciated because of the difficulty of obtaining such on ordinary occasions from open ports, but it is *untrue* that this was "almost the only foreign food found in their house for over two years." The writer lived several years in the interior of China without having seen a foreign potatoe, and yet it never occurred to him that their absence constituted a basis for the assertion that he lacked a "comfortable support."

The writer believes the author to have been mistaken in saying that the things he recorded came "within his knowledge." It is much more probable that the source of his knowledge was confined to "hearsay," which alone would account for so many inaccuracies.

I write the above in no spirit of unfriendliness; but in the interest of those concerned it became necessary to put things plainly; and if by this episode we learn to be more wary in our crediting idle rumours, more guarded in our speech and more considerate of others, the lesson will not have been in vain.

W. S. JOHNSTON.

(*International Missionary Alliance.*)

Wuhu, Aug. 12th, 1892.

Our Book Table.

The Sixth Annual Report of the Dōshisha Mission Hospital and Training School for Nurses, Kyōto, Japan. In connection with the Japan Mission of the American Board. For the year ending March 31, 1892.

The tabulated results show that the work of this institution has been for the past year about the same as for previous years. Dr. John C. Berry, Medical Director and Surgeon, with his large staff of foreign and native assistants, must be reckoned among the foremost of effective evangelizing agencies in the Island Empire. The relief corps for the earthquake sufferers at Ogaki, rendered distinguished service in the great calamity of Oct. 28th, 1891.

Report of the Wesleyan Missionary Hospital at Fatshan, South China. For the year 1891. Hongkong: 'China Mail' Office. 1892.

No charge is ever made for consultation, but those who can afford to pay are allowed to do so, and the funds thus obtained render unnecessary any appeal to the public. The fees received from patients during the year amount to nearly \$2500; which sum, supplemented by a few voluntary subscriptions from foreign friends, have been sufficient to meet all the expenses of the hospital, including salaries of the foreign staff for six months. Dr. Charles Wenyon, Superintending Physician, says: "It is satisfactory to state that two of our hospital patients and one of our old students, have been baptized during the year. . . . Medical work as an evangelizing agency, is mainly valuable as a means of opening a way for the evangelist to the homes and hearts of the people. By our treatment of disease, we break the spell of old superstitions, show the people that the hated foreigner is capable

of both sympathizing with and relieving the sufferings of those who hate him, bring them thus to recognize a wider brotherhood than that of the family or clan, or eighteen provinces, and so prepare them to hear and believe the message which tells them of the one Great Heavenly Father, whose love is the salvation of the world."

The Sixth Annual Report of the Hao-Meng-Fong Hospital. Ningpo: Trinity College Press, 1892.

Dr. Browning records the fact, and gives an interesting illustration of it, that the hospital acts as a pioneering agency. Strange ideas are entertained by the Chinese regarding some of the commonest ailments, of which the following examples are given: "One man attributes chronic rheumatism to demoniacal influence; another attributes neuralgia to maggots in the teeth, and indeed there is a class of persons who drive a lucrative trade by pretending to extract these maggots by means of chopsticks; nor is it uncommon to have people come to the Dispensary affirming that they have some serious internal tumour, which on examination proves to be nothing but some ordinary portion of the human frame in perfectly good condition. Thus not long since a man came asking for treatment to remove his back-bone, which he said he had had for four and twenty years, ever since he was nineteen. Frequently people come to ask for medicine to cure the diseases of friends who live at a distance, but whose symptoms they are utterly unable to describe."

During the past year a convenient waiting room for the dispensary patients and a new ward, have been added to the old buildings, largely by generous contributions from

Rev. J. C. and Mrs. Hoare. Besides the 218 in-patients admitted, there were in the out-patient department 3274 new cases and 2102 return visits; all of which indicates much hard and persistent work.

Report of the Mackay Mission Hospital in Tamsui, Formosa, for the year 1891.
Printed by Tung Sheng, Tamsui, 1892.

In the long list of general diseases treated by Dr. Rennie, the more numerous ones are given thus: Fever and Ague Malarial Cachexia, 329, parts of Formosa being singularly prolific of malarial poison; Diseases of the Eye, 358; Diseases of the Skin, 688, this latter taking the lead of all others as to the number of cases, which is usual in the hospitals of China. Dr. Mackay's native preachers, stationed in large numbers throughout the country, are more or less qualified for practicing the art of healing. In his "Notes of Cases," he gives in each instance a somewhat detailed account of fifty cures wrought by his men. In nearly every one of these happy results to the Mission are realized, given in such brief sentences as the following: "The family have become interested in our work." "Again he entered on duties as pedagogue, cured of *Insomnia* and hatred of Christian doctrines." "Life was saved, and the parents who were formerly antagonistic to our work, are now enthusiastic in its favor." "The man is a convert this day at that station." "Eventually their house was cleaned of idols, and the family are now followers of the great and glorious physician who reigns above." "At once neighbors declared she was under the influence of a malignant demon. A Taoist priest forthwith swung his long whip in the air, uttered demoniacal yells and squirted water like a fountain to expel the malicious intruder. Poor priest! he was only beating radiant

matter whilst the frail one grew worse. In their extremity, the helper was invited to prescribe. To-day she is well and attends the preached Gospel."

Ninth Annual Report of the North-China Tract Society, for the year ending Dec. 31st, 1891. Tientsin Press, 1892.

In the Report of the Publication Committee, we are happy to find indications of conscientious and thorough work being done. A few tract manuscripts offered for publication were not accepted, and for good and sufficient reasons. Some are described as abstruse and only adapted to a narrow circle of readers; others, though well written, were composed from a Confucian rather than from a Christian point of view; and still others, notwithstanding a good degree of merit as to the spirit of teaching and the essential doctrines taught, were crude in conception or execution. Without doubt, in some kinds of composition good Christian models are still wanting; and in every attempt on the part of the missionaries to impart religious truth through the medium of native composition, heed should be given to the peculiar difficulties attending such effort. The Report says:—

"It often happens that books written by heathen scholars from dictation of foreign teachers, though generally capable of a Christian interpretation, are also in many places capable of, and will, in the hands of Confucian readers, undoubtedly receive a Confucian interpretation. It requires many years' study of Chinese on the part of a Western student to appreciate the actual force to a heathen reader of the religious terms it is necessary to use in Christian literature. Indeed, it is to be feared that many, confining their Chinese reading and study chiefly to Christian books, never become fully sensible of the fact that not a few of the

terms and illustrations daily used by Christians in a definite Christian sense, are to a heathen reader either very obscure, or possibly suggest clearly a very different idea from the intended."

China as a Mission Field. By the Ven. Arthur E. Moule, B.D., Archdeacon in Mid-China, and C. M. S. missionary at Ningpo, Hangchow and Shanghai. Author of "Four Hundred Millions," "Chinese Stories," etc. Second Edition, revised. London: Church Missionary House, Salisbury Square, E. C. 1891.

This volume of 80 pages condenses in comparatively brief space a very large amount of information. The first paragraph of the first chapter fixes at once the reader's attention: "If you were to traverse the line of seas and hills and plains which bound the empire of China, your journey would be just the length of the overland route from London to Peking"; and, although dry figures and bare historic data are freely dealt with, one finds interspersed in the narrative (for it really is such) familiar facts in new and attractive form, and some things perchance that heretofore have escaped due consideration, or that have never been included in our *memorabilia* which we suddenly find to be far less inclusive than we had supposed. The chapter on "Religions" is the best compendium on the subject that we remember to have ever seen. Significant as bearing on a certain current controversy in China is this remark: "Persecution does not always follow the giving up of *idols*; but it invariably follows the abandonment of ancestral worship." Part II is devoted to "Mission Work in China," making due mention of all the great movements, but giving a most interesting and rather full account of what has been accomplished in the Far East by that venerable and effective organization, the Church Missionary Society.

The Glorious Land. Short Chapters on China and the Missionary Work There. By the Ven. Arthur E. Moule. B.D., &c. With map and illustrations. London, &c. 1891.

The author explains that the title so often given to China, "The Flowry Land," does not adequately express the native idea. "Her true name is the Glorious Land; the same word in Chinese meaning both flowry and glorious." And glorious the land is indeed, with its wide boundaries, great rivers, extensive system of canals, mountain ranges and fruitful plains. Glorious, too, may China be called in her history and love of literature. After a graphic description of the T'ai'ping rebellion, the Archdeacon tells us that he saw with his own eyes "the idols utterly abolished" by Chinese hands. There was not, with scarcely an exception, a whole image to be found in city or country for hundreds of miles. No voice was lifted in defence of idolatry. The common people recognised with gratitude their deliverers in Christian England, France and America; their old beliefs were shattered and disgraced; and here was the supreme opportunity for missions. And yet, during these "golden days for occupying the land for our Lord," scarcely a single re-inforcement came from Christian bodies in the West. The natural history of some of the rumors that have distracted unhappy China since the rebellion, is given, and forms a deeply interesting chapter. "Flood and Famine," "Religious Thought and Practice in China," "Four Scenes in Chinese Evangelization," "Unexpected Agencies" and "China open—The Future," are all treated with perspicuity of thought and in language chaste and eloquent. "Alter Ego," or "A Waking Dream," at the end of the volume, is a poetic fancy embodying the Christian idea of renunciation and its great reward.

The Story of the Cheh-kiang Mission of the Church Missionary Society. By the Ven. Arthur E. Moule, B. D., Archdeacon in Mid-China, &c. London, &c. 1891.

It is a story of much interest, not only to the immediate friends of the C. M. S., but to whosoever reads sympathetically this narrative of faithful service and noble achievement. The book is indeed a model of its kind, written in pleasing style and enriched with a map of the province and a variety of superior illustrations. We hope to see many similar productions, giving permanent record of the trials and triumphs attending the planting and early growth of the various missions in China. It would be a pleasure to introduce to the reader a goodly number of quotations from the pages before us, but only one or two can be presented. In referring to the expulsion of the T'ai-p'ings from one of the great provincial cities; it is said that "large numbers of foreign adventurers of indifferent character were enlisted at this time to join in the final attack on Shaou-hing; and for months after the victory the province was infested with bands of these men, levying blackmail on boats and travellers generally, and making the name of foreigner an abomination in the eyes of the hitherto grateful and friendly people. On more than one occasion my brother (the Bishop) when itinerating, was stopped and challenged by armed foreigners of this description."

To every observer, even of limited information, it is evident that some parts of the great mission field would naturally and sooner yield generous first-fruits of the coming harvest, than other soil where the good seed of the kingdom is sown with equal care and fidelity. For example, compare Shan-tung with Kiangsu, or Fookien with Cheh-kiang. The true spirit

in which to await results is beautifully expressed by the author. Disclaiming the idea that even the so-called "useless enterprise" shall be abandoned, he says: "And, besides, that Word which never goes forth and returns void, preached for thirty years in city and country, in church and chapel, in crowded markets and by the quiet wayside; that instruction in schools; those tens of thousands of tracts and scriptures sold or given away; those prayers for this beautiful province, rising morning, noon and night from so many Christian hearts during the ten thousand days of the history now under review, are not, have not been, *lost*. They may be hidden, but they cannot perish. Whence come the bloom and fragrance and glory of the flowers and foliage of spring and summer? Whence, but from the small seed hidden in the dark earth? Thence in the rare warm days of early spring a few precious blossoms rise and open as harbingers of the glory to follow. Here, too, in Cheh-kiang the present band of Christians shows but as the early violet and snowdrop of winter's last days. But soon those blossoms here and there are succeeded by the sheets of hyacinths:—

'That seem the heavens upbreking through the earth.'

And spiritual light, too, is 'sown for the righteous.' This Gospel seed-sowing shall result in a rich ingathering of flower and fruit to God's glory."

Peeps into China. By the Rev. Gilbert Reid, M.A. 190 pp. and published by the Religious Tract Society of London.

The *peeps* are exceedingly vivid, and suddenly stop before you want them to. They give first impressions—which will bear correction, as in the first chapter—as well as mature opinions, which are in later ones. He lends us his eyes

for a time and so gives us missionary life as he saw it,—its success and failure, its strong and weak points, lights and shadows, joys and sorrows. The general reader will be struck with the vivid descriptions, racy style and American humour. The Christian public will be delighted with the beautiful chapters on "Chinese Christians among the Mountains" and "Amateur Itineration in China." All will appreciate his remarks about the "Missionary in Chinese Costume" when he says "wearing the dress in the interior as many missionaries besides those of the China Inland Mission do, is only a small part of a general policy, viz., conciliation and adaptation, mutual respect and friendliness." "He who preaches a full gospel will meet enough of opposition without unnecessarily increasing it by oddity of dress or deficiency of politeness." But the *Peep into China* in one respect differs from all other books on China. It contains the first published attempt at reaching the influential classes of China—the mandarins and literati—and several chapters throw light on this new and important phase of missions. He says:—

"Every city has the official class, the gentry, the scholars, the store-keepers and the commonality. If the influential classes are arrayed against the foreigners the city is practically thus arrayed. . . . If these are unreached the scholars are

shy or troublesome, and so the action of one, if a man of influence, bespeaks the action of all. Day-schools, street chapels, all fail to reach the influential classes, and, in plain acknowledgment of the difficulty, most missionaries have entirely neglected the upper classes and have sought for the most susceptible."

It is true the results of his efforts are not over encouraging. But when we remember what few materials (books, etc.) are yet provided for work among the influential classes, we may be very thankful for such encouragement as there is. It is already more promising than was work among the lower classes sixty years ago. And it is no small cause of gratitude when a missionary can have access to several of the leading mandarins of the empire as the author has had, so as to state face to face to them what are the aims and purposes of the Christian missionaries. Errors in first attempts are sure to be made as in all new undertakings, but if by perseverance in enlightening the influential classes their persecution of Christians among the lower classes can be averted, a great work has been accomplished, though it be only tabulated in negative statistics; and if by further effort their friendship shall be gained, then all China will not be far from the Kingdom of Heaven.

TIMOTHY RICHARD.

Editorial Comment.

THE *Contemporary Review* contains a paper on "Christianity in the East." The writer affirms that Christian missions in India, China and Japan do not produce a desirable type of earnest, stable and spiritual character among their converts, because missionaries do not preach the majesty and terror of the law

as preliminary to the preaching of the love of Christ. We refrain from comment, only suggesting that the subject calls for serious consideration.

THE FOREIGN SECRETARY of the London Missionary Society has made public a letter in which he

states some general principles on which the Society feels compelled to act in its choice of workers. They are, in the main, as follows: Two grades or classes of missionaries not desirable, therefore not expedient to employ Europeans as assistant missionaries; men of inferior training should not be sent out; it costs much to send out men and maintain them in the field, hence it would be false economy to send any but the best; a goodly number of efficient native workers could be sustained for a sum necessary to provide for one untrained European, so that to commission the latter would be a mistaken and extravagant policy. Doubtless the communication is rendered necessary by numerous applications from the friends of zealous Christian people, who are very useful at home, but who could not safely be entrusted with the responsibilities of the foreign service.

CERTAIN ABUSES heretofore attending "Scripture Colportage" are mentioned in a contributed article of this number. That such things have taken place is probably true; but we state authoritatively, in behalf of the B. and F. B. S. and the A. B. S., that practices of this kind, so far as they have been discovered, are strictly disallowed and reprobated by the Agents, and presumably the same may be said of the National Bible Society of Scotland. Earnest efforts are being put forth to improve and elevate the service in every respect.

COMMANDER L. BARNES LAWRENCE, of H. B. M. *Swift*, during a brief visit at Hankow, made it a point to find out all the available facts connected with the missionary work as carried on at that centre. He has embodied his impressions in a letter to Dr. John, dated s. s. *Taiwo*, Yangtze, April 20th, 1892, published in *The Chronicle*. Speaking in high terms of the medical

work of Drs. Burton and Mackay, reference is made to a religious service which he attended, in the following terms: "Of all the different points of interest that I was shown, a Sunday afternoon service, held in the chapel adjoining your hospital, will remain most engraven on my memory. I confess that I was unprepared to see such real evidence of the spread of Christianity among these people. The congregation, which I calculated at some three hundred, was a pleasure to contemplate. The earnest attention paid to the preacher (yourself on the occasion I refer to), and the hearty way in which the responses and singing were carried out, was most impressive." Referring very appreciatively to the other members of the London Mission, he further says: "An afternoon spent with the Rev. G. C. Sparham in Hankow city, was not only a revelation in the matter of what I saw, but will ever be remembered by me as one of the very deepest interest. The printing press hard at work, turning out by its thousands the tracts your Society sends afield; the schools, with their little ragged children and the black board and chalk, reminding one much of the old country; the chapels, with their native teachers expounding the Gospel to an ever-moving but attentive crowd—was all most striking. Ever uppermost in my thoughts was of what almost insurmountable difficulties must have been contended with in order to have attained the present state of things. I could not avoid, when in Wuchang, contrasting the residences of our missionaries and the huge—almost palatial—structures of the Jesuit Mission. In Mr. Owen's unpretentious little abode I experienced an understanding of what a *Power* it is that enables men to labour in this work, living in solitude, and not unfrequently—as during the recent riots—leading an intensely anxious life."

We can now quote as against the criticism of men like Lt. Wood, at least equally intelligent representatives of the same honorable profession; and Commanders Barber and Lawrence are not as those whose report of mission work in China is based entirely upon what they have gleaned from unreliable and prejudiced sources.

THE CREDULITY of unbelief has a striking illustration in the reception accorded Theosophy by certain persons in India. When Madame Blavatsky posed before the European community as a wonder-worker, she found an early convert in Mr. A. P. Sinett, editor of the *Pioneer*, a leading daily paper of commanding influence, and who had spent some time on the coast of China in the editorial profession. This gentleman had been an outspoken disbeliever in Christianity, and was well known as a consistent and determined critic of missionaries and their work. Doubtless the supernaturalism of the Bible did not obtain the consent of his reason; but he found no difficulty with the mysteries of "Occult Science." The legerdemain performances of Madame were accepted with touching and childlike simplicity. He firmly believed in the Mahatmas, a brotherhood of ancient saints which existed among the heights of Thibet, and from whom he received epistles, made to drop from ceilings or descending apparently out of the still air. Mr. Sinett's opinions found ample expression in the columns of his paper, and it became necessary at length, in consequence of these strange aberrations, to remove him from the eminent position he had hitherto maintained with signal ability. In course of time, many of the tricks exhibited by Madame did not escape public detection and exposure. Theosophy, or "Occult Buddhism," is moribund in India, but the ex-editor, it is said, still

affirms his belief in all that he has published.

DR. J. H. BARROWS, Chairman of the Committee of Religious Congresses of the World's Columbian Exposition, addressed a special meeting of the International Missionary Union at Clifton Springs, U. S. A. The Parliament of Religions, he said, would be a school of comparative theology, bringing together for the first time representatives of the great religions. After a vigorous discussion, a resolution approving the Congresses was voted down, chiefly on the ground that the very discussion of these religions in the Parliament would seem to put them almost on a par with Christianity and providing pulpits for their teachers. If the missionary action is correctly reported,—a matter of some doubt,—we could wish that a slightly different ground of objection had been taken. The wise teacher of Christianity in this land does not hesitate to suffer the Confucianist or Buddhist to speak, when so minded, in his chapels: why should we fear to allow the representatives of false religions a voice in the assembly of brilliant intellects at Chicago? In the eager effort, under novel circumstances, to establish a basis for the prospective science of comparative religions, there may be danger of drifting away from some essential truth; but champions of the faith from many lands should see to that. It is reassuring to be told that a large number of eminent educators and clergymen, from all the leading denominations, are included in the list of names composing the Advisory Council. The experiment is fairly launched, under able and Christian auspices: let us hope and pray for success.

MUCH HAS BEEN SAID, from time to time, in favor of uniting some few or all the forces at work in the

Chinese Empire under a common organization. However forceful the arguments adduced favorable to a scheme of this kind, it is yet true that a different view of the subject is entitled to serious consideration. In some respects it would seem desirable to multiply the number and variety of missionary agencies. There are manifest disadvantages, but undoubtedly more men, more means and more prayers to heaven are among the results that could not be realized if but one huge organization manipulated the sources of supply. We recur naturally enough to the oft-quoted phrase: "The scandal of a divided Christendom"; but while much may be said confirmatory of the implied charge, the fact is susceptible of demonstration that when the unity of the Church was the most compact and absolute, the missionary spirit sadly needed reviving. The wonderful aggressions of the modern missionary movement have somehow been coincident with the development and maintenance of denominational lines. In the words of another: "A one hundred horse-power can be had by hitching one hundred horses into one team, but a hundred church-power does not and cannot result from uniting one hundred Churches into one society." Let it ever be remembered, the skeptical criticism of our day to the contrary notwithstanding, that where there is unity in the essentials of doctrine

and a spirit of brotherhood prevails, there is no such thing as a "divided Christendom." This said, there is yet something greatly to be desired. Substantial Christian unity we have in China; but there is room for the exercise of wise statesmanship in a proper subdivision of the field, and other adjustments that will, while conserving power, dispense it with the least possible amount of friction and counter-movement. It will be found no easy matter to abandon agencies that have been successful for a mere experiment, for what may prove to be creating a semblance of uniformity only to be given up as unworkable. There are difficulties, both at home and in the practical situation here, which would stand in the way of realizing the ideal scheme of union; and it might be found that these are more in accord with sound reason than chargeable to unwisdom or inconsiderate zeal. The situation in China is very much in harmony with the spirit of the age,—*independence of thought and action; brotherhood in all things where that independence is allowed to remain unchallenged.* But let us consider with the utmost candor every intelligent and plausible suggestion looking to some plan whereby it may be possible to materialize the sentiment prevailing among brethren,—if not as some could wish, yet in a general method of coöperation as above suggested.

Missionary News.

—The Keswick meetings at Kuan-kiang, the mountain summer resort of Fookien missionaries near Foo-chow, held in July, were, as heretofore, seasons of refreshing.

—A Canton missionary says:—"Our station at Sam-kong is only fifteen miles south of the border

of Hunan, one of the two Chinese provinces closed to the gospel, and across that border Christian tracts and printed gospels are quietly traveling and Hunan men, coming down on business, are attending our mission services. One of them united with the Church at

Sam-kong last January. In the same manner Christianity is threading its way across the northern border from Hankow, where the London Missionary Society is strongly entrenched. Some of the best converts of that mission are Hunan men, and their missionaries have visited that province, off and on, for fifteen years. The Word of God knows no boundary lines. The angel that John saw having the everlasting gospel, was to preach to every nation and people."

—Whether or not at first it was the genius of Buddhism to borrow, it is certainly its genius now in Japan. Externally it is becoming a parasite of Christianity. Besides adopting other Christian methods of propagation, it is plagiarizing Christian names. For instance, instead of using the word *temple* as designation for their religious houses, they say *church* now. On the road from Tokyo to Yokohama was a temple to which was attached a school for children. Recently the temple and school were burned. The man who kept the school made an ingenious appeal to foreigners here for help for the poor school which was attached to the *church*. No doubt many subscribed, thinking that the *church* was a Christian house of worship. The story of the god Krishna is manifestly taken from Christianity.—*Rev. E. Snodgrass, in the Miss. Review.*

—The Basle Missionary Society is at work in the province of Canton—over against the island of Hongkong, and partly on that island. There are at present 24 missionaries, with 90 native helpers. The head stations number 13, the most northerly one being 300 miles from the coast; there are also many sub-stations. The number of converts has reached 3,600, without including many who have emigrated to Borneo, Australia, Honolulu, &c. Fifteen pupils are being trained at the preachers' seminary at Lilong for the pastoral

or teacher's office. Thus, 2141 communicants contributed last year only 2533 francs (about £114) for church objects. There were some extra contributions for the poor, &c.; these are not included. The people are very poor, but it is said that they do not contribute as Christians as they did when heathens. Indeed, their present subscriptions amount to only one-tenth or one-fifth of what they used to give for idol worship. One explanation of this is, that the idea of thankfulness as a moral obligation was crushed out of them by heathenism, and has to be regained, and this takes time.

—A visitor at Dr. Henry's chapel in Canton says he was introduced to a man who was from a distant part of the province, and was partially paralysed. A copy of the New Testament had fallen into his hands, and he had read of the wonderful cures Jesus had wrought in just such cases. He hastened to Canton, supposing that the cure-worker lived there, and to his unspeakable joy found Jesus as his Saviour. Three others had been imprisoned in the city during the French war in Tonquin, because they were Christians. Like Paul and Silas, they "prayed and sang praises unto God." A miserable wretch, who had been given up by his parents as a worthless fellow, heard the Gospel from their lips and believed. He was introduced as a devout Christian, who had become a dutiful and affectionate son, and an honest industrious citizen. In addition to regular church work, the several missions maintain chapels where the Bible is read and expounded every day. These efforts are evidently regarded by the Chinese with apprehension, as in almost every instance an opposition "chapel" has been opened near by, where the doctrines of Confucius are daily set forth.

—A number of Scandinavian brethren and sisters have settled

down at Ghoom, in the Darjeeling district, and are studying the language in hope of ultimately entering Thibet. Criticism having been passed upon the conduct of those who are thus waiting for the country to open, Rev. H. Rylands Brown defends their cause:—"Who shall say what God has in store for Thibet! It may be that this last among the nations to receive the Gospel shall be the first in rank of those who receive the truth in the love of it. Any one of us, if so disposed, can very easily criticise and find fault with the conduct and labours of others; but it is better far that we should wish every true worker, God-speed. The sainted Redslob, of Leh, and his comrades, waited at the door of Thibet for more than a generation, doing noble work for God in preparing the Thibetan Bible and evangelizing those among whom they dwelt; and now they are called to their rest, and it will fall to others to enter into their labours."

—The following incident is excerpted from Report of N.-C. Tract Society for 1891:—"A member of our Church named Ch'in lives at Lan-chou. Some years ago he came to our chapel and expressed a wish that he might immediately be permitted to join the Church. The helpers asked if he ever had been to chapel or had heard any one preach the doctrine. He answered, No, but that he had read a tract entitled 'Tien Lu Chih Ming.' The next day a helper went to his village to inquire into the matter. He asked the villagers if a man called Ch'in lived there. They replied, "Yes, but who are you?" The helper replied he came from the "Jesus Hall." "Oh yes," the villagers replied, "Ch'in is one of your Jesus doctrine men; he is arguing with us all the time." The man was in earnest, and is now a useful worker in the Church."

—Rev. J. C. Gibson, of Swatow,

in a very able address before a meeting of the B. and F. Bible Society in England relates that—"One poor woman, before I left China, put into the hands of my wife a sheet of paper on which was written a number of names. On inquiry we found that these were the names of persons whom she believed she had been the means of gathering into the Kingdom of God, and she gave us the list not because she boasted of it, but because she wished us to join with her in continual prayer for their support and guidance. Seventy names were on the sheet of paper. (Applause.) If one poor woman was able to gather in seventy souls, what will be the fruit of the work of those 100,000, whom we shall soon, I believe, have banded together in this holy war? But they need to be taught, and they must be taught out of the Word of God; and it is you who supply us with the means of building them up in the faith and knowledge of Jesus Christ. (Applause.) That will make them able to be His witnesses to all their fellow countrymen."

FOOKIEN CHRISTIAN ADVOCATE.

閩省會報.

Its present circulation is 1750 a month, an increase of over a thousand a month since Rev. G. W. B. Smyth was appointed editor, in March of 1891. The price is only 15 cents a year. It consists of 12 leaves or 24 pages, about half of which are given to secular news and articles on scientific subjects, and about half to religious articles and news of the Churches. There is also every month a valuable article on health or disease, being written in such a way that it may be of practical benefit to the readers of the paper. The reader will find in a late number Imperial notices, etc., taken from the *Peking Gazette*,—given every month,—items of interest on America, England, Den-

mark, Mexico; a report of the trade of Foochow for 1891 from the English Consular reports; news of Foochow and vicinity; an article on the causes of poverty in China; notes from different parts of the Fookien Province; an essay on the "Reasonableness of Christianity"; one on the proper treatment of women and children,—their teaching, training, marriage, etc.; announcement of the results of a prize literary contest; various notes. In the health department there is an article by Dr. Gregory on diseases of the eye.

THE ARIMA CONFERENCE.

The place where the conference met was Arima, a Japanese town 1600 feet above sea-level, in the mountains fifteen miles (four or five hours) from Kobe. Shade, mineral water, baths, good accommodations for Europeans, cheapness and assurance of having good company attract to this place every year a hundred or more missionaries.

The committee of arrangements rented the Japanese theatre building, which proved adequate for the occasion, and the conference met, according to appointment, and carried out the programme that was arranged by a committee appointed last year. Their work was difficult. Men who were expected to prepare papers found this impossible. Hence changes were necessary, and the programme actually carried out differed from the one first formed. There were changes in the committee of arrangements, who found out the truth of President Lincoln's favorite saying, "It is hard to swap horses in the middle of the stream." But all's well that ends well, and the labours of the committee were crowned with success.

A nice question was discussed on the second day of the conference. Is it in accordance with right parliamentary rules for

the committee of arrangements appointed last year to take charge of this year's conference, preside over its meetings and direct its movements? Shall this be done, or shall the new conference elect its own presiding officer, secretary and treasurer? The discussion elicited the fact that it is right in England for the committee to take charge, but in the United States such a course would be impossible. The committee, taking for granted that their action would be acceptable, proceeded according to English custom, and took charge of the meetings. They were men of ability and their chief aim was to serve. This was so plain that the conference by formal vote accepted them as its officers. On Monday, August 15th, at the business meeting, the conference decided that next year, 1893, the new conference shall choose its own officers. Let me add just here that the Ven. Archdeacon Warren, our chairman, was placed by all this discussion in a very trying position. Throughout the whole he showed an excellent spirit; he used the office of chairman well and obtained a good degree of favour from those whom he served.

The main object of the conference was to gain, by comparison of views, fuller knowledge of the best methods of study and work, and by uniting in prayer to secure for our own hearts a fuller measure of the influences of the Holy Ghost. The latter was kept constantly in view by the chairman, and was never lost sight of during our seasons of prayer. The spirit shown by all was excellent. Men spoke their minds with freedom. With regard to the religious questions of the day, some were progressive in their ideas, others conservative: Englishmen, Irishmen, Americans; Baptists, Episcopalians, Methodists, Presbyterians, Congregationalists; missionaries from Japan and China, were mingled together in one body,

and it is noteworthy that they could and did meet and confer with manifest good feeling and mutual profit.

Bishop Key of the American Methodist Episcopal Church, South, Bishop Mallalieu of the American Methodist Episcopal Church, Ven. Archdeacon Warren of Japan and Dr. Parker of China, gave us four excellent sermons. The consecration meeting on Sabbath evening, August 22nd, was fully attended, and was marked by quiet, deep spirituality.

During the conference news came that the American government had decided that the Chicago Exposition shall not be thrown open to the public on Sundays. When the announcement was made, the whole conference rose at a word and sang the doxology.

A fairly good photograph of the conference was taken by a Japanese photographer from Kobe. The *Kobe*

Herald published a daily account of the proceedings. Four of the papers read were printed in full in the *Herald*, and the question was raised, Shall the proceedings be published in pamphlet form? Before deciding this point a call for subscriptions was made. This showed that the demand for the pamphlets was not great enough to justify publication. Hence the proposal was dropped.

At the business meetings held at the close of the conference, the subject of holding another meeting next year was discussed: of this more anon.

In closing let me say on behalf of the China missionaries that we feel deeply the courtesy and cordiality shown us by our brethren in Japan. The Arima conference will be to us an abiding memory that years will only make more bright.

JOHN W. DAVIS.

Diary of Events in the Far East.

August, 1892.

It is reported from Gilgit that three Russian detachments have appeared on the Pamirs immediately to the north of the Hindu Kush. One party is at Ak Tash near the Tagdumbash Pamir, the second at Tagharma facing towards Kashgar, and the third at a place, the name of which does not appear on the map.

The Russians have thus repeated their tactics of last summer. They have brushed the Chinese away and are enlisting the local Khirgiz into their service.

12th.—The Canadian Pacific Co.'s steamer *Empress of Japan*, which left Shanghai for Vancouver, on 2nd inst., with sixty-five passengers and a large cargo, put into Hakodate, fire having

broken out on board. The cargo is much damaged, but the passengers are all well.

15th.—The *Empress of Japan* resumed her voyage from Hakodate this morning. The cause of the fire was the fusing of the electric light wires. The passengers unanimously praise the perfect discipline maintained on board when the danger was discovered and while it was being combatted.

16th.—The native newspapers say that the Mixed Court Magistrate, Mr. Tsai, having discovered that some of the Shanghai book-stores are engaged in publishing obscene and demoralising books which are prohibited by law, under new names, has rightly forbidden the stores concerned from selling them to the public.

—Rumored that Mr. Gardner, H. B. M.'s Consul at Hankow, will pay a visit to Changsha, to make enquiries into the native anti-foreign ebullitions.

Later on it is stated that the postponement of Mr. Gardner's visit to Changsha in H. M. S. *Essex* is due to the recent change of Governors in Hunan, H. E. Chang Hsü having been removed to the North-west, and H. E. Wu Tê-chêng appointed in his place. H. E. Wu is well-known as a rising official, and was much liked and respected by foreigners when he was Governor of Kuang-tung five years ago. His last appointment was Director-General of the Yellow River, and he directed the closing of the great breach at Chêngchou. He had to go into mourning in 1889.

19th.—According to the *Hupao* the Board of Admiralty has commissioned H. E. Kun to examine the students of the Tientsin naval school at the autumn examination, which is to take place on the 1st of the 7th moon. It is said that the students have made apparent progress in the English branches, but have neglected their Chinese studies.

20th.—The Chinese very much exercised in their minds, because during the

day the sun, Venus and the moon could be seen at the same time. They believe this is an omen of war and rebellion. Yesterday Venus was in conjunction with the moon, but 9° south.

22nd.—Serious fire in Shanghai. Eighty-six houses were destroyed. The fire ate its way from Yunnan Road along Canton Road to the Defence Creek with such rapidity that Rev. Dr. Faber's house caught, and we are sorry to say that before he could save his valuable library of foreign and Chinese books, and the thousands of specimens of plants that he had been at such pains, in his moments of recreation, to collect, they were partially destroyed, a loss he will never be able to fully repair.

24th.—The *Shenpao* says that on the recommendation of H. E. Li Hung-chang, the throne has given sanction to the method of raising a subscription by allowing people to purchase official rank at a reduced rate. The proceeds of this subscription are to be devoted to the relief of the destitute people in the inundated districts of Chihli and Shinking provinces.

Missionary Journal.

BIRTHS.

At Wei-hien, on 21st July, the wife of R. M. MATEER, American Presbyterian Mission, of a son.

At Tientsin, on 7th August, the wife of GEO. CLARKE, C. I. Mission, of a daughter.

DEATHS.

At Ganking, on 28th July, Mr. F. G. SAUNDERS, C. I. M., of typhoid fever.

At Yang-chau, on 30th July, Miss DARRINGTON, C. I. M., of heat fever.

At Tientsin, on 7th August, Mrs. GEO. CLARKE, C. I. M.

At Chung-king, on 14th August, Rev. JAS. CAMERON, M.D., of cholera. (By telegram.)

At Chentu, Szechuan, of cholera, July 10th, Mrs. KILBORN, wife of Dr. KILBORN, Canadian Methodist Mission.

ARRIVALS.

ON 26th August, Miss ANDREWS, A. B. C. F. M. (returned) and Rev. and Mrs. ATWATER and family, Rev. R. H. COBBOLD; Rev. S. J. WOODBRIDGE, wife and family, Am. Presby. Mission (South) (returned.)

DEPARTURE.

ON 23rd August, Mr. E. M. McBRIER, C. I. M., for U. S. A.

THE
CHINESE RECORDER

AND

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The Life of St. Fursey, Irish Missionary, 590-653, A.D.

BY REV. HENRY KINGMAN, M.A.

(Concluded from p. 407).

FURSEY'S power with the people was remarkable. The vast influence that their pagan priesthood had attained, prepared them to venerate yet more highly their new spiritual teachers, and the cures of healing which Fursey wrought, added still further to his reputation. Doubtless he had been instructed somewhat in the healing art, and held among the people a position not unlike that of a modern medical missionary in heathen lands. On every side he was regarded with profoundest reverence, and later writers tell of those who kissed his very footsteps, beseeching him to remain among them.

The form of superstition with which he had to grapple, was the old Teutonic worship of Woden and of Thor, but the peculiar system of the Anglo-Saxons is only slightly known. It had attained a regular establishment and much ceremonial pomp, and we know that when the Angles settled in England they had idols, altars, temples and feasts. Woden, father of battles and of slaughter, was their chief deity, and their religion was thus full of cruelty and carelessness of human life. Their two great religious festivals were those of Eostre (from which Easter)—a goddess whose festivities were celebrated in April—and the feast of Geol, Jule or Yule, the heathen name of which still lingers in northern English counties in the familiar Yule-tide. Moreover, as was natural, they laid great stress upon omens and on magic,—a form of superstition that held sway long after the nation was received into the Church. All this mass of heathenism had gradually to be thrust away, and much of Fursey's work must have been given to direct opposition to these deeply rooted customs. Nor would

he deal with them so leniently as did Roman missionaries of a later day,—Irish missionaries cared little for religious compromises.

It is disappointing to see how a love for a contemplative life again proved too strong for a man of so great activity and usefulness. He became desirous of ridding himself of all the business of the world, and determined to end his life as a hermit. Leaving the monastery to the care of his brother Fullan, he joined a second of his brothers who was already living as an anchorite, and with him spent an entire year, giving himself to daily labor and continuous prayer. Owing to some crisis in the affairs of the kingdom, he was not allowed to remain in retirement, but was called from it by the king to act as his adviser. About the year 643 the heathen Mercians, under Penda, made war upon the Angles. The tonsured king, Siegbert, moping in his monastery, was summoned to lead his people in battle and to encourage them by his presence. This, thanks doubtless to Fursey's influence, he refused to do;—dragged from the monastery and placed among the soldiers against his will, he still refused to arm or to defend himself against the foe, and was slain together with almost his entire army.

Fursey's spirit was not one to face willingly the danger of interruption in his beloved monastic life, and when he saw that the province was thrown into confusion, and that the monasteries were likely to be endangered, he left his work in other hands and sailed over into France. Of the immediate results of his missionary work in Anglia, it is impossible to judge. We know only that the converts stood firm in the wars that followed, and that at the death of Felix, which occurred near the time of Fursey's departure, the nation was regarded as wholly won for Christ. That idolatry was not completely rooted out, is evident from the Anglo-Saxon laws of later times, which forbid the worship of sun, moon, fire, rivers, stones or trees. Yet most of their ferocious and cruel customs were done away, the evils of slavery were largely mitigated, and more gentle treatment was secured for the conquered Britons. Little of this civilizing labor had to be done a second time, and succeeding bishops of East Anglia found their diocese a well-cultivated field. On the foundations laid by the Burgundian Felix, and the Irish Fursey, rests the Christian Church of the Norfolk and Suffolk of to-day.

Work in Gaul.

3. The few remaining years of Fursey's life were spent in France, under the reign of Clovis II (638–656), and under the immediate patronage of Erchinoald, mayor of the palace of Neustria. It is difficult to understand the enthusiasm that greeted

the arrival of this humble Irish monk, without a glance at the relations then existing between the state and the Church of France. Only 150 years before Christianity had been first professed by the Frankish monarch Clovis I; yet in those few years the power and influence of the Church had more than kept pace with the growth of the royal authority. Meantime the morals of the people underwent no corresponding change, but the most corrupt and unbridled living was often united with seemingly profound attachment to the Church. Thus the great King Dagobert, the immediate predecessor of Fursey's patron,—a man of scandalous private life,—surrounded himself with Roman clergy, and found congenial occupation in founding convents and designing elaborate ornamentations for his places of worship. The Church seems to have been regarded as a means of salvation for all who were within its fold,—a ready explanation of its rapid rise in popular favor. The priesthood had become more influential than the king himself,—the priest in fact was king (Michelet, book 2, chap. 1.) Moreover, the continental monarchs had by this time become familiar with the power and fame of the Irish missionaries, and certain of the bishops most influential in the Frankish court, had received their training in the schools founded by the great Columban.

It is easy to see therefore how the arrival of an Irish missionary, whose fame as a holy and learned man had gone before him, would be hailed by the king with gladness, as bringing with him added blessing to the nation. No inducements were too great to be offered if by them the holy man could be induced to settle in their midst. Erchinoald, the mayor, was at last successful in securing for himself the prize, and we find him thanking God that He had sent him such a man as Fursey. Land was granted for the construction of a monastery at *Latiniacum* (or *Lagny*), on the river *Maene*, about fifteen(?) miles from Paris, and there Fursey at once began with his own hands to build. Not unlikely, the monastery was similar to the early Celtic institutions of the same character,—a rude village of wooden huts or bothies, on a river, with a church, a common eating hall, a mill, a hospice, and with the whole surrounded with a wall of earth or stone. In the work of construction he was helped by many of his friends and relatives, who came from Britain and Ireland for this purpose. The reputation of the new school spread rapidly, and the old chroniclers tell of many miracles that attested the sanctity of the abbot and brought it to the notice of distant peoples. The only records of Fursey's life during these years, are the accounts of his miracles and of a pilgrimage that he made to Rome, where he saluted pope Martin I. (649-655) in an ornate speech, and was in turn entertained with

great honor and consideration. All these later accounts are undoubtedly fictitious. He is said to have superintended during this time a company of missionaries who travelled extensively through Austria, Brabant, Flanders and several countries; but though this may well be true, no inkling is given of the authority on which such a statement may be based. It was but a little while after the new monastery was established, that he determined to revisit the school that he had left in Anglia. On his way thither he was taken ill and died, probably about the year 653. Three nobles disputed the possession of his body, and bloodshed was only avoided through its final award by lot to Erchinoald. It was interred near the altar in the Church of Peronne. There, by the merits of a man so holy, many miracles were wrought for the edification of the faithful, and multitudes made pilgrimages to the place of his burial. And with abundant reason,—for a pious monk of a later century can still write that “Paralytics and leprous are there cured, and all necessary things which are asked in faith, are there granted.” That Fursey living would have rebuked the superstition that attends him dead, all his life and teaching indicate.

It is unfortunate that there are no data on which to base an estimate of the extent of Fursey's influence upon the late religious life of the countries in which he labored. The results springing from the special agencies that he set in action cannot be traced beyond the period of his own life, but are lost in the general religious movements of the age. His labors must be left as one among those many influences that in the seventh century contributed to the civilization and Christianization of half-heathen France and England. But of his personal character we may judge intelligently. His faults, though not to be disguised, were emphatically those of his age, and were the result of misguided devotion to his Lord, rather than of weak faith or of want of personal consecration. He was not strong enough to rise above the mistaken ideals of Christian living that characterized his time. He did not fully comprehend how the world, rightly used, might be a stepping-stone and not a stumbling-block in the way to heaven. He did not remember how his Lord's life was full of distractions and cares, that broke in harshly upon his seasons of communion with the Father. And as a consequence his usefulness was crippled and his sphere of influence narrowed. Yet much of his life he gave to missionary work, for which constant self-sacrifice was needed. When he might have remained in comfort and honor in Ireland, he chose to enter upon a field full of hardship and difficulty. He was a man free from all suspicion of self-seeking and ambition, or of worldliness. Rigidly conscientious in his life he shows no trace of spiritual pride;—

earnest, humble, full of love and devotion to his Lord, he pursued his way with singleness of purpose. And though the portrait of his character, coming down to us through the centuries, has been but ill preserved, yet it is possible to see in it the likeness of a noble life, into which much of the likeness of his master had been inwrought.

The Visions of Furseus.

The visions of Furseus may fairly be termed the germ from which sprang the *Divina Commedia* of Dante. Passing into the common literature of the Church, they stimulated the imagination of other writers, and appearing in many disguises and with alterations, formed a nucleus of poetic fancy regarding the after-world, around which the creation of the Italian poet naturally gathered. However they may be explained, it is evident that Furseus regarded them as direct revelations vouchsafed to him by God as a warning to the Church. The eschatological views that they embody, reveal no trace of the Church doctrines on this head, that two centuries later were in general acceptance. They are the creation of a mind unbiased by ecclesiastical tradition, and earnestly desirous of the purity and holiness of God's people. The following abridgment, half paraphrase, half translation, reveals without further explanation their character and purpose.

(1) The earlier vision.

It was when Furseus had been for some time living at his newly founded monastery of Killursa, that he determined to revisit his home and see again his parents, from whom he had long been separated. While on his way, at the time for the singing of the evening hymn, he was overpowered by illness; and sudden darkness falling upon him, he became as one dead and was carried by his friends to the nearest hut. When the cloud of darkness came upon him, he beheld four hands reaching down to him from above, that seized him by the arms and presently flew upward, borne on snowy pinions. Even through the shadow he could discern, as he thought, the angelic bodies, but as they rose higher, he saw the faces of the angels, resplendent with a wondrous brightness; or rather did he see the glory that shone from their faces, since from very excess of light their bodily form was hidden. He saw also a third angel going before them, armed with a shining shield and with a sword as of lightning. These three heavenly messengers sang with wondrous sweetness a psalm of praise: "The saints shall go forth from virtue unto virtue; the God of gods shall be seen in Zion." He heard also an unknown canticle, sung by many thousand angels, of which there was but little he could understand. Then there stepped forth one from the celestial ranks and ordered the armed angel who went

before, to return the holy man unto his body that he might prepare himself more fully to receive the heavenly vision. The angels who conducted him obeyed, and by the way they came, returned.

Then the holy man, perceiving for the first time that he had laid aside his body, asked whither they were bearing him. The angel at his right replied, "Thou must take up again thy body, until such time as thou canst return with due solicitude of mind." Moreover, the angel promised, when Fursey begged that they might not be separated, to come for him a second time. Then they sang again "The God of gods shall be seen in Zion," and his soul, ravished by the sweetness of their song, re-entered his body, how he could not tell. Then as the cock crew, the rosy color came again into his face, and in a moment of time the angelic songs died away and he heard the words of the mourners at his bedside. To him, asking why they made these sounds of lamentations, they replied that from evening until cock-crowing they had watched beside his lifeless body. But he, remembering the sweetness of the heavenly choirs, sat sad and silent, fearing lest the angels should return and find him unprepared. And he sought and received the communion of the sacred body and blood, and lived in weakness through that day and the one that followed.

(2) The later vision.

At midnight of the third day, while many visitors and relatives stood about him as he prayed, again the darkness rushed upon him, and with gladness he accepted death. At once he heard the horrible cries of a great multitude, shouting aloud and compelling him to go forth. Opening his eyes he saw no one but the three holy angels, one standing at either side, and the one with sword and shield standing at his head. And again he heard the wondrous sweetness of their singing. Then the angel who was at his right hand, consoling him said, "Fear not, you have defence."

As the angels bore him upwards, he saw nothing of the hut he left, but heard on every side about him the howls and clamoring of demons, one of whom shouted, "Let us go before and stir up war before his face." Then he saw a black cloud rolling up upon his left and forming into a line of battle. The bodies of the demons, so far as he could see them, were of hideous blackness and deformity, with extended neck, full of all horror, lean and filthy, with heads swollen like a brazen pot. When they were flying or were fighting he could distinguish no bodily form, but only a horrible and fitting shadow. But who is ignorant that all these things were done of unclean spirits to terrify the soul that saw them? And their countenance he could never see for the horror of the darkness, just as that of the angels he could not see for the splendor of the light. As they fought, the demons

hurled against him lighted arrows, but these were caught and extinguished upon the angel's shield. The adversaries fell before the very glance of the warring angel, yet he used reason with them when he said, "Retard not our footsteps, for this man is not a sharer in your perdition."

Then the blasphemous enemy replied that it was unjust to God that a man who consented with sinners should receive no damnation, for it is written, "Not only those who do evil but those who consent with the doers thereof are worthy of death." And to the holy man it seemed that the answering clamor of yelling demons could be heard through the whole earth. Then Satan, conquered, like a bruised snake, raised again his venomous head and said, "He has often spoken idle words and ought not to enjoy a life of blessedness!" The holy angel answered, "Unless you bring forward principal sins, he shall not perish for the smallest." Again the old accuser said, "He hath not forgiven men their trespasses from his heart." The holy angel, excusing answered, "In his heart he felt indulgence, but he abode by human custom; he shall be judged before God."

The enemy thrice conquered yet returned, "If God is just, this man shall not enter the kingdom of Heaven, for it is written, 'Except ye become as little children ye shall not enter the kingdom of Heaven;' this bidding he has not fulfilled." The angel of the Lord answered, "We shall be judged before the Lord." Then his conductor said, "Look back upon the world." And the holy man looking back saw, far below him, as it were a valley full of shadow; and there burning beneath him in the air, four fires, a little distant from each other. To his questions the holy angel answered, "These are the four fires that consume the world. One is the fire of falsehood, when men, having promised in baptism to renounce the devil and all his works, do not fulfil their vows. Another is that of covetousness, when they prefer the riches of the world to the love of heavenly things. A third, of discord, when they fear not to offend their neighbors even in trivial matters. The fourth, of impiety, when they count it a slight thing to plunder and defraud the weak." Then the fires, growing larger, became one flame and drew near the holy man, who was filled with fear. To whom the angel answered, "What thou hast not kindled shall not burn in thee. For though that be a fire terrible and great, yet it tries each man according to the merit of his works. For each one shall burn in that fire which his own lust (*cupiditas*) has kindled."

Then he saw the holy angel going before and dividing the fiery flame into walls on either side; and on either side the two angels were his defence. He saw also four unclean demons flying through the flames, and stirring up horrible wars in their midst. Then one

of these drew near and said, "The servant who knows his Lord's will and does it not, shall be beaten with many stripes. It is written, 'The Most High hateth the gifts of the wicked,' yet this man hath received such gifts." The holy angel answered, "He believed that each one was repentant from whom he received them." The devil still replied, "He should have first proved the endurance of their repentance, and then received the gift. For gifts blind the eyes of the wise and pervert the words of the just." The angel answered, "We shall be judged before the Lord." The devil, foiled, burst forth into blasphemy against the Creator. "Till now we thought God true. He declared that every sin not purged upon the earth should be punished in heaven. This man hath not purged away his faults upon the earth, nor does he receive punishment here. Where therefore is the justice of God?" To whom the holy angel answered, "Blaspheme not, while thou art ignorant of the hidden judgments of God." But the devil said, "What is hidden here?" The angel answering said, "So long as repentance may be hoped for, so long does the divine compassion follow men." "But here is no place for repentance." The angel rejoined, "You know not the depth of the mysteries of God; for perchance it shall be even here."

Then said one of Satan's satellites, "He hath not loved his neighbor as himself." The angel answered, "The fruit of love is good works; these he hath done." But the wicked demon retorting, "Because he hath not fulfilled God's word by loving, he shall be damned," the horrid crew assailed us: but the holy angels were victorious. Six times conquered, the devil again broke forth in blasphemy, "If God is not unjust, this man shall not escape us, for he promised to renounce the world and yet he loved it." "He loved it" said the angel, "not for himself, but that he might dispense unto the poor." "However he loved it," answered most impiously the devil, "he yet broke his baptismal vow." Again defeated, the devil returns to cunning accusations, saying, "It is written, 'Unless thou warnest the wicked man of his iniquity, his blood will I require at thy hand'; he has not been faithful in his warnings." The angel answered, "When the wicked despise the word, the mouth of their teacher is stopped." "Yet ought he to proclaim the word," rejoined the devil, "even unto passion, neither to yield or to keep silent."

At length, with God as a judge, the holy angels being triumphant and the satanic adversaries being crushed and conquered, the holy man was surrounded with a wondrous brightness; and as he heard the choirs of angels singing he thought no waiting long or labor hard, by which the gladness of eternal glory should be reached.

Then looking about him he saw vast multitudes of angels and of holy men who had gone before, all radiant with exceeding splendor ; and these, flying as on wings, surrounded him with flashing light, and straightway all fear of the fire and the terrors of the demons, were far away. He saw also two holy men who had been of his own province, whose names were Beanus and Medanus, who came to him and addressed him by his name. As he thought upon the serenity of heaven, two angels returning to their place in the heavenly kingdom, entered as if through other gates ; and instantly there burst forth around them a flood of wondrous light, and there was heard the sound as of many choirs,—multitudes of angels singing, “Holy, holy, holy Lord God of Sabaoth.” Then forgot he all the labor of his trials, and his soul was filled with ineffable gladness, since to him was given to hear the sweetness of this angelic harmony. Wondering he said, “Great is the joy of hearing song like this.” And the angel of the Lord answered, “Often do we lose this joy in our ministry to human hearts. But in this celestial kingdom never is there any sadness, unless over the perdition of the souls of men.”

Then there came to him the two priests spoken of before, radiant in angelic likeness, and bade him return to earth. But before his leaving, they talk with him and say, “The way is short ; preach therefore unto all men, and warn them that punishment is near at hand. The end of the world has not yet come, but the time is brief ; mankind must be troubled with famine and pestilence, and whoever repents not, nor heeds the warnings of Scripture, death is at his side. And though the wrath of the heavenly Judge already threatens those who despise the divine admonitions, yet especially is his anger roused against the doctors of the Church and the rulers of the people. Because through these four things do the souls of the faithful perish : through the vices of the world, the enticements of the devil, the negligence of priests and the evil example of wicked princes. Of the priests some are licentious, others are chaste but avaricious. Some are full of hatred, stirrers up of quarrels, glorying with evil pride in talents given them by God, careless of good works. Some afflict the body with fasting and esteem trivial mistakes as heinous crimes ; yet pride, which cast angels down from Heaven, they count as nothing ; nor do they shun avarice, or envy, blasphemy or slander ; and they consider not how great punishment must come on those who do these things. While abstaining from foods which God made to be received with thanksgiving, they yet indulge in these vices as if permitted ; what things are trivial in God’s sight they count weighty, and what things are weighty they judge to be of no concern. But whoever

thinks these spiritual vices are less than gluttony or fornication, is rather an enemy than a teacher to men's souls.

For the cure of vices such as these, it is not to afflict the body; there must be public rebuke and humiliation instead of pride; benevolence instead of avarice; love and sympathy for envy; humble confession and supplication of pardon, if there has been the bearing of false witness. And if the erring one will not repent and return to holy living, let him be excommunicated. For the Lord is wroth against the elders of the Church, in that they neglect the Holy Scriptures and love the cares of the present world. For if they read and understood the sayings of the Prophets, not one risen from the dead would carry to their hearers more of fear and godly sorrow. But now each one in selfish pride does as seems to him right. Pride is the root and cause of all evils, and as it corrupted the holy angels, so also is it destroying the present generation. But the love of God is the root and crown of all good works."

Then the holy priest Beanus spake to the blessed Furse, "Seek for yourself neither gold nor apparel nor gifts, for it is hateful to God to seek another's goods or to retain one's own. Give alms freely to the poor; do good to all men; let gifts from evil men be distributed entire to the needy. Let there be no discord in the Church. There are some who neglect the duty of teaching the sacred truth and become engrossed with the cares of the world, the poison of deadly covetousness finding its way into their hearts. But when thou leavest thy monastic life and goest among the people, let it be for the salvation of souls and not for the gaining of this world's goods. Preserve gentleness and love towards enemies, for no sacrifice of good works is so acceptable to God as patience under injuries in hope of future blessedness. Go thou and warn the princes of the land of Ireland that they forsake iniquity and through repentance attain the salvation of their souls. Warn also those priests who love the world and neglect the souls committed to their care."

Then the blessed Furse, with the holy angels, returns again to earth. And as they approach the flame of fire through which they need must pass, the unclean spirits, snatching from amid the flames a man whom they tormented, hurled him against the holy man, who, being touched upon the cheek and arm, was burned. He knew the man and remembered that he had received from him a garment when the man lay dying. But the angel immediately cast him back into the flames. And to Furse the angel said, "What thou hast kindled, this burned in thee; for hadst thou not received the garment of this man dying in his sins, his punishment would not have burned thy body." "Preach therefore that unless

a man be penitent in the hour of death nothing of his property may be received, nor may he be buried in a holy place. Rather let his goods be divided among the poor near by the place of his burial, lest the priest become a sharer in his wickedness."

Then the blessed Fursey and the holy angels stood over the roof of the Church, and through the roof he saw his body. And he feared to approach the corpse as of an unknown man, but the angel said, "Fear not to take up again this body, for in this trial you have conquered evil lusts, and hereafter they cannot prevail against you."

And it was then that Fursey, in the midst of a throng of relatives and friends, rose up as from the deep sleep of death and related to the wondering crowd the story of his journey to the heavenly home. And going forth as the angel bade him, he preached to all the peoples of the Scots the things that he had seen and heard.

Conference Committee on Vernacular Versions.

BY REV. JOHN C. GIBSON, SECRETARY.

IT was suggested at the General Conference of 1890 that the permanent Committees, to which various matters were entrusted, should report from time to time through "THE RECORDER" and "The Messenger."

The Committee on Vernacular Versions held its first meeting in Shanghai before the close of the Conference. Arrangements were made for carrying on the Committee's work principally by correspondence.

It was agreed to collect information bearing on the work of the Committee, especially on the following points:—

1. A complete list of existing publications in Roman letter in the various Vernaculars.
2. A general map of China showing the distribution and limits of the principal Vernaculars.
3. A table of existing systems of Romanizing the Vernaculars.

In Sept., 1890, the Secretary issued a circular to all members of Committee, asking for information on these points. In response to this request valuable notes have been forwarded by some brethren, but some have failed as yet to reply. It is hoped that those members of Committee who have not yet replied or forwarded their notes, will do so as soon as possible. Little use can be made of those received until the returns are complete.

These and other matters have suffered some delay from the absence of the Secretary on furlough.

Something has been accomplished in bringing the subject of Vernacular Versions before some of the great Bible Societies and securing their cordial support.

The British and Foreign Bible Society, through their Editorial Committee and its Secretary, Dr. Wright, requested that the Committee on Vernacular Versions should assist them in regard to applications made to them for the printing of Scripture versions in Roman letter in any of the dialects of China. They proposed to submit all such applications to this Committee, and to be guided by our advice. A circular was issued, and, in accordance with the replies of members, the Committee agreed to undertake this responsibility as one lying clearly within the instructions of Conference under which it was appointed.

During the past year three such applications have been referred to us. These were for the printing of the following versions:—

1. Tai-chow Dialect—Book of Psalms, translated by Rev. W. D. Rudland.
2. Ningpo Dialect—Numbers; Joshua to First Samuel, translated by Miss Lawrence.
3. Hainan Dialect—Mark, Luke and John, translated by Mr. Jeremiassen.

After careful inquiry we were able to recommend the British and Foreign Bible Society to print these versions, and they have cordially adopted this recommendation in all three cases. It is hoped that in this way the Committee has been of some service to all concerned. The Bible Societies are anxious to deal generously with all such appeals to them, but they have also a wise desire to be well assured that any work to which they devote their funds, shall command general confidence.

It is obviously impossible for a widely scattered Committee like this, consisting of representatives of different dialects, to examine personally manuscript versions in all these dialects and pronounce upon their merits. The course taken was as follows: On receiving one of these applications the Secretary wrote to the translator, to the member of Committee representing the dialect concerned and to others qualified to judge. Arrangements were also made for securing the aid of competent revisers in the final stage of the work. The information gathered from this correspondence was summarized in a circular sent to every member of Committee, which gave the names of books prepared, the dialect, translator's name, names of revisers and of those who gave a favourable opinion of the version, the basis of translation and the system of Romanizing adopted in the version. Upon this information the members of Committee gave their votes; special weight being given to the vote of the member of Committee for the dialect in question. The preliminary correspondence was of

itself a guarantee that no hasty or ill-considered work could secure the Committee's recommendation. In all three cases the vote was unanimous and almost complete.

The result of the vote was reported to the Bible Society, and their sanction given in response to it was intimated to those concerned in each case, to whom the carrying out of the work was then left. In one case a suggestion on the method of Romanizing was made by a member of Committee and communicated by the Secretary to the translator and revisers.

The Secretary had the pleasure also of supporting an application made by the Basel Missionary Society for the reprinting of part (Mark and Acts) of the Hakka version of the New Testament. As this was not a new version it was not necessary to consult the Committee; but the Secretary gladly responded to a request from the British and Foreign Bible Society, and from some knowledge of the version was able to advise that the application should be granted. The German brethren have done good work in vernacular translation, and anything done by them in this department commands confidence.

It will be seen that the Committee on Vernacular Versions, though it has not yet accomplished much, has not been wholly idle. It will be a pleasure to the Committee to hear from brethren who are at work upon new versions or revisions in Romanized Vernacular, or who are otherwise interested in local efforts in this department, and to give them any aid they can. The Committee will also welcome any information or suggestions that may be helpful in furthering their work.

GLASGOW, 27th July, 1892.

Wang King-foo.

DEATH OF A SAINTLY CHINAMAN.

[It is with much pleasure we accede to the request that the following letter from Rev. Dr. GRIFFITH JOHN, to *The Independent*, should appear in the pages of *The Chinese Recorder*. Others of our readers doubtless know of some such saintly Chinaman, the record of whose life and work is a cause for profound thanks and heartfelt praise, deeper faith and brighter hope.]

To the Editor of "The Independent."

SIR,—In your issue of November 13, 1891, there is a reference to Mr. Wang King-foo under the heading "Some Saintly Chinamen." The news of the death of this beloved brother in Christ has just reached me, and I should feel obliged if you could find space in your valuable columns for the following particulars

touching the departure of one of God's elect in this land. When I was at home I was often asked if there were any genuine Christians in China; and since my return I have read in the papers again and again statements to the effect that all the Chinese converts are hypocrites, and that there is not a man among them who is influenced by high moral and spiritual considerations. All such statements are made on the authority of men who know absolutely nothing of missions as they are carried on in these parts. To us who live in the midst of the realities of the missionary work, and know all the facts connected with it, these hostile attacks appear supremely ridiculous; and were it not for the unfavourable impressions and prejudices they tend to create at home, we should not think it worth our while to refer to them at all. There are many ways of answering anti-missionary criticisms; but the most effective, it seems to me, is to place against them the life and death of a man like Wang King-foo.

When Mr. Wang was first introduced to me, in 1876, he was a small huckster, hawking his wares in the streets of Hankow. He expressed a desire to join our Church; but I had no faith in him, and kept him waiting an unusual length of time before admitting him into our communion. Feeling that I had no right to put him off any longer, I baptized him. For some time he went on selling his small wares, and proving himself, by his diligent study of the Bible and constant attendance on the means of grace, to be a truly changed man. After some years of trial and training, he found his way into the service of the American Bible Society. He travelled over large portions of the country as Mr. John Thorne's chief assistant. Mr. Thorne was a devout student of the Bible, an earnest worker and a prayerful man. Under his influence Mr. Wang grew rapidly in knowledge and in character. It was most gratifying to me to hear the good things which Mr. Thorne was never weary of repeating about Mr. Wang and his doings. He was trusted implicitly by his chief; and the two men seemed to regard each other with unfeigned respect and deep affection. For some time after Mr. Thorne's departure for the United States, Mr. Wang worked in the same Society under the superintendence of Mr. Protheroe, to whom he continued to give the utmost satisfaction. When Mr. Wilson, of the London Missionary Society, was about to start for Chung-king in Sze-chwan, to establish a mission there, he applied to me for a native assistant. I recommended Mr. Wang as the best man I could think of. Mr. Wilson expressed a desire for a more scholarly man, if such a man could be found. My reply was that scholars could be hired at the rate of seven or eight dollars a month in abundance, but that no money could procure a holy character, and

that he would consult the interests of the Chung-king mission by taking Mr. Wang with him as his chief native helper. Ultimately Mr. Wilson was brought to see that this would be the better plan, and Mr. Wang was approached on the subject. He at once expressed his hearty willingness to leave his Hankow home and friends and proceed with Mr. Wilson to Sze-chwan.

WORTH ALL THAT HANKOW CHURCH HAS COST.

On November 1, 1888, a large number of his fellow-Christians escorted him to the steamer which was to take the party to Ichang; and it was touching to witness the love and confidence with which they bid their brother God-speed. The next time I saw Mr. Wang was in September of last year, when he accompanied Dr. Davenport and Mrs. Wilson to Hankow. It was a great joy to see him again, and to notice how the man had developed in character and power during his three years' absence. He brought me a letter from Mr. Wilson, which spoke of him and the service that he had rendered to the mission in the highest terms. "If the Hankow Church," wrote Mr. Wilson, "had done nothing but turn out this one man, it would have been worth all the money and labour expended upon it." Mr. Wilson had some fears lest Wang might find the Hankow attractions too strong for him; but when the time came he was found quite ready to return to his work in Sze-chwan. On November 27 last he came to say good-bye. We had some delightful talk about the work, both at Hankow and Chung-king. He expressed himself as being much delighted with what he had seen of the growth of the work here, and said that his one great desire was to see the day when Chung-king would be able to show similar results. We then knelt down and prayed. On the evening of the same day I accompanied Dr. and Mrs. Davenport and Mrs. Wilson to the steamer, and there had another opportunity of saying a few words to my dear friend Mr. Wang. Little did I think that that was to be our last meeting on earth.

In my former letter, speaking of Mr. Wang, I said: "Wang has a cast in both eyes, and his face is far from being handsome, but our dear brother has his moments of inspiration, when his countenance is lighted up, and then his face becomes more than beautiful. I have often witnessed this transfiguration." During his last visit to Hankow it was my privilege to witness the same radiance, and I need not add that it was to me a manifestation of God in and through my sanctified brother.

The above will prepare your readers for what follows. Much in the following extracts may appear to them extravagant; but if

they knew Mr. Wang as I knew him, they would receive it all as exactly what they had been led to expect from their previous intimacy with the man.

Mr. Wilson writes: "Mr. Wang died last Friday morning (March 25), and his end was peace. From the standpoint of the writer of 'Defensio,' Brother Wang was a moral outcast; from God's 'a chosen vessel' filled with grace, and from my own, a brother greatly beloved. 'Know ye not that there is a prince and a great man fallen this day in Israel?' I cannot possibly tell you my feelings to-day. I only know that sadness and gloom have for the time being settled heavily upon the mission station. We loved him for himself, and we loved him not less for his honest, simple, sincere and pure character, which lifted him morally and spiritually head and shoulders above every other native Christian I know. Our Chung-king work owes its existence much more to Mr. Wang's unceasing interest and devotion than to anything I have ever done. He was a tower of strength to us all, and from a human standpoint I do not see how we are to get on without him. When I remind you that he knew his New Testament as well as many *foreign* Christians, you know that I do not exaggerate; but I can say, and truly say, a great deal more than that, for I can add the testimony of a heathen and say, '*There was*

NO DIFFERENCE BETWEEN HIM AND THE BOOK.

Wang had become ripe for glory. Of late I noticed a rapid and beautiful development in his character. Sentiments of profound gratitude to God were mingled with those of deep self-abasement, and I have often seen his face glow with a holy rapture as he spoke of Christ and His infinite love. 'Doctor,' said he, during his last few hours, to Davenport, who was sitting beside him, 'I am a great sinner, but I am trusting in loving kindness.' On another occasion, when he heard some drum beating and fire crackers connected with an idolatrous observance near at hand, he said, 'Alas, alas, this is terrible! Why don't this people trust in my Saviour? Why won't they believe in God's love?' 'Mr. Wang, you will soon be with Jesus,' I said to him not long before he died. 'I am always with Him,' was his reply, 'and I have all-sufficiency in Him.' I asked him if he had any message for you, and he replied, 'Tell my venerable pastor that his crown of glory awaits him.' His death-bed was really the most glorious, and at the same time effective, lesson I and those with me have ever been asked to learn. 'Teacher,' said one of our members to me, after hearing an outburst of convincing testimony, 'those were not his words, they were God's.' And so they were, 'Remember,' said he, to the Christians standing around him weeping, 'that the goodness of Christ's disciples should

not only come up to, but surpass that of every other person. Commonplace goodness does not count.' And no man had a better right to give such advice, for he really strove to show what a Christian should be, and by the grace of God in him he was successful in a great degree. And now he is taken from us, and unless God fills his place our mission will inevitably suffer by his removal. His death called forth a marvellous expression of regard from the natives. There must have been about a hundred present at his funeral service, and nearly all the Christians wore white bands. He was very much and generally respected in life, and I am quite sure that the mourning for him was both genuine and deep. Mr. Li (another native assistant from Hankow) is broken-hearted, and so is another of our members who had received great blessing through Mr. Wang."

Dr. Davenport writes: "Just a line to-night. Wilson will tell you the news about Mr. Wang's death. It has brought a great sorrow upon us, for we loved him so much. Truly one may say, 'He walked with God; and he was not, for God took him.' So quietly and peacefully, he went, and, as Mr. Wilson will tell you, such beautiful testimony he bore."

"DO YOU LOVE THE CHINESE?"

Mrs. Wilson to my daughter writes: "He spoke so touchingly to all, but especially to Mr. Wilson. He said that they had been friends for so long, and that he would wait in heaven for him. He made beautiful references to meeting baby. But oh! the smile of joy that lit up his face when he said he would see Jesus. His was a most triumphant death-bed, and, as Mr. Wilson says, he preached his most eloquent sermons yesterday and the day before. When he saw Mrs. Davenport and myself coming into his room on Wednesday, he threw out his thin hands and shouted with a very strong voice, 'Mrs. Wilson, *do* you love the Chinese?' Repeating this he said, 'Bring many to heaven with you.' He then asked Mrs. Davenport the same question. It would have cheered Dr. John's heart to have been here, and to have heard what we have been privileged to hear. He was a saint, dear old Wang! We did love him, and Mr. Li has been like a brother and sister and mother in one to him all through his illness. The natives have been marvelling at his love for Christ all through his sickness and pain. At the funeral Mr. Li was almost frantic with grief. He was so hysterical that he jumped right down on the coffin before the earth was put in, and he had to be forced away from the grave. He has been quieter since, but goes about with a face which tells of a broken heart."

Mrs. Davenport writes: "I have been intending to write to you for some weeks; but mail has come and gone without my doing so, though you have been much in my thoughts during our recent sorrow. I remember your telling me of Wang's goodness, therefore I was prepared to meet a good man; but never did I expect to find in that poor Chinaman one so full of the Holy Spirit. I often wished you were here, and when my husband told me he had really passed away, my first remark was, 'What a jewel for Dr. John's Crown! Surely that alone were worth coming to China for.' I have come many times to the brink of the unseen during my hospital experience, but never to witness so glorious an entrance of one into that rest which remaineth for the people of God. One could not help saying, 'May my last end be like his.' It has been very touching to see the grief and tenderness shown by the natives, but I feel most deeply for Mr. Wilson. He says he has not only lost a fellow-worker, but a companion."

A CHRISTIAN ONLY SIXTEEN YEARS.

Such was the life, and such was the death, of one of my children in the faith, and you may imagine how full my heart must be of both grief and gladness as I think of him. Mr. Wang King-foo was only 36 years of age when he died. He had been a Christian sixteen years, and an active worker for Christ for about twelve years.

On Sunday week I made Mr. Wang and his life the theme of my discourse. The chapel was full of Christians, to most of whom he was well known. Whilst speaking of our brother's godliness, devotion, and worth, I felt that there was not a man among them who was not ready to set his seal to the truth of every word I uttered. The feeling was deep and the tears were many before the close of the service. Wang's memory will be always dear to us.

This letter is too long; but if it should be the means of strengthening the faith and deepening the interest of your readers in God's work as carried on in this land, it will not have been written in vain. Let them think of the little band of Christians at Chung-king in this their hour of bereavement, and learn something of the reality and tenderness of the bond which binds the missionary to his converts, and the converts to each other. Let them also remember Wang King-foo, and see in his beautiful life and triumphant death an irrefragable proof of Christ's power to save even in China. All the Christians are not as stalwart as Mr. Wang. Would they were. Nevertheless, we can rejoice in the fact that his case does not stand alone. In connection with all the Churches there are men and

women equally good and consecrated. The work in China moves on slowly, but it is real and will prove lasting. Here, as elsewhere, the Christ is present, and, in the midst of trials and sufferings, is leading many sons to glory.

Yours faithfully,

GRIFFITH JOHN.

Hankow, April 19th.

A Notable Meeting.

BY REV. JOHN C. FERGUSON, NANKING, CHINA.

THE International Missionary Union held its ninth annual session at Clifton Springs, N. Y., June 8th-15th. This is the third time that the Union has met at this beautiful village and been entertained in the large Sanitarium as the guest of Dr. and Mrs. Foster. After the first meeting held here two years ago the Dr. built in the park, on the east of his main building, a large Tabernacle seating about 500 persons for the special use of this Union. In addition he provides free entertainment for all missionaries attending the session and gives them the medical advantages of the Sanitarium during their stay. This generous offer gives the missionaries who attend not only the rare privilege of meeting many other workers from all parts of the world, but also of having a week's sojourn in a charming resort under excellent medical treatment. Bodies weary from many labors and often debilitated by adverse climates, are here refreshed and strengthened by the aid of the Sanitarium, while hearts receive inspiration for new and better work by daily association and pleasant conversation with such a variety of co-laborers.

The opening meeting was a "Recognition Service," at which all the officers and members present arose in their places and in a few words told the name of their field, the kind of work they had done and the number of years of service. The President, Dr. J. T. Gracey, of Rochester, had been seven years in India; the first Vice-President, Dr. Cyrus Hamlin, had been 40 years in Turkey, while the second Vice-President, Dr. S. L. Baldwin, had been 22 years in China; the Secretary, Rev. W. H. Belden, had been 2 years in Turkey; the Treasurer, Dr. James Mudge, had been 10 years in India, and Dr. Thayer, the Librarian and Mrs. Thayer, the Associate Secretary, had been 5 years in Turkey. Among the members one had been at work among the Zulus of Africa for more than forty years, and his strong

form proved that at least one part of that land was by no means unhealthy; another had been more than a quarter of a century in Burmah among the Karens; another old veteran and his devoted wife had been more than 40 years at work in India; another couple had spent nearly forty years in China, while there were many who had spent 15 and 20 years in various fields. Altogether there were sixty-four responses from members who represented in the aggregate 875 years of service on foreign fields. No better opportunity than this could be desired to learn what has been accomplished by foreign missions and what is the present condition of the work. None spoke of the dangers or personal trials of their fields, but all told of "what God had wrought by their ministry among the Gentiles." These responses were an education in themselves, and the remark of a layman was justified when he said it was "the best missionary training school in the world."

The meetings are all conducted on what the President is pleased to call the "parlor plan," by which it is meant that freedom of arrangement as to the order of services and freedom in manner and matter of discussion supercede all ceremonies and rules of order. Ladies participate with the same liberty as the gentlemen, and often parties other than missionaries are requested to take part in discussions. In accordance with this principle it is possible for the President to check useless discussions and to bring to the consideration of every subject the best talent present in the audience. It was the opinion of every one attending the sessions that not one was dull or uninteresting. If more rigid rules were insisted upon, the sessions would be more decorous, but would lose in interest and profitableness.

It is impossible in this short article even to mention all the interesting topics of discussion which were usually introduced by a carefully written paper, but it is safe to say that most of the great problems of the large mission fields had some share of attention. The perils from insincere native workers in Africa and their peculiar temptations were ably explained by Rev. Dr. Tyler. The awful havoc wrought in this "Dark Continent" by the intoxicating liquors imported from Christian nations, was considered, and the problem of stopping it drew out strong words of condemnation for the iniquitous practice. The problems of work in India occupied much time. The great advance in recent years in the organization of Sunday Schools in India, was set forth in an article by Dr. Phillips. The relation of the upper classes to the spread of the Gospel, was shown by the able paper of Rev. J. E. Robinson. The recent large accessions to the Baptist and Methodist Churches, were discussed, and the problem of how these should be instructed, was dealt with

at considerable length. The work in Burmah received a share of attention, and the large audience was thoroughly enthused when the story of the work among the Karens was told by Rev. Dr. Bunker. The especial trials and discouragements of the work in the Turkish Empire received much attention, and a series of resolutions was prepared expressing the sympathy of the Union with the workers in that field and calling the attention of governments to the outrages practised upon their citizens laboring in that Empire as missionaries. The venerable Dr. Hamlin by historical statements and convincing arguments showed the intolerance of the Turkish government and its intention to crush out Christian missions. When China's turn came many features of the work were discussed. Dr. Nevius read an able paper on "The Phenomena of Demoniactal Possession in the Present Age." Medical missions in China were shown to be of great benefit in the spread of the Gospel. The Chinese Exclusion Bill recently passed by Congress and signed by the President of the United States, called forth a strong resolution asking Congress to repeal it, "especially the features which deny the right of bail and require registration and certificates of the Chinese now living here." The work in Italy was represented by Mrs. Angelini, who feared that "Italy because it was not a heathen land, should be left out of our sympathy." Other fields such as Assam, Bulgaria, Central America, Hudson Bay, Japan, Mexico, Persia, Siam, South America and Syria had representatives at the Conference, who spoke of their fields as related to the general problems of mission work.

Rev. Dr. J. H. Barrows, of Chicago, occupied one evening in presenting his lecture on "Religious Exhibit and Religious Congresses at the World's Fair." He outlined the plan of inviting representatives of all the leading religions of the world to speak on a common platform during the World's Fair and set forth the tenets of their religions. He also asked the Union to approve of the plan and co-operate in making it a success. The discussion of the paper and its request produced the sensation of the whole meeting. The members were widely divided in their support of, or opposition to, the plan. Some considered it dangerous and apt to give a handle to Atheists and Agnostics while it lowered the Christian religion by allowing it to be called *one* of the religions of the world. They maintained that it was the only religion. Others favored the proposal and held that such a parliament of religions would only serve to show the superiority of Christianity over the ethic religions and would demonstrate to the world that we are not afraid to meet heathenism on our own field. The Union finally decided to take no action on the proposition because the members were so evenly divided in their opinion.

The climax of the meeting was reached on the last evening when the "Farewell Service" was held. All missionaries who expected to return to their fields before the next meeting of the Union were invited to sit on the platform and to speak a few words. The large Tabernacle was filled to overflowing with an audience that was thrilled by the words of hope, courage and consecration spoken by the various missionaries. Some were young, and their hearts were bounding with desire to be again in the midst of the fray. Others were in the prime of life and had passed many years of service already, but were as anxious to return as the younger members, though many of them left with aching hearts because of the separation from their children left to be educated. Others were old and could not hope for many years of future service, but their faith was as young as ever. One lady who had been 40 years in Turkey, where she had lain her husband in a martyr's grave, was going back to that land never expecting to return. The farewell words of the Union were spoken by Rev. Dr. G. W. Woods, who had himself served many years in Turkey and was afterwards Secretary of the American Board. His words were very tender and full of pathos as he bade them "be careful for nothing." The impressions produced by the meeting were profound and their influence was crystallized by the remarkable prayer of Dr. Foster, in which he commended them all to the care of God.

The following missionaries from China were in attendance on the sessions:—Rev. Dr. and Mrs. J. L. Nevius, Rev. G. F. Fitch, Rev. E. T. Williams, Dr. Mary Fulton, Rev. Dr. S. L. Baldwin, Dr. May Carleton, Rev. J. A. Davis, Rev. A. B. and Mrs. Dowsley, Mrs. N. J. Plumb, Mrs. Helen W. Osgood, Mrs. W. J. White, Rev. O. W. Willits, Dr. Kate Woodhull and Rev. J. C. and Mrs. Ferguson. All were agreed that it was a week well spent. One spoke of it "as a veritable mount of Transfiguration from which we must come down to the plains of heathenism and cast out the demons there."



Rev. T. M. MORRIS, in the preface to *A Winter in North China*, says: During our brief stay in that great empire we had the opportunity of inspecting the work of many missionary societies, and we were constantly moved to thank God for what we saw. We had read about missions in China, we had heard about them, and we were not disappointed when we were brought face to face with them;—for extent, character, and worth they far exceeded our largest expectations; and, so far from feeling that we had been deluded by exaggerated, extravagant or garbled statements, we felt, as we passed from one mission station to another, that "the half had not been told." Again and again have we said to missionary brethren as they have quietly unfolded to us the extent and results of the work in which they were engaged: "Why have you not told us this at home? It has all the charm of a romance."

Protestant Missionary Work in China.*

BY REV. J. W. DAVIS, D.D.

DIVING abruptly into the midst of things, I divide the subject into three parts:—1stly. Methods; 2ndly. Results; 3rdly. Prospects.

1. As to *methods* of work I place the *preaching of Christian truth* first of all. The missionaries devote an immense amount of time and energy to the study of the language. There are many dialects. To learn to speak one of these, by the use of Roman letters and a limited number of Chinese characters, is not difficult. To learn to write the written language, which is to the spoken as Latin is to French, is hard. Few attempt it. In preaching, interpreters are rarely used. As a rule the sermons or addresses are not written out in full. Preaching to the Chinese from a manuscript is never heard. Most of the China missionaries preach every day.

As to native preachers I may say,

1. Evangelistic work, preaching the gospel to the heathen, is absolutely essential: and it is right to pay natives to do it. Some rigorously oppose the system suggested by the word *pay*.

2. Great care must be exercised in selecting men: and it is admitted that mistakes are sometimes made.

3. But there are many Chinese preachers who present the truth so well that we rejoice to hear them.

4. The best way to train a native preacher is in the active work. Preach with him: pray with him: be honest, frank, kind, faithful to his best interests and he will trust, love and stand by you to the end. In anti-missionary riots nothing is more common than for the native helpers to show a spirit of highest courage and devotion. During the riots in June, 1890, I had the privilege of standing with a little band of natives who were ready to face the worst and to die, if need be, for the cause of Christ. Thank God, the stuff to make martyrs of isn't all used up yet.

As to the *place* of preaching to the heathen, the following points would be sustained by the majority of China missionaries:—

1. The preaching hall or street chapel is a good thing in itself.

2. The street chapel is, by itself, a long way from being the only or the best place. As Jesus preached not only in the synagogue but also on the grassy hill top and by the way side and on the seashore, so must we not confine our preaching to the chapels.

* Essay read at the Arima Conference, Japan, 8th August, 1892.

3. We must present the truth to individuals in a direct personal manner.

4. We must visit the country villages and hamlets, and must visit the same places again and again.

5. In China the ease with which we can get an audience, and the readiness of the people to hear us, afford opportunities for preaching far greater than any of us have strength to use. Dr. B. C. Henry, of Canton, says, "I have seen a hundred villagers filling the open court of a farmer's house, listening without a sign of restlessness until midnight to the story of God's love and Christ's redemption. Only a few days ago, a preacher, after two hours of incessant speaking in the market place, was invited to an ancestral hall and refreshed with tea and cakes, after which sixty of the elders of the town, surrounded by a dense throng of the men and youth of the place, requested him to expound to them the doctrine of Jesus, which he did for several hours, desisting only when physically exhausted, and accepting their urgent invitation to return and preach to them again."

The China missionaries clearly recognize the importance of persuading the native Churches to support as far as possible their own pastors: and the attention given to this subject is increasing from year to year. A self-supporting, self-governing and self-propagating Church is in every land the golden crown of missionary effort. The plans proposed are various. In Canton province the Basel Mission, with about 3000 communicants, have the following scheme:—The money contributed *by the natives* is accumulating in the hands of the German missionaries, and, when it reaches a certain limit, it will become an endowment fund, administered for the general benefit of the Church by the foreign missionaries. I do not propose to discuss this scheme, but will say in passing that these brethren are, in my judgment, making a grave mistake.

The American Presbyterian Mission in Mid-China has 1078 communicants and sixteen organized Churches: about one-half of these are entirely self-supporting. The English Baptist Mission in Shantung province, with 1700 communicants, has 44 local preachers who devote their spare time to evangelistic work free of cost. The native Churches of this mission support entirely six pastors. Each of these has charge of a group of Churches. He is practically a presiding elder in charge of a circuit of Churches, each of which is cared for by an unpaid local preacher.

Let us now consider the *Agency of the Press*.

1. And here, of course, the word of God must claim the first place.

The Shanghai General Missionary Conference, May, 1890, representing all the mission bodies, fully discussed the question of

having one Bible for China. Many years ago the English missionaries selected one set of terms for *God* and *Spirit*, and the Americans another. This led to the making of two translations. Each had its ardent supporters, and the matter of making one new version for all to use was discussed with intense anxiety and earnest prayer. The spirit of union prevailed. And the resolution to have a new version made by representatives of both parties, was carried with tremendous applause, singing of the doxology and special thanksgiving to God. The practical result was that a working committee was appointed to make, by the use of all existing materials, a new version in the high literary style, which is written and understood (not spoken you observe) all over the Empire.

Another committee was appointed to make a new version in the easy literary style, which is merely a simpler form of the high.

Still another committee was appointed to prepare a version in the Mandarin dialect. This is spoken and written : is the language of daily life in 12 or 13 of the 21 provinces.

These three committees met in Shanghai in November, 1891, and took steps to make the three new versions correspond each with the other two. They grappled with the fundamental question, "What form of the original Hebrew and Greek texts shall be the common basis of the new versions?" They appointed a committee to decide what text to follow. They appointed a committee to recommend the best renderings for theological terms, *angel*, *prophet*, *justify*, &c. The terms for *God*, *Spirit* and *baptize* will be different in the Bibles used by different societies. Just here note carefully that, after all, the great gulf between the original parties differing as to terms for *God*, *Spirit* and *baptize*, is not to be filled up and obliterated. It is to be bridged over. The various parties agree to disagree, to live and let live, to march along different lines in the same direction and fight in different divisions against the common foe. This is unity. All see that absolute uniformity is simply impossible. But uniformity must be secured wherever practicable. A committee was appointed by this united body of translators, in Nov., 1891, to secure a uniform translation of Scripture proper names. In a word the Revising Committee are making commendable progress, working in harmony, and the end, though remote, is in sight ; the new versions can hardly be completed before 1900. There are versions of the New Testament and parts of the old in several of the leading dialects spoken in China. Shanghai, Soochow, Ningpo, Foochow, Amoy, Swatow, Canton, each has its own N. T. or parts of it. And the island of Hainan has the Gospel of Matthew. In Formosa the Amoy books are used.

The China missionaries discuss with great zeal the question, Is it better to use Chinese characters or Roman letters in making versions of the Bible in the spoken language? Both systems are used; neither is perfectly satisfactory. The whole subject was thoroughly discussed in the great conference in May, 1890, and papers presented are found in the records of its proceedings. There are three main points to consider in discussing the subject of the Bible in China: (1) The preparation of the book; (2) The printing of it; (3) Distributing it. I have spoken of the first point—preparation. The work of printing and distribution is conducted by three great Bible societies: (1) The British and Foreign; (2) The American; (3) The Scotch. The head-quarters of the British and Foreign Society, and those of the American, are at Shanghai side by side; Hankow midway in the great Yang-tsze valley, is the centre of the Scotch society's work. Each of these three societies has a general agent or superintendent, a band of European colporteurs and a number of Chinese distributors. Roughly speaking half a million books are issued each year. The Chinese colporteurs, sometimes with the Europeans, sometimes without them, go all over the 21 provinces, and there must be several millions of books, chiefly portions of Scripture, now scattered among the Chinese. What a quantity of seed to be watered by our prayers! In many cases the missionaries aid in distributing books and in superintending native distributors. The distribution is almost always by sale at about $\frac{1}{2}$ or $\frac{1}{3}$ of cost. At the great centres of trade—Tientsin, Shanghai, Hongkong, Hankow—thousands of books are sold on board the steamers and junks. In 1891 nearly 1,000 visits were paid to the steamers in the single port of Hongkong by the agents of British and Foreign Bible Society.

Being limited as to time, I can merely notice the question of notes and comments. As the result of earnest discussion of the subject at the Shanghai Conference in 1890 a committee was appointed to arrange for an Annotated Bible with request for its publication by the tract societies. This committee has, since the Conference, begun its work, and, though it cannot be completed for several years, we rejoice in the hope of having a greatly needed aid to the understanding of the Bible.

2. A single logical step takes us from the Bible societies to the religious tract societies. I will give a list of these:—

(1.) The Central China Religious Tract Society, supported mainly by an annual grant of £400 from the Religious Tract Society of London. This Society is now in its 17th year. In 1889 it issued about one million separate publications; in 1890, more than a million; in 1891, 846,100. Head-quarters at Hankow.

(2.) The Chinese Religious Tract Society begun about 12 years ago; head-quarters in Shanghai; two journals—Chinese Illustrated News and Child's Paper; issues about $\frac{1}{4}$ of a million separate publications annually.

(3.) The Society for Diffusion of Christian and General Knowledge among the Chinese; established 3 or 4 years ago; head-quarters in Shanghai; two journals in Chinese: (1) The Review of the Times; (2) The Missionary Review. Both of these monthly magazines are valuable aids to the prosecution of missionary work. It is worthy of note that there are four missionary journals published in Chinese in Shanghai, two by the Chinese Religious Tract Society and two by the Society for Diffusion of Knowledge, and not one of them could sustain itself financially if the subsidy were withdrawn and the journal left to depend entirely upon the support of Chinamen.

(4.) There is an East China Branch of the Religious Tract Society of London; it published in 1891, 60,000 vols.; 243,500 pp.

(5.) The North China Tract Society has its chief depository in Tientsin; issues one journal in Chinese—the North China Church News.

(6.) The Hongkong Religious Tract Society does a good work in South China.

These six tract societies do a great work in the way of publishing books and tracts. I note the following points:—

(a.) There are hundreds of different publications; some are full profound philosophical treatises, some present a succinct account of Christian truth, some contain on a single sheet a form of prayer or an answer to a single question, "Who is Jesus?" "What is sin?" "How can man be saved?"

(b.) These Societies stimulate the production of Christian literature. New books and tracts are constantly appearing. Deeper knowledge of the workings of the Chinese mind enables the missionaries to find from decade to decade better forms in which to present the truth.

(c.) Missionaries take the keenest interest in distributing these publications. The amount of seed sown by means of this religious literature, is enormous. At certain times the literary youth meet in the great cities to attend literary examinations and compete for degrees. It is not unusual to have ten thousand books distributed in a single city in a few weeks on such an occasion. I could easily find a dozen men, each of whom has scattered among the Chinese half a million pages of Christian literature.

(d.) It is a common experience to have a man buy one copy of each kind of book or tract that the missionary has. A military mandarin recently asked Mr. Barber of Wuchang to obtain for him

no fewer than 64 Christian books from Shanghai. This man had already examined the Scriptures and was familiar with them.

3. Let us now inquire what periodicals are issued by the missionaries? There are five journals published in Shanghai in the English language; and twelve or fourteen in Chinese, issued in various parts of the empire.

By way of throwing a side light upon the subject of religious literature let me mention that in 1891 the American Presbyterian Mission Press in Shanghai employed one hundred and two men, twenty-seven of whom are members of a self-supporting Church. During the twelve months this house issued 615,450 separate publications: aggregate number of pages, 41,677,300.

MEDICAL MISSIONARY WORK.

In 1890 there were in the Empire 61 hospitals, 44 dispensaries, 100 medical students; patients treated in one year, 348,439. These figures represent the medical work as a whole. Let us look at the figures relating to the mission hospitals in one city. In 1891, in Shanghai alone, the number of patients treated by medical missionaries was 56,933.

These figures show that the medical missionaries have abundant opportunities for doing good. In China physicians are held in the highest possible estimation. Now when the foreign doctor comes and proves in a hundred ways that foreign medicines, surgical instruments and skill surpass the best found in China, the natives are simply filled with amazement. Medical missionaries reach all classes. That most inaccessible class the women of wealthy families are often brought under the influence of Christianity, presented in its most attractive form. What words can do justice to this picture? A Christian woman skilful and sympathetic, removing from the body of her heathen sister some physical burden that has oppressed her for years, and at the same time cheering her heart by "wonderful words of life." No wonder that the women in Hang-chow, China, call Miss Kirkland a living Buddha, a term used figuratively to describe one who is unusually skilful or kind. No wonder that when Miss Reifsnyder, M D, in Shanghai, successfully removed an ovarian tumor, the Chinese made an engraving of the scene and published in one of their secular newspapers an illustrated account of the foreigner's amazing skill. It is the medical missionary that reaches the rough soldier and applies to his rude mind and hard heart the irresistible argument of personal kindness. The great mass of Chinamen is a mass of mingled poverty, disease and misery. Chinese medical aid is costly. The medical missionary freely heals the poor. He does with mingled skill and kindness, and without

charge, what the best native doctors could not do at any price. And this the foreigner does daily. The influence of the medical missionary is widespread. Wherever a hospital is established, in ten years there will be found in every hamlet or circle of hamlets in the surrounding region, some living witness testifying to the value of the medical missionary's remedies. The Chinese, being an eminently practical people, know a good thing when they see it. The proof of the genuine worth of a medical missionary's work is as penetrating as his knife. The cures work such a great change for the better: the relief is in many cases so radical and permanent that the foreign doctor gets the confidence of the people; no amount of lying on the part of the literary men can destroy this *faith in the man*. Wherever he is known, and he very soon becomes well known, the women of the middle and lower classes apply to him for aid. Doubtless there are many whose confidence is withheld. But the number actually cured tells its own tale. In 10 years, since the opening of the hospital in Fatshan, Canton province, in 1881, by the English Wesleyan Mission, 40,000 patients were treated, 2050 operations were performed, and in the out-patient practice these medical missionaries saved the lives of *more than two hundred mothers* whom the native practitioners had left to die.

The limits as to time compel me to pass over many points. I should like to show how the Chinese prove their appreciation of this branch of missionary work by giving money to sustain it. I should like to cite cases in which painful afflictions have been permanently relieved, and the sufferings of half a life time happily ended; lithotomy removing *calculi* two inches long; tumors weighing 25 lbs., 27 lbs., 64 lbs., successfully removed; 772 cases of leprosy treated in one hospital in one year.

(To be concluded.)

The Wild Men of Szechuan.

BY REV. W. M. UPCRAFT, A.B.M.U., SUI-FU.

IN Western Szechuan there is an extensive region known among the Chinese as Liang-shan (梁山), practically an independent territory in the heart of this province. Speaking of the inhabitants of this mountain tract the Chinese call them Man-tz, which appears to be a generic term, including all those tribes which we are accustomed to differentiate as Lolos, Shi-fan, etc.; the name is also applied to the Tibetans, and for aught known may be made to include us also, whose writing and words are said by the Chinese to be strangely like the Man-tz.

The ferocity, barbarism, prowess and other qualities of these natives, are the subject of such extravagant description that one naturally wishes to see something of a people who, for all that is uncanny and uncouth, is ranked in the popular mind with the strange red-haired race from the Western nations.

Ping-shang (平山), a county seat, the scene of Blackiston's encounter with the Chinese authorities, some two hundred *li* beyond Sui-fu, is the ordinary limit of travel, because the road beyond is said to be dangerous, and certainly is labelled so in the official mind, but by making a circuit through a part of northern Yünnan one is able to allay the official fears and strike the Yang-tze again at a point two days below the important city of Lui-po (雷波), the place of official residence and chief military station on the frontiers of Liang-shan.

Boats of large carrying capacity reach Shih-ko-yin, one hundred and fifty *li* above Ping-shan, at which point navigation ceases, and the great river which has served as a national highway for two thousand miles, becomes one long series of rapids and eddies; the song of the trackers and rowers is silent, and it is hard to find ferriage across the mad stream.

Northern Yünnan gives one an impression of hard grinding poverty, and appears to be opium sodden. The people seem to be unusually dirty and careless, lacking even a healthy curiosity.

Lui-po is a city of the third rank and for the most part occupied by officials and their retainers. There are many evidences of the hostile feeling entertained by the Man-tz towards the Chinese invaders of their lands, to be seen in the neighborhood of the city. Ruins of former market villages, now standing amid the desolate graves, dismantled farmsteads standing in neglected fields, and a certain spirit of fear and distrust to be noticed in the travelers and scattered residents.

A prominent feature of the landscape is the tall whitewashed three-storied house, like a castle tower rising over the little thatched cottages nestling around it. This is the common fortress into which the people run for shelter during the incursions of the Man-tz. The door is strongly protected by a barred gate, the walls are loop-holed, and round the top of the walls just beneath the raised roof, are piles of large pebbles, to serve as ammunition to the beleaguered garrison.

The Man-tz are addicted to acts of brigandage, carrying off and holding for ransom, or condemning to slavery all such unlucky Chinese as may fall into their clutches. For this reason they are hated and feared by the Chinese.

A friendly mandarin, with whom we have had some pleasant dealings, kindly invited me to make his Yamên my head-quarters during our stay in the city and thus a chance was given of seeing more of the Man-tz than would have been the case in an ordinary inn. The contempt of the Chinese for the "barbarians," is somewhat modified by a reluctant admiration they have for the pluck and audacity of the Man-tz, who are "not afraid to die and fight like dogs."

They are divided into two classes styled "white bones" and "black bones." The former are the semi-subdued tribes who live in a certain official relation to the Chinese, and have one or more of their number appointed to official position (T'u-sz) in the pay of the Chinese Government. The "black bones" are the independent, and, by report, the true patrician class of Man-tz. They are more feared, therefore more respected by the mandarins, and are endowed with power and position in their own tribes.

One evening a couple of "black bones" came to see the "old gentleman" and thus gave me a sight of their bearing towards a responsible official. They were attired in the long felt cloak which is a striking feature of their dress; their heads were bound in blue cotton cloth which was wound round and round the switch of hair that is allowed to grow just above their forehead, till it looked like a short thick horn set well forward upon the head. The feet were bare, the forms athletic and the color a shade or two lighter perhaps than the so-called *red* Indians. Kneeling before the mandarin they made a hasty obeisance and commenced their report. When they had gone the kindly "old gentleman" sat on, giving me an account of his experience and opinions of the Man-tz. From this I gather the number of these hill tribes is not waning; they are holding their own against the Chinese and are practically independent of them commercially, but for supplies of salt, wine and some cotton cloth. Their felt garments came from the West, and so far as Lui-po is concerned the Man-tz export more than they import. They consume large quantities of the fiery spirit called "ho-jin" (fire wine); the policy of the Chinese on this point being in striking accord with that of Western nations in their treatment of dependent peoples such as Indians in America, Negroes in Africa, and the natives of the Pacific Islands—give them all they can pay for.

Idolatry is not much practised, opium smoking not known, but a crude form of ancestral worship is prevalent. The dead are cremated, and in the case of the head of a household dying, when the body is burned a piece of the charred wood from the funeral pile is reserved; a smooth surface is made on this, upon which a rude sketch of the deceased is made. This inadequate likeness is put

into some prominent place and worshiped by the family. Apart from this there seems to be little general idolatry.

When asked as to the prospect of missionary work among the Man-tz, the mandarin gave a decided negative. "It is no use," said he, "they are wild, they were born wild and will remain wild," and in order to emphasize as well as to elucidate his position he used an illustration (and to a Chinese mind an illustration is the end of all argument) lying right to hand. In his aviary were a couple of silver pheasants, and pointing to them the old man said, "See those wild fowl; well I've had them for a number of years in close confinement, but that has not changed them into domestic chickens; they would fly off at once were they released; why? because they are wild—it is natural to them—so is it with the Man-tz." From his standpoint this is perfectly true. Confucianism finds no remedy, but in the face of the history of the Karens and other hill tribes in Burmah we are sanguine as to the results of Christian work among the Man-tz whenever it is to be done.

When we left the hospitable roof of our courteous host we bore away many tokens of his and others' goodwill; they treated us royally. God's blessing be with them for it, and also with the Christian workers who shall first carry the good tidings to the "wild men" of Szechuan.

Correspondence.

A QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: The missionary public are anxious to know what is being done by the Committees on Bible Revision and Notes. These are the two important Committees appointed by the General Conference. Two years and a quarter have now passed away, and we have no news that anything has been done. Nearly a quarter of the time to the next Conference has gone, and unless they hurry up a little they will not even be able to "report progress" at that meeting.

I am,

Dear Mr. Editor,

Yours truly,

EDWARD S. LITTLE.

SCRIPTURE EXPLANATIONS AND

HEADINGS.

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: As inquiries have been made with regard to the preparation of the Explanations and Headings for the Scriptures contemplated by the Shanghai Conference, will you permit me as one of the committee appointed by Conference to say that I have communicated with all the members of the committee now in China, and the unanimous opinion is that this work should be deferred until at least a portion of the new version is out.

All except one have expressed their desire that the undersigned should act as Chairman of that committee.

It will be remembered that this committee is a different one from that to prepare *Notes* on the Bible for the *Tract Societies*.

Yours fraternally,

R. H. GRAVES.

"BIBLE REVISION NEEDED."

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: I have been interested in reading the remarks of J. J. in the September No. of THE RECORDER, p. 423. I must express my sympathy with some of them, but must say that his field of observation seems to be limited, and that it would have been well if he had been more definite in his statements.

(1). After having mentioned the "Mandarin Version," "Chinese Versions," and "more recent" and "old" translations, he proceeds in his illustrative passages to speak of a "Chinese Version;" it is to be presumed perhaps that this refers to "our present translation," as this is the last mentioned. But what does this refer to?

(2). As to the rendering of *εν*, Goddard's version at first hand, and as revised by Lord, has 於 for *εν* in Eph. i, 4; Phil. iii, 1; 1 Cor. i, 2 and i, 5. In Eph. ii, 22 it has 其中. In 1 Cor. i, 4 Goddard, at first hand, has 在於. These are examples of a literal, faithful rendering of *εν*, which I think it would be difficult to improve upon. As to I i, 2 the Chinese Version in question makes "theirs and ours" refer to "Lord" as does the Revised English. The version of the American Bible Union (1891) and Tregelles have "theirs and ours" immediately following "place," and rightly I think as does J. J.

(3). As to *εἰς* denoting "entrance into" Thayer in the baptis-

mal formula alluded to, and elsewhere, I think the idea would be best expressed in Chinese by 入 or 進. In English the Revised Version has "into," Bible Union, "into" or (margin) "unto," Tregelles "to." Here none of the Chinese Versions seem to express the force of the Greek preposition.

(4). As to leaving "the beaten track of Chinese speech" there will necessarily, I suppose, be a difference of opinion. Those who are engaged in a minute study of the Scriptures in the class room, will doubtless wish for an exact expression of the mind of the Spirit, while those who are more interested in a version for distribution among the heathen, may prefer to sacrifice accuracy to intelligibility among the masses.

In conclusion let me commend Goddard's Version both in its original form and as revised by Dr. Lord to those who wish a close rendering of the original; Goddard following the Greek text of King James's Version, and Lord that of the Revised. I would also recommend the Improved Version of the American Bible Union (Philadelphia, American Baptist Publishing Society) to those who would like to have by them a faithful English version of the Greek according to the views of most modern commentators.

R. H. G.

APPEAL FOR ANNOTATED NEW
TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The accompanying paper is a copy of an appeal to the Central China Religious Tract Society for an Annotated New Testament. If you could find room for it in your valuable paper perhaps it would induce some one more able than the writer to take up the

matter; or else draw forth reasons why we should continue to wait on the Committee appointed in 1890.

I am,

Yours truly,

JAMES A. SLIMMON.

SIANG HSIEN, 17th August, 1892.

To the Secretary of

THE CENTRAL CHINA RELIGIOUS
TRACT SOCIETY.

DEAR SIR: I desire through you to call the attention of your Society to a paragraph in "THE CHINESE RECORDER" for June, 1892, which is as follows:—We cannot learn that anything is being done by the Committee on Notes and Comments on the Scriptures for general circulation, although the Editor has endeavoured to stir up the matter. We are all acquainted with the charge that is often brought against "Conferences," which amounts to this:—That a number of people meet together with a great flourish of trumpets, pass splendid "resolutions," which are duly recorded in the "Report" and then disperse, each to his own corner, leaving things pretty much as they were before their conference. And really it is not without some show of reason that such charges are made.

In the discussion that followed the essay on "The Need of Notes being added to the Bible in the Chinese language," which Dr. Williamson read before the General Conference of Protestant Missionaries in China, held at Shanghai, May, 1890, we were reminded that the desire for Notes received official expression in the Shanghai Missionary Conference of 1877. And it was renewed in the Conference of 1890 with an energy that must have startled those who held the opinion that "the peace and prosperity of the Christian Church in China, will be best promoted by our keeping out of the

Bible Societies' Scriptures all such notes."

There is no necessity for my going over the ground covered by the various speakers on this subject at the Shanghai Conference. It must be admitted that the Conference was in favour of having the notes. And without exception every missionary with whom I have conversed on the subject, believes that the usefulness of the Scriptures for distribution among the Chinese, would be more than doubled by having explanatory notes attached. Mr. Dyer in his essay sought support for his views from a missionary who could not understand how he had ever been so blind as to suppose "that uninspired men could put the Gospel more clearly than those who wrote the Holy Scriptures under the direct inspiration of God's Holy Spirit," and was rejoicing in being delivered from that fallacy. But Dr. Williamson pointed out that the said missionary fell into another fallacy, viz., that we may shut up our preaching halls, for if he admits explanation, teaching, or exhortation there he admits everything.

This same missionary is now rejoicing in deliverance from this second fallacy, which is pointed out, and explains his change of views by the fact that he had been barely four years in China when he wrote the letter from which Mr. Dyer was quoting. And also that he had been leaving out of sight the fact that Europeans and Chinese stand on a very different level, as regards their capability of understanding the Scriptures; and that arguments which would be all powerful for "the Word, pure and simple" in England would have no force when applied to China. Mr. Sparham well said, "The Bible and the Bible only" is a cry often raised and quite rightly, in our own lands, where we come to it with the training of the Sunday School, or of Christian Homes.

But Dr. Wright makes a mistake that is perfectly natural to one fresh from the Home Land, in supposing that the question of the need of notes being added to the Bible in the Chinese language, has anything whatever to do with the argument between the Protestant Church and the Church of Rome, regarding the circulation of Scriptures. It was just here that the writer of the above mentioned letter began to go wrong as can easily be seen from the first sentence which Mr. Dyer quotes.

"I have been reading lately on the subject of the Protestant doctrine of the perspicuity and absolute sufficiency of Scripture."

But now, though he is still prepared to maintain this doctrine, when applied to the Home Lands, an additional four years' experience in the interior of China, has brought him to the conclusion that if we wish to see the Word of God acting on the heart and conscience of the Chinese, we must give it to them in a form which they can understand. And personal observation has convinced him that notes are absolutely necessary to this end. I could give many illustrations to prove that Tracts such as Dr. John and others write, are more likely to do good in the hands of an uninstructed native than the "Word, pure and simple" is. But perhaps my most recent observation may suffice. I was visited yesterday by a student about thirty-five years of age, who might be taken as a fair specimen of the average Chinese scholar, having the usual amount of superciliousness, conceit and sarcasm, thinly veiled by an outward air of politeness; ready to assent to any truth that agreed with the teaching of the Classics; but politely indifferent to anything more; he had heard about our books, had even seen them, but had never looked into them. I offered him a copy of Dr. John's book, "Guide to Heaven," which

he glanced at and remarked that it was "easy to understand," with such an evident sneer at what he considered its lack of literary style, that a native Christian who was standing by felt inclined to resent, but instead of saying anything, he went off and brought a New Testament, which he handed to the student, with a look that said as plainly as any words could do, "There, see what your profound scholarship can make of *that*."

The student opened at the first chapter of Matthew's Gospel—evidently much to the inward satisfaction of the Christian—and after reading a few verses he looked up with a mystified air: the Christian suggested that he had better "look inside," and turned up another portion for him, which the student attempted to read, but after a short trial he handed back the book and admitted that he could make nothing of it.

The Christian took the book with a triumphant look, and remarked that "our books were not as easily understood as he had supposed."

In this one instance we have the testimony of both a Christian and an heathen, as to the need of notes with the Scriptures if they are to be understood by the Chinese.

Let me add the testimony of a colporteur who has wide experience. Speaking on the question of resting on Sundays he remarked that one thing that caused him to shrink from doing so, was the fact that many who bought Scriptures from him on the Saturday, come on Sunday to exchange them for tracts which they could understand.

But why dwell on the subject of the need of notes? It is one that has been thrashed out over and over again. And seemingly the only thing that hinders us from getting the notes, is that we are waiting for the Bible Societies to give them to us. But I question

the wisdom of thus waiting on Societies that are bound by their constitution "to circulate the Holy Scriptures without note or comment." We waited from 1877 till 1890, but waited in vain. Now we have been waiting since May, 1890, and in June, 1892, we have to record that "we cannot learn that anything is being done." It seems to me that a much wiser plan would be, to appeal to a Society which would be both able and at liberty to supply us. I believe that your Society occupies this position, for as far as I have been able to learn, the Annotated Gospel of Mark, which was issued early this year, has met with almost universal approval, and not only does it serve as a specimen of what is desired, but it will cause many of us to desire more from the same quarter.

I shrink from making the appeal, feeling that it might have greater weight if coming from a more experienced missionary. But lest the appeal should not be made by others, I now appeal to the Central China Religious Tract Society to give us an Annotated New Testament after the style of the Annotated Gospel of Mark, published by you this year.

I believe that if you were undertaking this work that you would have the support of almost every Protestant missionary in Central China. And moreover, that you might confidently look for liberal help from all the Bible Societies at work in China, for while they are not free to circulate Annotated Scriptures they might feel free to make grants to your Society for this purpose.

But above and beyond all this I believe that in a very special sense you would have the Master's approval in thus seeking to ensure that "the Word of the Lord may run," for as the word preached did not profit them, not being mixed

with faith, so the word printed will not profit them who read without understanding.

I beg to remain,

Yours truly,

JAMES A. SLIMMON.

China Inland Mission,
Honan.

THE STUDY OF COMPARATIVE
RELIGIONS.

To the Editor of

"THE CHINESE RECORDER."

MY DEAR SIR: In your March No. there appeared an article by the Rev. G. T. Candlin on "What should be our Attitude toward the False Religions," of most exceptional importance to all missionaries in the Flowery Land. Speaking for myself I have read no such article for a long while that is at once so helpful and instructive.

Since that issue of your valuable monthly, one has been on the lookout for someone to suggest other experienced members of the missionary body writing similar papers for, as you say, in your Editorial Note at the heading of the paper, "the subject of comparative religions presents so many aspects of extreme importance to the missionary," that you and I must be disappointed at no one having carried out your hope, which you so ably express in the above mentioned Editorial Note.

Supposing, Sir, no other senior missionary, whose opinion on such a subject is worth having, writes a similar paper, then may I suggest that Mr. Candlin should write a second paper for the benefit of all who are interested, and if he thinks well, a series from time to time of such papers.

In your contemporary "*The Messenger*," August No., I see his paper has won admiration and public gratitude from America in a practi-

cal manner, per Dr. Barrows, note on p. 123, and I would that workers in the field out in China would write such papers as would call forth such gratitude; such papers are unquestionably helpful and very essential for us younger workers to read.

Thanking you for your notice of the paper,

I remain,

Yours very sincerely,

W. HOPE GILL.

Wan Hsien, S. E. Szechuan.

N. B.—In case such papers are few and far between might I propose the above mentioned paper of Mr. Candlin's being printed in a booklet form and sold as such at the Press, at a moderate cost?

Extra.—While writing this letter, might I again trespass on your space by reminding your readers of the great need of *prayer* just now for the work in *Szech'uan*, and specially on behalf of its Viceroy and head officials, in view of extension work, as they are still absolutely doing what they can to prevent our getting new centres. "Our help is the Lord," therefore *pray*.

LATER NOTES OF A "NOTABLE
MEETING."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The 9th Annual Meeting of the International Missionary Union was held at Clifton Springs, New York, June 8 to 15, and having had the privilege of being present at this delightful gathering, I have thought a few words touching the same might not be without interest to the readers of THE RECORDER. One hundred and three members were present in all, including quite a number of retired missionaries and others who had begun missionary work, but had been compelled to relinquish it.

The different parts of the world were represented as follows:—Africa 5, Assam 4, Bulgaria 4, Burma 13, Central America 1, China 22, Hudson Bay 2, India 25, Italy 2, Japan 4, Mexico 1, Persia 1, Siam 4, South America 1, Syria 2, Turkey 12. Total 103. Twelve Boards or Societies were also represented, so that we were lacking neither in quantity or variety, and I am sure no one who was present would say we were lacking in quality.

Through the generosity of Dr. Foster, the founder and head of the large and beautiful Sanitarium at this place, Clifton Springs has come to be the permanent place of meeting, and not only does the Doctor entertain freely all who come, but he has erected an attractive and commodious tabernacle in the grove adjoining the Sanitarium, costing, he will not say how much, but evidently thousands of dollars. As to location and accommodation, it is difficult to conceive of anything more suitable and delightful. Dr. Foster, too, is so evidently a man of God, and so full of the missionary spirit, having given free treatment and entertainment to hundreds of broken down missionaries and ministers, that all felt at home from the beginning.

At first, of course, scarcely anybody knew anybody else, but as all wore badges, Dr. Gracey, our genial President and one of the Editors of the *Missionary Review of the World*, bade us not stand upon the order of introduction, but that each one should speak to every one wearing a badge. We were thus kept from the mistake so humorously described by Dr. Wright at the Shanghai Conference, as having been made by himself in addressing a *supposed* member of that body on the street.

I was late in arriving, and so missed meeting Dr. S. L. Baldwin, formerly of Foochow, who was present only at the beginning. But the Resolutions drawn up by him and

adopted by the Union, touching the late action of this Government towards the Chinese in this country, and which are to be presented to the United States Senate and House of Representatives, show that the Chinese have still a valiant defender in this land.

It would be impossible in the limits of this letter to touch upon the many topics discussed, essays read and many delightful episodes of the week, but I may mention the interesting and able paper of Dr. Nevius on the Phenomena of Demoniocal Possession in the Present Age, in which the Dr. gave us the results of his experience and observation and the testimonies of others in regard to this subject. A number of pertinent and pointed questions were asked him, from which it was evident that not all thought as he did; some were undecided, while others fully agreed.

Our brethren from India, which was more largely represented this year than any other field, had some wonderful things to tell us of the progress of the Gospel in that country during the past year, especially among the low-caste people. The problem in many parts of that country now seems to be, not, How shall we obtain converts? but, How shall we teach and care for the additions which are being constantly made to our Churches? A trained native agency is now the great desideratum. We in China would do well to take heed to the lesson there being taught us.

Japan had but four representatives present this year, and these were all ladies. But last year an unusually large number are said to have been present from that country. We should like to have heard more of the work in that promising field.

It was specially interesting to meet so many veterans in the work. Conspicuous among these was Dr.

Cyrus Hamlin, of Turkey, who went as a missionary in 1837 and who, as the report of the meetings said, "edified, entertained and greatly enthused by a lecture on Bulgaria and the Bulgarians." Dr. Happer, I am sorry to say, though intending to be present, was prevented by sickness. Then there was Rev. Josiah Tyler, missionary among the Zulus of Africa for forty years, from 1849 to 1889, not a D. D. according to the list I have, and, if so, a remarkable instance of an American missionary escaping this contagion so long. Dr. Geo. W. Wood, of Turkey, 1836 to 1886, fifty years, delivered the farewell of the Union to the outgoing missionaries on Tuesday eve, and it was one of the most finished and appropriate addresses to which I ever listened. Also, there was Mrs. Parsons of Turkey, widow of a martyred husband and mother of Mrs. R. E. Abbey of Nankin, for forty-two years a missionary and expecting again to return to the work. Dr. Nevius, one hardly thinks of classing him among the veterans, he looks so strong and active, but it will soon be forty years since he went to China, whither he expects to return in the Fall for a fresh term of service.

Among the most interesting and profitable sessions was an afternoon spent in discussing the relation of the returned missionary to the home Churches, and of how the missionary might best interest the people in his work, the gist of which was that he should attempt no flights of oratory, no learned dissertations upon the religions of the heathen or the abstract necessity of missions, but give a simple narrative of experience and observation.

Altogether the meetings were a feast and an inspiration, and I came away feeling glad to have met and become acquainted with so many of God's workers in so many lands. To all of my fellow mis-

sionaries: I would say, By all means attend the meeting at Clifton Springs, if possible. And to my English brethren, If you haven't such an organization in England, take steps to start one as soon as possible.

Yours truly,

G. F. FITCH.

Wooster, Ohio, *July 14th, 1892.*

A LETTER FROM BISHOP SCHERES-
CHEWSKY.

47 Wendell St., Cambridge, Mass.,

August 7th, 1892.

The Rev. J. W. STEVENSON,
Shanghai, China.

REV. AND DEAR SIR: I received a letter from Dr. Allen informing me that I had been invited to become a corresponding member of the Board of Bible Revisers.

I beg to express my sense of the honor they do me. I regret that it is out of my power to accept.

Please convey to the Board my acknowledgment of the honor they confer upon me, and my regret that I am unable to accept.

Yours very truly,

S. J. J. SCHERESCHEWSKY.

Editorial Comment.

THE Editor having had to go up North for a much needed holiday, the arrangement of the *Chinese Recorder* for this month has been left entirely in the hands of the publishers. The fact that the one in charge of the Press has already more to do than he can properly accomplish, may stand as an apology for the presence of errors and the absence of balanced arrangement.

THE temporary absence of Rev. Dr. Wheeler, the esteemed Editor, makes it possible for us to voice the many words of praise and thanks that reach us from many grateful readers. We join with them in heartily thanking Dr. Wheeler for the careful oversight, deep erudition and wide sympathy which so characterises THE CHINESE RECORDER as conducted by him. This month we will miss his "Editorial Comment," which has so often kept us in touch with all that bears on the extension of Christ's Kingdom.

IN the "Missionary News" columns will be found particulars

of an attack on Mr. and Mrs. Polhill Turner, of the China Inland Mission. So far as we can judge from the details to hand it is very evident that the Chinese had exhausted all the ordinary causes for drought, and blamed the missionaries for the calamity. From their conduct on this occasion, and from other significant indications, not the least important of which are the items of news from Hunan, to be found in the "Diary of Events in the Far East," under dates 12th and 13th Sept., we cannot but feel that we are entering on a new and trying phase in our mission work in China. Such hostility, either spasmodic as in Szechuan, or persistent as in Hunan, may be expected in a more extended and determined manner. The advent of so many new missionaries, and the prospect of so many more yet to come, with other tokens of missionary advance, cannot but meet with a counter movement somewhere.

It will be difficult for our brethren of the China Inland Mission

to know how to proceed in the settlement of the complications resulting from the attack on Mr. and Mrs. Polhill Turner. They have the most hearty sympathy and prayerful good wishes of all their co-workers. In the adjustment of such matters the experience of others often proves helpful, and we may take it for granted that the Editor will always gladly receive for publication in the "Missionary News" columns, items of experience of missionaries in this and other matters affecting the progress of mission work in China. From various sources we learn that the "Missionary News" department of the journal is widely read and much appreciated.

ONE more reference to the troubles at Sung-pan, and that is: how thankful we must all feel that in this time of trial to the foreign missionaries, two native Christians, or rather two enquirers of some standing, volunteered to be beaten in their place; as a later account says, the native Christians throughout quitted themselves like men, their only comment being that their sufferings were not greater than Peter's or Paul's. We trust that the Rev. Arnold Foster, or whoever will, in the future, keep up to date his valuable record of "Christian Progress in China" (R.T.S., 1889), will take note of this incident. Such cheering facts are the most conclusive answers to many of those superficial criticisms of missionary work, which most unjustly asperse the character of the native Christians in China.

MANY of our readers will be pleased to hear that West Virginia University has conferred the degree of LL.D. upon the Rev. Stephen A. Hunter, M.D. missionary for thirteen years of the Presbyterian Board in North China.

Rev. Dr. Nevius, of the same Mission, hopes to return from furlough shortly. A right hearty welcome awaits him, and also Rev. G. F. Fitch, who has been spending a year's furlough in the U. S. A. We make no apology for printing in full Mr. Fitch's letter giving further details of the International Missionary Union Meeting at Clifton Springs, N. Y. It gives, without needless repetition, an interesting supplement to Rev. J. C. Ferguson's succinct report.

WE would emphasize most heartily from our personal experience the importance of the notice which will be found in our present issue from Mr. Evans of the Missionary Home and Agency, calling for inventories of all packages imported or exported by our missionary friends. During the past two weeks we have transhipped, imported and exported 249 packages, and only a personal experience can make any one understand all the vexatious trouble that is constantly being incurred in trying to pass through the Customs packages regarding which we have received insufficient details. It is a mistake to suppose that these particulars are only wanted in the case of dutiable goods, or merchandise for sale. The Customs have an important department for classification of imports and exports, which requires a complete list of articles passing in or out of the country, with their values. It will be easily understood, therefore, how the vague description "personal effects" on a Customs application, calls down official wrath on the importing agent, and how the latter is apt to feel that it would have been wholesome to the parties represented if the "plain words" had reached them direct.

The tearing open of packages for examination, the consequent delay and damage, besides the opportu-

nity afforded for pilfering on the journey to the interior, all caused by non-compliance with the requirements mentioned in Mr. Evans's circular, will in time awaken our friends at home and in China to the absolute necessity of observance of the Customs laws; but we trust the careful attention to Mr. Evans's circular will anticipate and render unnecessary such an unpleasant awakening, and will soon lead to more happy relations between missionaries' importing agents and the Customs officials. On page 478 of this issue will be found a parenthetical remark, that, "to a Chinese mind an illustration is the end of all argument." Herewith an illustration from a missionary agent who is "oft in labours:"—A parcel containing a couple of borrowed books, sent over from Japan, took up the best part of two days in attendance at the Customs and examiner's offices. This would have been avoided had the sender mentioned in his letter that it was "English printed books" he was returning to the owner.

WE hope to issue, at a moderate cost, a *Missionary's Diary* for 1893. Pressure of other work has delayed the printing of the book, and will prevent us making it as complete as we would like. There will be a half page for every day of the year, and the dates will be given according to Eastern and Western methods of calculation. Under the following headings are various subdivisions for convenience of recording statistics:—Stations Visited, Enquirers Examined, Admitted as Candidates for Baptism, Baptisms, Marriages, Funerals, Suspended, Excommunicated, Restored to Communion, Discourses Delivered, Days Spent in Itinerating, Distances Travelled, &c., Cost of Itineration, School Examinations, Books Sold, &c. We are much indebted to the friends who have given us so many valuable suggestions. It was considered advisable to have a separate diary for medical missionary work, and through the kind co-operation of Dr. Douthwaite we hope to issue a diary specially adapted for workers in that important department.

Missionary News.

—We regret having to report the serious ill-treatment of Mr. and Mrs. Cecil Polhill-Turner of the China Inland Mission. Mr. and Mrs. Turner had been quietly residing in Sung-pan (a city on the N. W. borders of Szechuen) for about two months and a half. At the end of this time the natives began to complain of the drought and to seek some cause for it. Mr. Turner was said to have been seen to go outside the city and bury a glass bowl and to take a brush and wave it across the sky, and so cause the drought. The 29th of July ushered in a clear hot day without anysigns of rain. Early in the morn-

ing the crowds began to collect at Mr. Turner's house. They began by pulling down boards and throwing them at Mr. Turner, then they took Mr. Turner, stripped him of some of his garments, bound him and left him without a hat in the sun. Mrs. Turner was the next object of the crowd. She was separated from her children, bound and beaten about the head and shoulders. Their two servants were then bound, and all were driven along the streets outside the city gate. On the way they were all shamefully treated, among other things Mrs. Turner had her clothing stripped from her to the waist.

Outside the city the crowd were divided as to the manner they should dispose of their prisoners, some wanting to do one thing and others another. During this discussion a military Mandarin, who had heard of the disturbance, came to their rescue, and in order to accomplish this treated them as prisoners, taking them to the Yamén. Here they were put on trial, the proceedings of which it is unnecessary to give in detail. The Magistrate, wishing to appease the people by some means other than force, asked the two servants if they were willing to be beaten in the stead of Mr. and Mrs. Turner, saying that if they did not, he could not answer for the consequences. THE BRAVE MEN *willingly* consented, and they were forthwith beaten in the usual manner with a stick across the back of the thigh, each receiving the number of one thousand blows. Mr. and Mrs. Turner, their children and the two servants, after being kept all in a small underling's room for two nights, at the suggestion of the Magistrate, left as early as possible on the morning of July 31st, in case the people should renew their attacks. They left under an escort of soldiers for the city of Mao-cheo. Rain fell in torrents almost immediately after they had left! After about a day's journey, they met Miss Nilson, and a little further on they met Dr. and Mrs. Parry; these friends were on their way to visit Mr. and Mrs. Turner, as Mrs. Turner had been lately very ill. The account of their experience was written from Yang-tz-ling near Chentu.

The Southern Methodist Mission in China has sustained quite a loss by the return of Rev. O. E. and Mrs. Brown to the U. S. A. Mr. Brown goes to Nashville, Tenn., to take the chair of Ecclesiastical History in Vanderbilt University. It was only after a

strong urgent appeal from those in authority, that Mr. Brown consented to leave the mission field, as his heart and soul were fully in mission work. He spent only two years in China, during which time he made very commendable progress in the study of the Chinese language, and endeared himself to all who knew him, both foreigners and Chinese. He is an able preacher, as all who had the pleasure and privilege of hearing him preach, either at the Masonic Hall or the Union Church in Shanghai, can testify. Mrs. Brown was a most valuable and able worker during a decade of years in China. They will be greatly missed by members of their own mission in particular and by others in general. We failed to notice the departure of Dr. Y. J. Allen, of the same Mission, who sailed from Shanghai July 23rd, to take a much needed change and rest in the homeland. He has reached the States and writes that he is much improved.

—From various sources we are glad to learn of the success of the Chinese Book-lending Association in Canton. It was started about three years ago by a number of native Christians, belonging to several denominations in Canton. The object of the Association is to lend good books to those who can read them, but who will not be likely to buy them. There are eighteen very practical rules laid down for the conduct of the book-lenders. They are to be plain, honest, peace-loving men, chosen from the Canton Churches, who are willing to serve in this capacity for a consideration of \$6 a month. They take with them beside the books a small supply of stationery for sale, by way of introduction to schoolmasters in the villages. Books are of course to be lent only to schoolmasters and such other respectable residents as can read; and they are lent on trial with the prices

marked; a register being kept of the place, the person borrowing, the date and the book lent, and an intimation given that the lender will return, say a month after, to enquire and effect a sale or an exchange as may be desired. The lenders are to avoid disputes with the natives, are not to resent rudeness, but to take it as a thing to be expected, and even if harm is done to the books, they are to be content with the smallest compensation or apology. The only literary qualification necessary in a lender, is ability to keep his register and make his report, which is to be transmitted every two months through the nearest mission station. The books to be lent are carefully selected by the managing committee, and nothing is asked from foreign sources except the books, for the purchase of which a fund amounting to \$1,379 has been raised. About \$400 has been subscribed for expenses of book-lenders, four of whom are actually at work, and good reports have been already received of progress made.

After two or three years the book-lending is to be followed by a general offering of prizes for the best essays by non-Christians on Christianity and kindred subjects. The various missions interested will ultimately be invited to come in and take a share in the wide field thus opened, in order to form and build up churches.

—The *Society for the Diffusion of Christian and General Knowledge among the Chinese* have issued a new Catalogue of their publications. Nelson's beautifully coloured illustration and floral cards are also just published. Catalogues can be got by application to the Mission Press, Shanghai.

—It will interest many to know that Dr. Griffith John, of Hankow, sent a copy of the Hunan Picture

Gallery to Mr. Gladstone with a letter of explanation, foreseeing that the Grand Old Man would soon be in power again. Dr. John has received an autograph reply from the G. O. M., announcing that he had duly received and read the book.

JAPANESE MISSION, SHANGHAI.

We are glad to learn that Mr. and Mrs. Evans on their return from Japan, were accompanied by a Mr. and Mrs. Uyeda as their co-labourers in the mission to the Japanese. Mr. Uyeda graduated last June from the Doshisha Theological College, Kyoto, and takes up the work as a native teacher and evangelist. He has already met with marked success in his ministrations, being much appreciated by his nationality here.

We heartily welcome him and his wife to the ranks of our missionary body.

—Mr. and Mrs. J. A. Chain, of Denver, Colorado, arrived in Shanghai on 28th inst. Mr. Chain is an elder of the Presbyterian Church in Denver, and with his wife is making a protracted tour of eastern mission fields, expecting to be at least three years from home.

They have visited Peking and North to the Great Wall, spending several weeks, and gave some months to Japan and Corea. They hope to pass through to India and the Holy Land, giving two years or more to the journey. Not the superficial glancing of globe trotters, but the thorough and penetrative observation of the field and the work, has been the character of their visit. We appreciate therefore the sympathy and value of Mr. Chain's remark that it has been their fortune to have been thrown into fellowship with as godly men and women as they ever knew in Christian work at home, and their confidence

that the work of missions in this 'Far East' is everywhere in a most promising and hopeful state.

We shall be glad to see their successors from the Churches at home in such a spirit and like Barnabas amidst the early struggles of the Church of Christ "who, when he came and had seen the grace of God was glad and exhorted them all that with purpose of heart they would cleave unto the Lord."

SINGAPORE CHINESE CHRISTIAN
ASSOCIATION.

The third Anniversary was held on August 5th in the Princep Street Chapel. The reports showed an increase of membership from 33 to 53 and a balance in hand of \$57.82. The hall was very tastefully decorated, and the whole proceedings were a great success. A specially hopeful movement has taken place in the direction of a Debating Society, which is conducted in English, and seems popular. There were 60 Chinese Babas present, a smaller number than on previous occasions, owing to restrictions as to tickets. There were also 20 Europeans, the guests of the Chinese brethren, who formed a choir and did much to enliven the meeting. There were addresses by Mr. Phillips (in Malay) and by Messrs. Cook and Boon Chin (in English).

MISSIONARY PERSECUTION IN CHINA.

A C. M. S. missionary who has a brother in China, writes as follows to the *Indian Churchman*:—

My brother went to a city called Shwen-ching-Fu (in the heart of China, four weeks from the coast) early in January to open a mission station there, and began in the usual way by putting up in a native inn and looking about for premises to rent. These he soon secured; but he had only been living in them about a month when

he discovered that the local magistrate was opposed to his remaining, and was determined to turn him out. He stuck manfully to his guns till March 6th, when he had to go away to take charge of another station in that province (Szechuen). In the meantime the Revs. M. Beauchamp and C. H. Parsons had come to relieve him, and they continued to hold the fort. Below is an extract from a journal written by Mr. Parsons. "I may mention that Mr. Beauchamp, who is a nephew of Lord Radstock, was one of the "Cambridge Seven" who went out to China in 1885, and was ordained three years ago by the Bishop of Mid-China; it is interesting to remember, while reading this journal, that he stroked a University Trial Eight at Cambridge, and is probably powerful enough to have floored any of the crowd, including the "bully," but was restrained by God's grace. Mr. Parsons was, till recently, curate to the Rev. H. B. Macartney, of Melbourne, Australia.

"Saturday, Easter Eve, April 16th, 1892. The climax. It came to-day as follows: Very early in the morning it was steadily raining, and gave promise of a whole day of wet. We naturally thought that our opponents would hardly trouble us to-day. After breakfast and prayer and reading of 'Daily Light,' which latter, as it turned out, was very appropriate, I got out some characters to revise, and Beauchamp put himself into the hands of the barber. (This is a weekly operation, including the shaving of the crown of the head in Chinese fashion). At breakfast time we noticed a suspicious looking man about, looking into some of the rooms, and we had little doubt from his bearing that he was a runner from the Yamên (magistrate's office). At about 10 a.m. there was a sudden influx of people, and I suspected that the Philistines were upon us, but I went out treat-

ing them as ordinary guests, and invited them to sit down, and gave them some tea.

"Then others crowded in, and it was soon pretty evident what they had come for. Some made for Lao Tsai, our servant, and I thought were demanding his keys. Others, knowing that Beauchamp was being shaved, pounded at his door, calling on him to come out. The barber had not finished, but he would not wait, and while B. was looking round for his Bible or anything precious, they laid hands on me and began to urge me out. Others meanwhile had seized Gill's two handsome scrolls, a present from a Chinese friend, and also B.'s large sheet of the Ten Commandments, and tore them violently down from the wall of the guest-hall. When they laid hands on me, I immediately sat down and folded my arms as a sign that I was not going unless compelled. Another moment and two strong men seized me, one by each shoulder and pushed and dragged me through the inn (in front of our premises) into the street, others serving Beauchamp the same.

"The streets were of course very muddy, and I lost my remaining shoe in a few seconds. Dear B. was very solicitous about me, and managed, as we were dragged along, to get and keep a hold on my shoulder, lest we should be separated. They made us *run* through the wet street, straight through the pools, whither we knew not, but we rested ourselves on God, and B. cheered me with one of the precious promises, while I specially thought of Bishop Hannington being dragged along by his savage guards in Africa, and his words, 'I am thine, O Lord.' What a spectacle we presented as we were rushed like felons through the streets, leaving our property, including the 120 taels the landlord had insisted on returning, at the mercy of the crowds in the yard of our house.

I suggested singing, but B. thought better not, and said, 'Don't be afraid; we'll stick together; we don't know where they are taking us, but the Lord does.' We were forced through the gate of the city on to a bridge some little way beyond. There were cries of 'Throw them in the river.' B. says, being a good swimmer, he would not have cared, but feared for me. On the bridge they stopped, and we were able, while being surrounded by an ever-increasing crowd, to take thought a little. Then I saw that one of our assailants was a military student, well known to me by face, living in our own inn, and hitherto quite friendly, very powerfully made, probably specially hired for the occasion, as he henceforth took the lead as 'bully.' Another was more powerful-looking still. I suppose

THEY ANTICIPATED TROUBLE WITH BEAUCHAMP,

but of course he did not strive! Being released on the bridge, we tried to make the most of it, B. preaching a little to the on-lookers, and both trying to look as happy as possible. By this time my stockinged feet were soaked, and I attempted to step up and down in the small space allotted to us to avoid taking cold, which I much feared, seeming inevitable on such a day. One young fellow (God bless him!) in the midst of all the derision, as the rain came on again, offered me his umbrella, which I did not accept. All seemed now waiting for something, and we guessed it was for our goods, and soon heard one say as much. We stood together and prayed aloud, but were interrupted by the champion bully, who had procured a big broken earthen vessel containing *night soil*, which he spattered about on our feet to prevent us coming a step nearer the city. This was exceedingly loathsome, but one thought of Jesus

and those round the Cross mocking (how utterly unworthy to mention ourselves in the same breath with Him and His sorrow). I think our bully, whom B. kept speaking pleasantly to, disgusted even his own followers when he actually offered us this filth to drink. I prayed he might go no further in this line, and thank God the prayer was answered, and this was the more noteworthy, as at the end of the bridge rows of buckets were standing ready to hand."

So far the extract. Presently some of their goods were brought to them, and they proceeded to a group of small houses on the roadside. As it was raining heavily, they tried to enter an eating-house, but were turned out; they next tried a shed where grass was sold, but a boy (!) told them to move on: they then went to the large shed where idols are kept, but its gates were shut; they sat down on a bench near, but a man at once took it away; they then sat down on the temple steps, but the "bully" got a gong and beat it violently in their ears to make them move on, throwing handfuls of grain at their faces

with all his might. They began to understand what the Apostle meant by saying he was the "offscouring of all things." The rain kept pelting down, and it was difficult to keep their feet in the mud, but they were urged forward. They were violently hungry, as it was now late in the afternoon, but at last, after being refused in two or three shops, a man sold them some rolls; and whenever they sat down, the gong was brought into requisition. At last they were conducted to the river side, where there was a boat ready. Here they found all their goods and chattels, bedsteads, cupboard, tables, kitchen utensils and the chest containing the silver. When these had all been put in the boat, they embarked themselves and sank down-stream, being pelted till dark by urchins on the bank! Thus were these two servants of the Gospel expelled in Chinese fashion from the city of Shwen-ching Fu. And thank God they were none the worse, but they must have been bruised and sore when they arrived in their boat at Paoning, the headquarters of the C. I. M. in that province.

Diary of Events in the Far East.

August, 1892.

18th.—A serious calamity has just befallen the people of Ch'ang-loh Hsien, Kuangtung. On the 18th a torrential down-pour was experienced, followed later on by a mountain freshet, which rushed down with irresistible force, carrying everything before it. Innumerable accidents have been the result, and the number of people drowned reaches the total of several hundreds.

September, 1892.

3rd.—A most disastrous fire took place at Ningpo, which reduced 700 houses to

ashes. Every effort was made by the fire brigades to subdue the flames, but owing to the difficulty of obtaining water, and the continued drought which had rendered everything so dry, the endeavors of the firemen were unavailing.

4th.—Disastrous fire at Ichang, which razed a great portion of the city to the ground and rendered thousands of people destitute and helpless. In order to recover the bodies of the unfortunate victims in the river, a barrier was constructed and put across the stream after the fire, so as to prevent the bodies from drifting down. This method was suc-

cessful, and up to the present time over two hundred bodies have been recovered, and the rescuers are still hard at work scouring the river. The houses consumed by the flames at Shipa were formerly the homes of over nine hundred families, besides the dwellings of thirty families in another part of the town. Nearly two hundred boats and craft of all descriptions were also consumed. Soon after the catastrophe good people were hard at work examining into the extent of the damage, and began distributing money to the distressed survivors from the fire. The benevolent societies are now appealing to the public to raise subscriptions for the relief of the destitute people. It is said that 4,000 strings of cash have been obtained from various quarters which will be distributed amongst the people to alleviate, in some measure, their great sufferings.

6th.—With regard to the Russians on the Pamirs, a telegram from London says that the Czar, indignant at Yanoff's aggression, has wired him, in order to avoid a conflict with the Afghans and Chinese, not to explore beyond the Mustagh mountains.

12th.—On the night of the 12th instant anti-foreign placards were issued in large quantities in the city of Ch'angsha.

13th.—On the 13th, at noon, the students of the three colleges and the undergraduates attending the examinations, assembled at the temple of the Goddess of Heaven (天妃宮) for deliberation. The Hunan Manifesto (齊心捍命) was hung up on the front door of the temple. There were more than a thousand persons present. The subject for deliberation was the approaching advent of the new Governor, Wu Ta-chêng, and his intention of bringing foreigners with him into Hunan, with the object of purchasing land, building houses, opening foreign hong and propagating the Gospel. The proctors of the three colleges were present on the occasion. Bills were issued stating that all the people had resolved, with one heart, to detain the present Governor, H. E. Chang, and resist the landing of the new Governor, Wu Ta-chêng. As to the foreigners, they

are to be driven away with a great onslaught. At 2 o'clock on the same day anti-foreign books and placards were issued. The infamous *Death Blow to Corrupt Doctrines* (辟邪紀實) was among the books distributed on the occasion.

—The funeral of Lady Li took place at Tientsin on the 13th instant with great pomp. Immense crowds of spectators packed the streets, and temporary shrines were put up along the route, where people offered up their last tribute of honour to the deceased lady, as her remains passed by. Of the vast number of dedicatory umbrellas in the train of the funeral cortège, it is worthy of mention that two were presented by the widows and the poorest class of citizens, while another was the gift of the "riches" coolies, who took this opportunity of manifesting their gratitude to the Viceroy, who on one occasion was instrumental in getting their license fee reduced.

16th.—The Acting British Consul-General received last night a telegram from Sir John Walsham announcing that the Tsung-li Yamèn had received news from Shensi that anti-missionary riots occurred at Anting, in which a French priest was injured, but not fatally. Order was restored by a deputy sent by the Prefect, the rioters being severely punished. The other missionaries in the province were all safe.

24th.—News has reached Shanghai that the Yellow River has again burst its banks, though we have not been able to ascertain the exact locality. The news came from Yangkokow, a straw-braid port on the southern shore of the Gulf of Pechili. This town is on a river which is connected with the Yellow River by a canal, and the current from the Yellow River was flowing past Yangkokow at the rate of six or seven miles an hour. A missionary who had come in from the flooded district, stated that no less than twelve towns had been washed away, but that as the water advanced slowly, the people had time to remove, so that not many lives were lost. It is reported that the floods have extended to three provinces.

Missionary Journal.

MARRIAGE.

ON the 23rd instant, at the Holy Trinity Cathedral, Shanghai, by the Rev. H. C. Hodges, M.A., THOMAS JAMES ARNOLD, of the Foreign Christian Missionary Society, Nanking, to ELIZABETH, eldest daughter of James Ince, Esq., of Lutterworth, Leicestershire, England.

BIRTHS.

AT Chinkiang, on 25th August, the wife of the Rev. W. COOPER, of a daughter.

AT Cheo-kia-keo, Honan, on 1st Sept., the wife of the Rev. J. J. COULTHARD, of a son.

AT the London Mission, Hankow, 2nd September, the wife of the Rev. C. G. SPARHAM, of a son.

DEATHS.

OF typhoid fever, at Mount Airy, N. C., U. S. A., on 7th August, MAGGIE N., wife of Rev. D. W. Herring, Am. Baptist Mission. Aged 27.

OF the same just one week previous, MARGARET, daughter of Rev. and Mrs. D. W. Herring. Aged 4.

AT Feng-siang Fu, Shensi, on 10th Aug., J. NIKLASSON OLSSON, Scandinavian China Alliance Mission, of consumption.

AT Shanghai, on 26th September, Mr. THOMAS MACOUN, China Inland Mission.

ARRIVALS.

ON 18th September, Mrs. F. E. MEIGS and child, Foreign Christian Mission, Nanking (returned); Mrs. ABBEY and child, Presbyterian Mission, Nanking (returned); Miss L. GAYNER, M.D., for Friends (Amer.) Mission, Nanking; Rev. R. C. BEEBE, M.D., wife and family, M. E. Mission, Nanking (returned); and Rev. C. F. REID, wife and family, M. E. Mission (South), Shanghai (returned).

ON 18th Sept., Mrs. CURTIS and family, of M. E. Mission, Peking (returned).

ON 20th Sept., Rev. J. H. WORLEY, wife and family, M. E. Mission, for Foochow (returned); and Miss L. MASTERS, M.D., for M. E. Mission, Foochow.

DEPARTURES.

FROM Shanghai, on 10th Sept., Mrs. KNAPP, of the International Missionary Alliance, by *Palinurus*, to England.

FROM Shanghai, on 13th Sept., Rev. and Mrs. O. E. BROWN, for U. S. A.

FROM Shanghai, on 23rd Sept., N. S. JENSEN, Scandinavian China Alliance Mission, for U. S. A.



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The Progressive Apprehension of Divine Truth in the Christian Church.

BY REV. D. Z. SHEFFIELD, D.D.

IT will be the purpose of the present paper to indicate some of the lines of progress in the apprehension of divine truth in the Christian Church, and to note a few of the vantage-points already reached from which the truths of the divine revelation are seen with clearer vision than in the past history of the Church. Only incidental attention will be given to some of the more important speculations thrown out by leading theological thinkers and loosely accepted in the popular belief, but which must receive a more careful study to decide their harmony with the essential teachings of Scripture and a longer test as to the nature of their fruits in the life of the Church, before they can be accepted as unquestioned truth.

It will be assumed in this paper that the Scriptures of the Old and New Testaments contain a complete revelation of the divine method of saving a sinful world. The revelation, in harmony with the general divine method of working, was progressive in its unfolding; each stage of the revelation being adapted to the special condition of social life and religious thought for which it was given. The divine revelation was intended to be educational. It was imbedded in human history, it was embodied in individual experience and it was gradually wrought out into the definite doctrines of the Church. It is important to distinguish between the implicit and the explicit teachings of Scripture. In accordance with the general law of the growth of thought, that which is implicit in an earlier stage of revelation, becomes explicit in a later stage. Christ found the doctrine of eternal life wrapped away as in a living seed in the words, "I am the God of Abraham, and of Isaac, and of Jacob." Those cardinal truths of the Christian religion, which cluster around the

cross of Christ, were all implied in the preparatory Jewish dispensation, but were not distinctly enunciated until the fulness of the divine time had come. It is also important to keep in mind the thought that the divine Teacher is always in advance of his earthly pupils in his enunciation of truth, so that in every stage of the development of the Church men have but partially apprehended the truths which have already been placed within their firmament of vision. Christianity is both a doctrine and a life. Our Saviour said, "I am the Way, the Truth, and the Life." But it is more a life than a doctrine. There are many religious truths which the head may apprehend apart from the heart, but in the higher range of truth pertaining to the spiritual life and to duty towards God and man, the heart-apprehension must be correlated with the apprehension of the head. Our Saviour said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." As the traveler ascending the mountain-side catches a wider view of the landscape at each advancing step, so the Christian pilgrim at each advancing step in his religious experience catches a wider view of those great truths which bind his life to the life of God and to the lives of his fellow-men. It is along this line that we may expect to find true progress in theological thought. Those who would build securely for the future must place their work squarely upon those beautiful and shapely stones of truth, which have been cut and polished and fixed in their position in the temple of God through the spiritual struggles and triumphs of multitudes of the saints of God in the past history of the Church, that when the final key-stone has been set in its position, the glory of God may fill his temple from base to pinnacle.

In the coming of Christ *into* the world, in his teachings, his life, his death, his resurrection, his ascension to the right-hand of the Father, great truths were revealed concerning the nature of God and the relationship between God and man, which men only partially apprehended, and in their deep heart-needs men accepted Christ as a Saviour with but little question as to the mysteries of this salvation. The central truth in the great scheme of human redemption was that of the divine self-revelation in the person of Jesus Christ. This truth was accepted during the period of the Apostolic and Martyr Church with very little question as to how God could reveal himself in human form, or as to how the divine and the human could be constituted in one unique personality. It was not until after the Church had passed through its first great baptism of fire and had conquered in its hard conflict with heathenism, that the mind of the Church was directed to a searching inquiry as to the proofs of the divinity of Christ. This inquiry was forced upon Christian thought

by the rapid spread of the great Arian heresy, which for a time threatened to rob the Church of its divine Lord. The result of the great discussion, which extended over a period of half a century, and was directed by the mastermind of Athanasius, was to emphasize the true divinity and the true humanity of Christ, "Light of light, very God of very God . . . who for us men, and for our salvation, came down and was incarnate, and was made man." In this great conflict of thought the heart of the Church was as much engaged as the head, and the victory was not a logical demonstration that Christ was both God and man; rather was it a verdict of confidence in the witness of Scripture that Christ was truly the son of God and the witness of experience that Christ was in the midst of his Church as a divine Saviour. But when the conflict was ended and the truth of the divine and human nature of Christ was fully vindicated as a doctrine of faith never to be surrendered, the question of the divine incarnation and of the interrelationship that subsists between Father, Son and Holy Spirit, remained as unsolved a mystery as before.

The early Church had hardly fixed its doctrinal statement as to the divinity of Christ, before it was called upon, again through controversies with heretical sects springing up within her bosom, to meditate more profoundly upon the teachings of Scripture as to the nature of man and his need of the redemption provided for him in Christ. Though the history of the world gives its constant witness to the evolution of human depravity through the family and through the institutions of society, apart from the inspired writers the religious teachers of the world have never taken a serious view of the nature of sin. They have failed to perceive that sin has its source in an organic race-disease, and can only be cured by the intervention of the divine Physician. According to the teachings of Pelagius, every man stands or falls for himself. The sin of Adam has no other relation to him than as an example in evil, and the grace of God in Christ only comes to him as an assistance to his natural ability to do good. This teaching as to man's natural ability stands in logical relationship to the teachings of Arianism as to the nature of Christ, a being like God but less than God, who saves by his teachings and example and by the influence of the divine Spirit, but not by a divine atoning sacrifice and a work of recreation in the human heart. Against these doctrines, which threatened to wreck the Church upon the treacherous rocks of man's ability to save himself apart from the grace of God in Christ, Augustine, the great Latin theologian, opposed his own profounder study of the Word of God and his long life-and-death struggle with indwelling sin, in which struggle he at last achieved the victory through trust in a divine Saviour and the

renovating power of the divine Spirit. Augustine firmly grasped the Scripture doctrine of the organic relationship of the human race. Adam was the root, of which his posterity are the trunk and branches. The sin of Adam perpetuated itself in the native bent of the human soul towards evil, which is the hidden source of overt acts of personal sin, a tendency that is only overcome through the operation of the divine Spirit in the human heart. Discussion has not ceased, even down to the present time, as to the relationship that subsists between the sin of the individual and the race tendency to evil, but the Augustinian anthropology has powerfully influenced the life and thought of the Church, and, in the tendency of human nature to drift from its divine moorings, it has been as a strong anchor holding men to the teachings of Scripture that through one man sin entered into the world and that through one man the grace of God abounds to men, even unto eternal life.

During the period of a thousand years the life of the Church was checked in its growth by a powerful and ambitious formalism. No great truth of the divine revelation received any new emphasis through the experience of the Church. Rather did the Church, in its estate of spiritual paralysis, corrupt the divine truth as to the method of salvation with an admixture of human error. The Church came to be regarded in the light of a ship with sails set for the celestial port, and all on board were assured by their spiritual pilots that they would reach their destination. The saints were given a part in the mediatorial work of Christ and the living leaders of the Church invaded the divine office of judge of the hearts and lives of men.

In the Protestant Reformation a whole cluster of great truths burst with a sudden and new light upon the consciousness of the Church. Not that they were new in themselves, but that they had been hidden from men's vision by the heavy clouds of ignorance and superstition which filled the firmament of their thoughts. Men wakened to a realization that Christianity was vastly more than a nominal relationship to the Church, that it was a hidden life, an individual heart-fellowship with God in Christ. The body of believers had sunken into the same condition of formalism in which our Saviour found the Jewish Church; and Luther reasserted the teachings of Paul concerning the nominal and real Jew, declaring that he is not a Christian who is one outwardly, but he is a Christian who is one inwardly, serving God in the spirit and not in the letter, whose praise is not of men but of God. The doctrine of justification by faith, as it was taught by Luther out of his own living experience, came to multitudes of men bound in the toils of a dead formalism as a new revelation of God's redemptive grace. Faith in God as a

means of salvation, has its necessity in the relationship which exists between God and man. Faith has always been a living principle in the heart of every devout worshiper of God. It was categorically announced and formally discussed in the letter of Paul to the Church at Rome, showing that obedience to law is the fruit of faith and not the root from which faith springs. But faith is an acknowledgment of human weakness, an act of trust in divine grace; and men have always sought to enter the kingdom of heaven through some door opened by their own hands rather than to enter through the door of faith in the atoning work of Christ. The Church which should itself have been the depository of faith, cherishing it as the hidden source of the divine life by all of its institutions, became the tomb of faith, until in the fulness of the divine time it was brought forth with resurrection power from its long death-slumber, to become the life-principle in all Christian activities, until the great work of building the Temple of God in the world is accomplished and all the nations of the earth are gathered into it for worship.

The leaders of the mediæval Church, forgetting that they were but under-shepherds, appointed to feed the flock of Christ, usurped that place of authority which belongs to God alone. The Bible was placed in captivity by those who were set to teach and to defend its doctrines, and it was only through a mighty spiritual convulsion and an uncompromising conflict between truth and error, that the Bible was delivered from its captivity and was honored again as the fountain source of truth, as the supreme revelation of the divine way of salvation, as the one rule of faith and practice.

We will only note a single other great truth which the Protestant Reformation has lodged firmly in the consciousness of the Christian Church, a truth which was but partially apprehended by the leaders of the Reformation, that every man has a right to worship God according to the dictates of his own conscience, that he must answer to God and not to man for his acceptance or rejection of the offer of salvation and for his special manner of life and form of worship. Luther began his work as a reformer with but a dim conception of the great end towards which his teachings were tending. He set himself to the cure of certain prevailing abuses, but did not at all realize that he was inaugurating a warfare against a great spiritual despotism which should not cease until the power of that despotism was broken. Though the reformers were ready to lay down their lives for their religious convictions, the evil spirit of intolerance still lingered in the Church, troubling its life and only being cast out after a long and painful struggle. It is common to hear men deplore that lack of unity in the Church

which has resulted in its breaking up into a large number of denominations, each with its own peculiar articles of faith and forms of worship; but it has often been forgotten that many of these denominations have stood for the conscientious assertion of some truth which was being overlooked or rejected, and that through this very conflict of ideas the Church has attained to a broader and more symmetrical view of truth and a more tolerant spirit in its search after new truth than could have been realized in a Church of strict uniformity in doctrine and ritual. Theological discussion is losing nothing in its intensity of thought and is gaining much in its breadth of vision; and the Church, though preserving its external diversity of organization, is moving towards the goal of true spiritual unity when men can clasp each other's hands as brothers in Christ, can labor together with one purpose in the Master's vineyard, can travel in sweet companionship towards the Celestial City, only anxious to know that their companions have the love of God and the love of man glowing in their hearts.

Among the causes which have operated to broaden the range of theological thought in modern times we may note the following: (1) The wider intercourse of men, bringing with it an active interchange of thought; (2) The more careful study of history and philosophy and of political and social science; (3) The new acquisitions of scientific knowledge and the improved methods of scientific study; (4) The great religious revivals which have preserved the life of Christ in the Church and prepared men through the altered and improved conditions of society to catch broader visions of truth than was permitted to those who had gone before.

We have noted the place which the Reformation gave to the Bible as the source of religious truth and as the chart to guide in the Christian life. Let us return to that thought to ask if the Bible is holding its place in the Church which was allotted to it by the Reformers. The Reformation was a revolt against churchly authority and a return to the authority of God, of which authority the Scriptures were the written expression. But while the reformers traced authority to its true source in God and to the Scriptures which contain a revelation of the mind of God, their conceptions of authority still partook of the old rigidity and formalism, which gave too little place to that freedom of thought and of conscience in the investigation of truth that alone supplies the conditions of intelligent and hearty submission to the voice of authority. Through modern discussion the conviction is at last firmly lodged in the minds of men that no truth is too sacred to be investigated. Thus the modern Church has dared to question as to the times and circumstances of giving the divine revelation, the character

of the persons chosen as the special organs of that revelation, the interblending of the divine and human elements in that revelation, the progress of doctrine in the gradual evolution of the plan of salvation, the measure of inspiration under which the prophets and apostles spoke and wrote and the kind of infallibility which must be accorded to their words. Many have seen in these discussions only the signs of a decaying faith, when in fact they are the evidences of an abounding life. There is nothing so sacred as truth, and He who himself is truth rejoices in every honest inquiry which has as its end the apprehension of truth, and the placing of individual truths in their right position in the faith and the life of men. Has modern study disturbed the old thought that the Bible is the word of God, by bringing into view the correlated truth that it is also the word of man? The divine truth was intended for men, and that it might be adapted to men, it was revealed in the form of individual experience and was expressed in the terms of individual apprehension that we might feel the very pulsations of the hearts of the inspired writers, of David and Isaiah, of John and Paul, as we read their words and receive divine truth through the varied colorings of their heart-exercises. Doubtless the tendency of discussion looks in the direction of modifying the doctrine of an infallible inspiration extending to those details which have no significance either in doctrine or in life, but if we lose somewhat in our indiscriminate reverence for the letter of Scripture, we gain more in our love for its spirit as we realize that it not only communicates to us the very life of God, but also the lives of the saints of God, through their individual thoughts and experiences, their hopes and fears, their struggles and triumphs, until we feel ourselves united to them through the divine life, of which we are permitted to partake in common.

The Scriptures tell us that "God is love," that love is the fullest, completest definition that can be given of the divine nature; and yet the great truth of the divine love, though always underlying the progressive revelation, was the very last to receive its final expression, and is the very last to be taken up into the consciousness and to be inbreathed into the life of the Church. The apostolic and martyr Church produced many beautiful lives that were filled with the spirit of Christ, which is the spirit of love, but the large proportion of its membership in the immaturity of their religious life, realized but imperfectly the meaning of the divine love in Christ. During the long period of decline in spiritual life the love of God was thought to be a special gift to the members of his visible Church, and was apprehended rather in the terms of rewards and immunities than as a heart-fellowship with God and

a participation in the work of redeeming a lost world to himself. The doctrine of the saving love of God in Christ, accepted by a living personal faith, was clearly apprehended and proclaimed in the great Protestant revival, but the salvation was more an escape from condemnation than it was a return to the bosom of the Heavenly Father. The consciousness of the abiding love of God is a growth in the experience of the Church as it is in the experience of the individual. The Church is an organism, and the general type of spiritual life is a pervasive life. The religion of Christ must be experienced in the heart, must be realized in all the relationships of the family and of society; the great truths of man's redemption must be both comprehended by the understanding and appropriated by the affections, and the Church must enter into a cordial participation in the divine work of redeeming a lost world, before the love of God in Christ can be comprehended in all of its richness and fulness, in its length and breadth, in its height and depth. Not to say that the Church has already attained to this exalted measure of apprehension of the love of God, we may yet dare to say that the great life-current of religious experience in spite of many eddies and points of stagnation, is setting with ever accumulating volume and force in that direction. The evidence of this is found in the increasing manifestation of the spirit of Christ in the life of the Church. The Apostle John said, "If we love one another, God dwelleth in us, and his love is perfected in us." Never before were there richer fruits of love in the family than now; never were the young more tenderly and wisely loved than now; never did the heart of the Church go out with such a full volume of yearning love for a lost world as now. This growing sense of the love of God has softened the expression of some of the sterner truths of the Divine revelation. Formerly men proclaimed the wrath of God against the impenitent with a severity of language which revealed but little of the spirit of Christ in his yearning compassion for men in their sin-ruined condition. There is danger that men will divorce the doctrine of the love of God from the correlated doctrines of his justice and judgment, and already not a few heretical sects have built upon this foundation of sand; but the theology of the Church as to future rewards and punishments is not being undermined, as many would have us believe, and when devout men speak with bated breath of "The worm that dieth not, and the fire that is not quenched," they do it with a profounder sense of the infinite loss of that soul which has divorced itself from the pitying love of God than was cherished by men who gave a sterner enunciation of this truth.

We may note in passing that type of theological thought and discussion which is seeking to broaden the work of redemptive grace, to find a nascent Christianity hidden under the forms of a corrupt heathen worship, the "essential Christ" revealed in the hearts of devout heathen, who, without the knowledge of God or of Christ, are honestly striving to walk in that measure of light which has been given them. Another form of doctrine, which has been antagonized with the one above stated, through the heat of theological discussion, but which has its source in the same desire to justify the ways of God to men, represents the redemptive scheme as not limited to the present life and urges that the love of God in Christ will not be arrested in its operations until every soul has personally and intelligently made that decision which determines its destiny. These doctrines belong to the region of speculative theology. They represent the desire of Christian men to throw some light upon the dark problem of the destiny of the vast multitudes of immortal souls who are brought into this world without any choice of their own, who live in an environment of sin without any arm to save, and who pass through the dark gateway of death into eternity without any light of hope. Gladly would we accept any interpretation of the divine dealings with men which would bring relief to this problem; but, with the teachings of Scripture, as historically understood in the Church, conditioning man's salvation upon personal faith in Christ and limiting the opportunity of salvation to the present life, these teachings being further enforced by the divine dealings as witnessed to in history and providence and in the laws of heredity, of social influence and of individual acts slowly crystalizing into character, there is little probability that these doctrines will take their place as unquestioned truth in the faith of the Church.

The doctrine of a divine atonement for the sin of the world has been a cardinal belief, and yet the best thought of the Church has thrown but little light upon the nature of the necessity of inflicting suffering upon a divine substitute, that a way might be opened for the operation of redeeming grace; and yet every theory which has been propounded to explain the meaning of the atonement, has contributed something to enrich men's conception of the significance of that divine act. The writings of Anselm emphasized the truth that the atonement was an offering to the divine justice, a vindication of the divine honor, of which God had been robbed by sin. In the teachings of Grotius the correlated truth for the first time receives its proper emphasis, that good is a moral governor and that the atonement was an expression of the divine abhorrence of sin before the created universe. Yet again, in the teachings of Bushnell, Robertson and others, the object of the atonement as an exhibition of the divine love,

intended to influence the hearts of men, was presented with new force and power. But to the last we are compelled to admit that the atonement is a mystery of divine grace. It looks indeed towards God in his justice and majesty, towards the universe that is ruled by his hand, towards the sinner that must be constrained to new obedience, and above all does it look towards the essential and unchanging nature of the divine holiness, not permitting the eye of God to look upon sin with allowance; but after the last word has been spoken we stand with awe and wonder before the cross of Christ, hushed to silence in the presence of the sacrifice which was of infinite value and of infinite power to save.

Modern theology has not solved the problem of the seeming paradox of human freedom acting under the constraint of divine law and moving toward ends fixed in the divine purpose; but it has made progress on the one side in its ability to accept the witness of human consciousness as to man's essential freedom in action, and, on the other, to hold to the truth of the divine revelation that human freedom in its every act is moving towards predetermined ends. For the clear enunciation of the doctrine of human freedom and for the bold application of that doctrine in urging men to accept of the grace of God in Christ, the Church is largely indebted to that great revival movement inaugurated by Wesley and Whitfield. Through that movement the severely logical system of Calvinism has been softened and humanized, while the deeper truths of Calvinism have held their place in the convictions of the Church, emphasizing the divine sovereignty in drawing men to himself and in building up his Church in the world.

We will note but one further aspect of modern theological thought. It was Tertullian who said that all men are naturally Christian. The truth underlying this extreme statement is, that all men are created with religious capacities and longings which are never satisfied apart from Christ. Modern theological thought has made some progress in its explanation of these religious capacities and longings, in its interpretation of the universal disposition to some form of worship; and along the line of the unsatisfied religious cravings of the human heart apart from God, is found a confirmation of the teaching of Scripture that man was created in the image and likeness of God and can never find rest and satisfaction apart from him. But while progress has been made along this line of theological investigation, we are as yet in the midst of conflicting theories as to the nature of the witness of human consciousness to the being and character of God and to the craving of the human heart for fellowship with God. While Christian theologians are agreed in accepting as truth the beautiful words of Augustine, "O Lord, we were made for thee, and our souls are restless till they find their

rest in thee," yet they differ in their account of the nature of that restlessness. In one school of theological thought, now increasingly popular, the doctrine is boldly announced that there is a "constant influx and activity of the divine energy" in every human soul, a self-communication and a self-revelation of the divine spirit, such as to make the knowledge of God necessary and universal. Dr. Stearnes in his interesting discussion of "The Evidence of Christian Experience" declares that "The knowledge of God is common knowledge. However imperfectly and pervertedly men may hold it and express it, all have it, so that when the higher Christian truth comes to a soul, it does not come to one ignorant of God, but to one that from its earliest days has felt his presence and power." This doctrine of the universal self-revelation of God in the human consciousness seems to open up a broad road of easy access to the religious convictions of men, but opposed to it stands the witness of experience in missionary activity, that the heathen are without God in the world, that from remote antiquity men have persistently abandoned the worship of the true God for the worship of the vain creations of their own imaginations, and there cannot be discovered any such consciousness of the true God hidden under these forms of heathen worship as this theory assumes to exist. The heathen have no such necessary and pervasive knowledge of God as distinguishes Him in His self-existence, in His unity, His personality, His nature as pure spirit, His creative wisdom and power and His directing care and love. To talk of a universal knowledge of God which is destitute of even an embryonic apprehension of these attributes that inhere in the nature of God and give to his name its significance, is to use words without meaning, or to attach to them a meaning which is not justified by a discriminating study of the religions of the world.

Another view of the origin and growth of the idea of God, admits that the idea is natural, in the sense that it accords with the laws of human thought, that it is necessary in the sense that it will be apprehended as the conclusion of all right thinking, but it is not universal as an underlying consciousness and as an essential condition of thought. The idea of God is not simple and unresolvable, to be accounted for by a single intuition that apprehends God as the eye apprehends light, nor is it the impact of the divine spirit upon the human spirit in his universal self-revelation; rather is the idea of God a composite and cumulative idea, subject to the ordinary laws of the growth of thought. The intuition of cause leads up to the discovery of the great first Cause, the causeless Cause. Man's consciousness of himself as a spirit, acting in the world for the accomplishment of his own purposes, suggests to him a divine spirit

operating in nature towards His own ends. The sense of weakness and dependence turns man's thoughts towards some higher power that is able to help and save. The sense of sin gives warning of judgment at the hands of an impartial judge. Thus there is a universal capacity for the knowledge of God and a universal need of such knowledge, that the noblest cravings of the human heart may be satisfied; but as the alchemist might fill a golden bowl with some deadly mixture, believing it to contain the elixir of life, so in fact men have filled the golden bowl of human capacity to know and serve God with the soul-destroying doctrines of heathen religions, vainly believing that those doctrines had hidden within them some life-giving power.

In conclusion, this paper has only touched upon a few of the leading movements in religious thought, but enough has been said, if it has been truthfully said, to impress us with the reflection that the same divine spirit which operated to give to men a progressive revelation, has operated, and still continues to operate, to give to men a progressive apprehension of that revelation. Our Saviour said, "The words that I have spoken unto you are spirit and are life," and as the Church of Christ drinks more deeply of His spirit and enters more fully into fellowship with His life, will it comprehend, with ever increasing clearness, the words of the divine revelation in their richness and fulness of meaning, in their relation and proportion and in their application in all the experiences of life.



Protestant Missionary Work in China.

BY REV. J. W. DAVIS, D.D.

(Concluded from p. 475.)

DOES medical missionary work lead many souls to God? When Jesus on a certain occasion healed ten lepers, one alone returned to give glory to God. Medical missionaries often say in sadness, "Where are the nine?" Nevertheless, evidence is forthcoming to show that medical labors frequently result in the conversion of patients. Dr. Merritt, writing from Paotingfoo in Chihli province says, "During the year, forty have been baptized and a much larger number have joined the Christian congregation."

No less than 120 patients asked for baptism in the mission hospital, Swatow, in 1890. I give a briefly detailed account of one case. Gueh Ngo, a young woman cast off by her husband because of her diseased condition. She was a beggar and lay sometime by

the roadside outside the hospital gate. A rich man, a merchant in Swatow, took compassion on her and brought her to the hospital, provided her food and a woman to look after her. This was over a year ago. Last year she became an applicant (for Church membership). She says, "Before I came to the hospital, I knew nothing of the doctrine. I was so wretched that I wished to die, not knowing that because of my sins I should have been more miserable. Now I know that if I trust in Jesus I need not fear to die, because my sins are forgiven. My future I do not know, but I pray daily that God will open up my way for me. Formerly I cried almost constantly. Now I never cry: my heart is *Peace*, and I laugh all the time, I am so happy. Often I wake in the night and thank God for all the hard way by which I have been led. I believe that but for my sufferings and misery I should never have learned the way to Heaven."

Medical missions put an edge upon the statement that Christianity is opposed to the opium trade. Many victims to the habit of opium smoking have their chains removed and go forth free from this dreadful slavery. "*Foreigners forced opium upon China.*" This is the cry heard always everywhere and from all. This is considered sufficient answer to all the missionary's arguments. Now, without ignoring the fact that many return to the habit after cure, some are cured again and again, 3 times, 5 times, even 7 times: still I claim that medical missions utter a most emphatic testimony against laying the blame of this great national curse upon the missionaries.

EDUCATIONAL WORK.

I divide the subject of education into three parts: and will treat of (1) Bricks, (2) Books, (3) Brains.

(1.) *Bricks*. This single word is intended to suggest the question, What kind of houses and material appliances have the mission schools in China?

(a.) As to day-schools. We find here a sad want of bricks. Generally a native house is rented for a day-school. It is on a narrow alley (called a street by courtesy): the room is paved with tiles black with age and dampness, and the court is narrow and badly drained. The pupils sit on stools too high for them: there is nothing to support their backs or their feet; there is no playground, and frequently there are no maps, or charts to relieve the dullness of their tasks.

(b.) In the high schools or boarding schools we find better bricks and more of them. The premises are owned, or held on

long lease; the houses are, as a rule, built at mission expense and are healthful and comfortable.

(c) In a few cases there are large roomy buildings erected according to carefully prepared architectural plans and at heavy cost. As a modern instance, illustrating the matter of bricks, I cite the case of the superb building of the Anglo-Chinese School for girls in Shanghai, intended for the education of the daughters of the higher classes: terms \$3 a month for each girl. This school is under the able management of Miss Laura Haygood, sister of Bishop Atticus Haygood of the American Methodist Episcopal Church (South). The Northern branch of the American Methodist Episcopal Church is famous for bricks. This Mission has planned great things in the line of education, and in some of the great cities in the Yangtsze valley we see handsome mission school buildings. These piles of bricks seem to stimulate the Chinese government to progress in education.

In Nanking "extensive buildings, including foreign residences, are now being erected near the steamer landing for the new naval college," which is a school conducted by the Chinese government, in which young men are to be thoroughly taught by Europeans the art of naval warfare.

As to chemical, astronomical and other kinds of apparatus, mineralogical collections, &c., it is in a few instances only that a mission school in China is found provided with these valuable aids to both teacher and pupil. Among the best equipped schools of the empire I may place that of Dr. Mateer in Tungchow, Shantung province, and that of Dr. Parker in Soochow, 80 miles from Shanghai.

(2.) The second point concerning education relates to *Books*. What kind of text books are used? Are books in Chinese preferred, or can the pupils use books in English? The text books are mainly in the Chinese language. The question of preparing text books in Chinese, written from a Christian standpoint, has received much earnest attention. In 1877 there was a general missionary conference in Shanghai. From that time till 1890 there was a "school and text book series committee," which greatly stimulated the preparation of books. In 1890, at the general conference in Shanghai, education was thoroughly discussed. During that conference this committee handed over its accumulation of books, materials and funds to the Educational Association of China, which had just been formed. This Educational Association grappled with the difficulty of preparing lists of technical terms to be used. Different writers, dealing with subjects new to the Chinese, use different terms. New York is represented in several

ways : quinine has two or three names ; so of terms in arithmetic. The greatest multiplication of different terms is found in case of names of places and historical characters. The Educational Association appointed a committee to try to bring order out of this chaos. They have encouraged individuals to do special work.

Mr. Hayes, of Tungchow, Shantung, has completed a work on Astronomy, and the following works have been undertaken : Natural Theology, by Mr. Wherry ; Mental Philosophy, by Dr. Sheffield ; Moral Philosophy, Dr. Mateer ; Trigonometry, Dr. Parker ; Zoology and Natural History, Mrs. Parker ; Political Geography, Mr. Kingman ; Physical Geography, Dr. Pilcher. A fairly good work on Political History, by Dr. Sheffield, has been available for some-time. And the same author has given us a good Church history, covering the first six centuries of the Christian era.

(3.) I conclude this discussion of education with a few remarks on *Brains*. I will state without elaboration arguments which show that the Chinese are a highly intellectual people.

(a.) They learn and practically use that difficult written language, which one of the old Jesuit missionaries said was an invention of the devil made to keep the Gospel out of China.

(b.) Chinese lads, educated in U. S. A., have been found able to compete successfully with Anglo-Saxons.

(c.) The enormous bulk of Chinese literature shows that they are a thinking people.

(d.) Note China's intellectual influence over surrounding nations—Korea, Japan, Formosa, Annam, &c.

(e.) Note also the commercial ability shown by Chinamen all over the world. In Siam and the Sandwich Islands their influence prevails ; and they fear no competition if they have a fair field.

As to political ability, observe—

(a.) The vastness, the complexity and practical working of their government.

(b.) Consider the broad fact that *China stands* in spite of the dishonesty of the officials. The fact that equilibrium is preserved, that the whole machine does not burst to pieces, is proof of consummate brain power on the part of the ruling classes.

(c.) Note the shrewdness, the far reaching, as well as penetrating skill displayed by them in dealing with foreigners. When forced to promise to do a thing, what marvellous ability they show in contriving how not to do it ! All this gives proof of diplomatic capacity unsurpassed by any people on earth.

Let this brief outline of argument suffice to show that the third requisite, *brain power*, needed in educational work, is found in China abundantly.

II. As to *Results* I will refer you to the statistical tables already presented.

These are the latest statistics to be had. The labor of gathering these figures, representing mission work scattered over a vast empire, is so great that since the last conference no one has attempted it. I will note two points only: (1). The number of missionaries in 1890 was 1296. At present it is about 1500. (2) The number of native communicants increased about one-third in the three years from 1886 to 1889. According to this ratio a corresponding increase in three years from 1889 to 1892 would give about 50,000 at this time. And I am confident that this number cannot be greatly erroneous.

III. As to the *Prospects* of the China mission work let me say:—

(1.) That persecution must be expected. China is very much like a giant, who is subject to epileptic fits. It is very certain that he will have convulsions from time to time, and there is no telling when the spasms will occur. And when the giant has one of his convulsions he is like an epileptic patient, pitiful to behold. He walloweth, foaming. Furthermore, while the epileptic is in a convulsion it would seem that he must die, and die soon; he nevertheless recovers and resumes his usual occupation. The latest great outbreak of Chinese rage against foreigners lasted a few months during the spring and summer of 1891. It seems to have subsided now. But it is as certain that there will be other outbreaks as it is that there will be earthquakes in Japan. Like Japan's earthquakes, like the epileptic's convulsions, these outbreaks of anti-foreign rage in China are absolutely unpreventable. Of this, therefore, we may be sure: in the prosecution of mission work in China there will be more rioting, more property burnt, more bloodshed.

(2.) The progress of evangelizing China will go on steadily. Local earthquakes, however terrible, do not put a stop to the life and activity of the nation as a whole. So of the China mission work. The riots, however widespread, are, after all, merely local. The mission work, as a whole, goes on, and will go on, in spite of these disturbances. Reinforcements will continue to pour into the empire. Bibles, books, tracts, newspapers will be multiplied. Consecrated men and women will press forward the medical work. Native workers will be educated and sent forth from schools constantly improving in their methods. And, best of all, earnest humble cries for help will daily rise to God and move the arm that rules the world.

(3.) Finally, mission work in China will gloriously triumph. The task to which the Church is called in China is, in many points, like that accomplished in the mighty Roman empire. In that ancient

struggle Christianity was victorious. Truth triumphed in spite of mighty emperors, cunning priests, wise philosophers, cruel magistrates, pitiless soldiers, savage beasts, fierce flames and fiendish tortures.

History will repeat itself. Christian truth will triumph in China. Stubborn conservatism, stupendous national pride, intense wordliness, hoary superstition, adamant hardness of heart, besotted vice, opium smoking,—the most enchanting and enchainning sin that ever cursed a nation,—all combined under the bitterest anti-foreign prejudice that the world ever saw—all this will be swept away by the tide of Christian thought that is now merely lapping the shores of the empire. This tide will rise higher and higher, for the power of God is in it. It will burst every barrier: it will sweep away every obstacle; it will overflow China; and “the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea.”

APPENDIX.

The following is a summary of the statistics presented to the General Missionary Conference held in Shanghai in May, 1890:—

Foreign Missionaries	Men.....	589
	Wives	391
	Single Women	316
	Total	<u>1,296</u>

Native Helpers....	Ordained.....	211
	Unordained.....	1,266
	Female Helpers	180

Medical Work.....	Hospitals.....	61
	Dispensaries	44
	Native Students.....	100

	Patients in 1889*.....	348,439
--	------------------------	---------

Churches	Organized Churches.....	522
	Self-supporting	Fully 94
		$\frac{1}{2}$ 22
		$\frac{1}{4}$ 27

Bible Distribution in 1889.	Bibles	1,454
	New Testaments.....	22,402
	Portions	642,131
	Total	<u>665,987</u>

Tract Distribution in 1889..... 1,287,227

Religious Journals

Pupils in Schools

Communicants

Contributions by Native Christians in 1889 .. \$36,884,54

* The statistics furnished in some cases have not distinguished between the number of “patients” and the “visits” paid by them to hospital or dispensary.

GROWTH OF MISSION WORK IN CHINA.

In 1842	there	were	..	..	6	Communicants.
„ 1853	„	„	..	..	350	„
„ 1865	„	„	..	..	2,000	„
„ 1876	„	„	..	..	13,035	„
„ 1886	„	„	..	..	28,000	„
„ 1889	„	„	..	..	37,287	„

Collectanea.

CONFUCIANISM WANTING.—“I have been reading Chinese books for more than forty years,” says Dr. Legge, “and any general requirement to love God, or the mention of any one as loving Him, has yet to come for the first time under my eye.”

* * *

HOW MR. GILMOUR BORE INSULT.—“A few days ago,” writes the Rev. S. E. Meech to a home paper, “one of our converts, who often assists in preaching at the street chapels, met an acquaintance and took him to a chapel. The visitor inquired for Mr. Gilmour, and was much affected at hearing that he was dead. He was asked how he knew Mr. Gilmour. He then told how that some years ago business took him to Mongolia. One day he was in an eating-house at Ta Ch'eng tsz, when a foreigner came in and took a seat. His appearance gave occasion to another man present to abuse him, calling him ‘foreign devil’ and accusing him of stealing human hearts and eyes. Mr. Gilmour took no notice, although this was not the first time the man had thus treated him. By this time the landlord thought it time to interfere, and threatened to beat the aggressor, as he would not have a good customer driven away. He was proceeding to carry out his threat when Mr. Gilmour restrained him. ‘But,’ said the eating-house keeper, ‘the man has abused you these three days.’ ‘Oh, no,’ replied Gilmour, ‘he has abused the devil. I am not a devil. I am Ching Ya ko (his Chinese name). He has abused those who steal hearts and eyes. But I have never done these things, so that he must be abusing some other person.’ Gilmour’s attitude and temper so struck the auditors, that they were greatly impressed. The visitor to our chapel said that he from that time was persuaded there must be something in a religion which could lead a man to bear insults in such a manner.” “Long ago,” adds Mr. Meech, “Gilmour told me of the incident, and how that it was the turning point with the eating-house man, who from that time decided to become a Christian, and was afterwards baptized.”

AN IDOLATROUS DEMONSTRATION.—Rev. J. G. Fagg, missionary of the Reformed Church at Amoy, China, writes to the *Mission Field* concerning a demonstration that occurred at Sio-ke, a town sixty miles from Amoy:—

“A distinguished literary man, who died fifty miles away from here a thousand years ago or more, has within the past ten years become the supreme object of adoration by the people of this and several surrounding villages. Ten years ago little or nothing was heard of him. No temple dedicated to him existed here. Five years ago they built him a gorgeous temple. The people have gone to offer gilt paper, candles, and incense, and big spreads of chicken and goat and duck. Whatever prosperity they have enjoyed they attribute to him. So this year the people raised several thousand dollars, built a bamboo and paper pagoda just opposite the temple, in full view of the idol, and have been feasting him on daily and nightly theatricals. Whether he has enjoyed the performances or not, it is sure thousands of people have. They have brought great baskets of food for him to enjoy. Whether he has touched a crumb or not, it is sure the worshipers have had a jolly good feast. Gamblers have improved the occasion and put up their booths under the eaves of the temple, and are filching the verdant farmer. The opium dens are reaping a rich harvest. Satan must be in high glee, for he has the whole population in his grip; old and young, rich and poor, merchant and mandarin, scribe and ignoramus, pauper and beggar, all are paying tribute to the father of lies, who is sending them home with a delusion in their right hand. The whole demonstration is a corrupter of morals, a carnival of sin.”

* * *

CHINA A TEACHER.—From time immemorial China has been the recognized teacher of all the nations around her and the pupil of none. She may well be excused for claiming a respect which for centuries all her neighbors have accorded to her. In this respect she stands in striking contrast to Japan. Japan is accustomed to take the place of learner, having largely derived her literary culture and even her language from China. This accounts for the rapidity with which she has received foreign ideas and institutions. China would fain continue in the belief that there is no knowledge worth knowing which she does not already possess. This *vis inertia* which resists change and progress, is all the greater, because her immense population is, and has been for ages, homogeneous in race and culture. It is not strange that China clings tenaciously to institutions which have stood the test of millenniums and given to her such a marvellous degree of national prosperity. Can we wonder that she listens with suspicion to any suggestion of change, especially that she should

regard with apprehension a new teaching confessedly exclusive and revolutionary? Serious as the obstacles above presented are, it should be added, by way of encouragement, that the Chinese are by no means unimpressible. They are as enthusiastic as any race to receive truth when apprehended. In fact, there are as many Christians in China at the present time as in Japan, and probably as many more who are heartily in favor of adopting Western sciences and arts. The fact that Japan is undergoing a rapid and complete transformation, while China as a whole is yet unmoved, though due partly, no doubt, to difference of race, is to be referred, I believe, principally to the tenfold resistance of a tenfold greater population, and also to the peculiar historical precedents and traditions alluded to above.—*Dr. John L. Nevius.*

* * *

ADVANCE IN THE PRICE OF WIVES AND LAND.—The Chinese would repel the charge that wives are bought and sold. Neither would it be a fair way of stating the case; yet practically it amounts to almost the same thing. The bridegroom has to pay a stipulated sum to the parents of the bride. This is called, not the price of the wife, which would be considered very barbarous and vulgar, but the dowry, which is a sweetly suggestive and genteel designation. The sum is a recognition of the time and labor and expense which the parents have bestowed on the daughter; a measure of requital; an expression also of the sense of the girl's worth and of the ability and generosity of the expectant husband and his friends. Besides some of it is to come back in the form of outfit for the new housekeeper, a few changes of garments and some of the more indispensable articles of a new home. But the point now made is the advance in the dowry required above what was expected twenty-five or thirty years ago. Then, twenty and thirty dollars was considered a valuable sum. When it was as high as forty dollars it was decidedly high style. Now the dowry has advanced to one hundred and to two hundred dollars; and one must not be too particular about the good looks of the bride, even at these fancy rates. As a mere bit of information this would be simply entertaining, but it means a great deal. It tells a story of change for the better of great importance to this people. When the Tai-ping rebellion raged along the border of this district, more than thirty years ago, the whole country was disorganized. Many of the young men were drawn into the swirl. Many fled to foreign parts, and those that remained were not so anxious to have homes of their own. Now that peace and order reign, the Chinaman wants his home again, and hence the steady advance in marital valuations.

In this connection we may just add another fact. Land also has gone up greatly in value in the same period for the same reason.

During the rebellion it was down—the most eligible pastures—to forty dollars a Chinese acre; now these same lands are held at two hundred dollars an acre. The people are picking up and regaining their lost ground. If it were not for the awful curse of opium, these masses of common people would move steadily forward to a degree of comfort that thirty years ago had almost ceased to exist. A Chinese acre is about one-sixth of an English acre, so it will be seen that the most choice patches of rice-land are valued at about a thousand or twelve hundred dollars an acre. Of course only exceptional pieces are worth so much; but five and six hundred dollars an English acre is a common price demanded for good rice-land that will yield two crops a year.—*Rev. William Ashmore, D.D., of Swatow.*

A Graphic Method of Representing Tones.

BY DAVID W. STEVENSON, M.D., CANADIAN METHODIST MISSION.

THE tones as heard at Chen-tu, the provincial capital of Sz-chuan, are here illustrated. The "Graphic method" has been used during the past few years to represent almost every form of force, such as light, sound, electricity, magnetism, etc. If in going through an engineering school, astronomical observatory or musical college, we find that the most intricate note in music or the infinitesimal variations in atmospheric pressure or magnetism can be so accurately illustrated, surely Chinese tones can.

I believe there are only five elements in any tone. I place them in order of importance. Pitch, inflection (rising and falling) abruptness in beginning or ending, stress and time. A scale can represent the first, while the figures I adopt will illustrate the other features. Thickness in the strokes represents the volume of sound as well as the stress and the abruptness in beginning and ending. While the bending of the strokes gives the rising and falling inflection. The length of the figure gives the time, which is not very important.

Many missionaries have compared the tones to musical intervals. For the present, in the Graphic method I use, the scale is only a relative one, the *Shang Ping* being too high in relation to an absolute scale. The *Hsia Ping*, however, represents the ordinary pitch of voice. The qualities of the tones as heard in Chen-tu, and here illustrated, are as follows:—

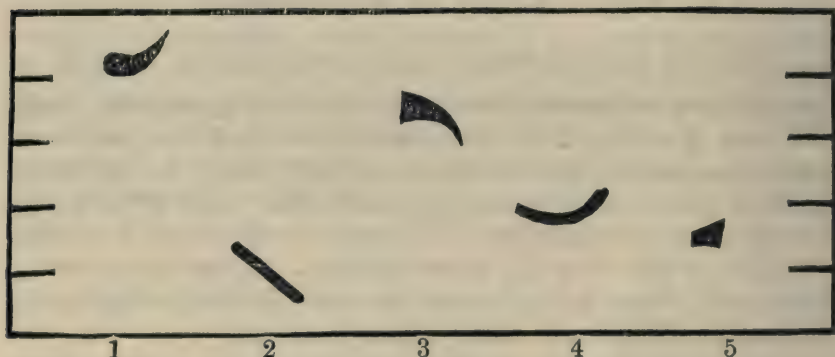
1. *Shang Ping* is the highest in pitch. Rising Inflection. Nothing to correspond in Nanking or Southern Mandarin.

2. *Hsia Ping* is the lowest in pitch. Slightly falling inflection. Some missionaries claim that it is no tone at all, only the ordinary range of voice. This will hardly do with Chinese. There is some resemblance to Nanking *Shang Ping*. At Chungching the *Ruh Sheng* and *Hsia Ping* are the same, both being in a low pitch. The Chen-tu tones are understood all over the West, and are the standard.

3. *Shang Sheng* is next to the *Shang Ping* in pitch. Exceedingly abrupt in its commencement, as if a person were angrily expostulating. Several missionaries have compared it to a blow straight from the shoulder. Slight falling inflection. Has a resemblance to Nanking *K'u Sheng*.

4. *K'u Sheng* slightly falls and then gradually rises higher. It is the longest in time of any tone. Quite a resemblance to Nanking *Hsia Ping*.

5. *Ruh Sheng* is generally noted for abruptness in ending. Here also it is a very short tone and of low pitch. Slightly rising inflection. Nothing to correspond in Nanking.



I feel sure that this written description will, in no way, give the amount of information that the Graphic method has done.

In some districts in China the final abruptness of the *Ruh Sheng* has caused the people to use a more open vowel than the one intended. Thus an "e" may be changed to "a," or an "u" to "o," but this effects the spelling, not the qualities of tone. I believe no element of a tone can be indicated by spelling. At Chen-tu the spelling is hardly affected in the *Ruh Sheng*, while at Kwan Hsien, 45 miles away, they are all changed in spelling but not in tone. A Chinaman can lengthen out or shorten a tone almost indefinitely, but the other tones generally correspond.

I feel that a comparison of all the tones in China could easily be made by this Graphic method. It would also be a record to

notice changes that will take place as the people move and progress. So I would be very glad to hear criticisms on the method, or of improvements in detail. Perhaps if some of the missionaries could send me the tones peculiar to their provinces, by a similar method, a comparison could be made that would be helpful in study. We ought to be thankful that we have not a hundred tones to deal with instead of such a few. One of the best ways of learning them must be by getting quite used to pitch in a musical scale, and then by speaking quite slow at first the Chinese expressions, so that each word may have time to receive its proper tone.



Are we then Getting Ready to Believe that God is the Architect of Heathenism?

BY REV. WILLIAM ASHMORE, D.D.

GOD forbid! Yet nowadays there is a drift in that direction. Much of the teaching on "Comparative Religion" has that as its logical outcome. In some sort of vague ill defined way, by some half and half procedure, it is intimated that God has had much to do with the make up and the moulding of heathen religions. After the same general style of working, though not with equal flow of efficiency, He has had a hand in heathenism just as He had in Judaism and in Christianity. Theodore Parker prepared the soil for this doctrine in America, and Freeman Clarke started the shoots. Now the subject is much dilated upon in our halls of learning. Some good things are said and not a few unsound things. Not every man talks wisely on the subject, and the danger is that the sheep, instead of being nourished with wholesome fodder, will be poisoned on dog-fennel.

Three affirmations are submitted. (1.) On the strength of Old Testament teaching, it is affirmed that God was not the architect of the various religions of the Caananites. He was the destroyer of them and not the builder. (2.) On the strength of New Testament teaching, it is affirmed that God was not the architect of the religions of Greece and Rome and Ephesus. They are attributed to quite another source. (3.) On the strength of the evidence around us here in heathen lands, it is affirmed that God is not the architect of Brahminism or Buddhism or Mahommedanism or Confucianism or Shintooism or Fetishism.

Neither was God a joint architect of Heathenism. He was not associated with Jannes and Jambres; nor was he partner with the

soothsayers and astrologers of Babylon ; nor with the Greek mythologists ; nor with Siva and Vishnu ; nor with Confucius and Mencius ; nor with Mahomet and the Mahdi ; nor with Jo Smith and Brigham Young, for these last have as good a right to be included as the former. It is pure empiricism in Freeman Clarke to take in the big religions and exclude the little ones from favor.

But the good that is in Heathenism ! Take that into the account ! Where did that come from ?

That is the Counter Question.—It is triumphantly put, and is considered unanswerable except in one way. Satan is not the author of anything good ; that which is good can come from only one source ; there are undoubtedly some good things, some good truths and some sound principles worked into heathen systems ; these things therefore must have come from God, and therefore God is, in some measure, connected with the make up of heathenism.

And this is a Counter Reply.—A great architect (we will suppose) is putting up a mighty cathedral. Some of the neighbors appropriate a lot of planks and other material and construct a long rambling shanty and a joss house outside for themselves. The question now is : Is the architect of that cathedral to be considered also the originator of that shanty and the architect of that Joss House ? He is neither ; his relation to them both is this only : he has in them a lot of material formed for quite a different purpose, but which have been misappropriated and misapplied and are being used against himself.

Satan originates nothing that is good. But he does know how to pervert to his own use the good that is already around him. Does any minister, with Paul's epistles in his hand, need to be told that ? To formulate a false religion with nothing in it but evil, would defeat the end he has in view. The incorporation of some good is needful to hold his amalgam together.

Heathenism is of double origin. It is partly of men,—of ambitious men, seeking self-exaltation ; or of consciously defective men, seeking self-deliverance ; and it is partly of Satan, who has taken advantage of the situation and has manipulated the movement for the perpetuation of his own reign of darkness.

If any man would have it appear that the God of Light and Holiness is a third party in the getting up of these spurious and usurping religions, let him come to the front with his evidence.

“What communion hath light with darkness, or what concord hath Christ with Belial ?”

[From the *T'oung Pao*.]

天下路程, *T'ien-hia Lu-ching*.

A CHINESE "MURRAY" FOR 1694.

(3 vols. 8vo. ff. 72, 78 and 91.)

AS in many other things, the Chinese were also in advance of us in the preparation of guides for travellers. The book of which we will say a few words, was published, according to the preface, in the year Kiah-suh of Emperor Khang-Hi's reign (corresponding to the year 1694 of our era) by a Taoist priest, who says in his preface that although special topographies of each city and township in the empire have been made and maps published, in which every mountain and stream, city and town, population, notices of things, etc., have been exhaustively recorded, still there does not yet exist an itinerary mentioning the halting-places by which one passes on the road, so that officials, merchants, tribute-bearers, etc., who have to travel to and fro, have to ask painfully for information. Our priest then tells us that he has repeatedly traversed the empire in public conveyances, having been continually on the lookout, taking information at every place he passed through, keeping a diary, in which he noted down the cart-roads by mount and vale, the succession of passes, ferries and post-stations, with their respective distances in (Chinese) miles, as also the vestiges of antiquity and the productions of the country; all this having brought much fatigue upon the traveller.

The author has divided his book into three parts. The first part contains 12 general rules for the traveller and the routes from each province to Peking. The second part describes the routes from Peking to Kiangnan, Shantung, Shansi, Shensi and Honan; whilst the third part contains the description of the routes in Hukwang, Chehkiang, Kiangsi, Fuhkien, the two Kwang provinces, Szechuen, Yünnan and Kweichow. The last volume contains as an appendix a table indicating the dates when strong winds are generally blowing, as when it is not advisable to embark.

Next follow the twelve rules for travelling (江湖十二則).

In Rule 1 the traveller is warned not to be too stingy in paying for hire of a boat or chair-bearers, as he may risk otherwise to be pilfered by his boatmen or having his goods thrown away upon the road by the bearers, or even being robbed or murdered by them: by so doing losing the more valuable for a less valuable thing. It is the old adage, "well paying, well served."

Rule 2 speaks of the proper way of packing up the luggage. Heavy objects as copper, iron, tin, lead, inkstones, etc., ought not

to be locked up in trunks or hampers, but simply to be wrapped in a cloth-wrapper, because bearers or boatmen, when carrying or storing up your goods, might guess that they contain valuables and, perhaps, would get evil thoughts. It is therefore advisable to transport them openly.

Rule 3 warns against a luxurious way of travelling by commercial travellers, because if they arrive in inns sumptuously dressed, mean fellows may think of robbing them, and they may even thereby risk their very life. He justly warns, too, fond parents of adorning their infants with gold or silver-trimmed caps, bracelets, necklaces, ear-drops, etc., because mean fellows are capable of injuring or even breaking the limbs of the children in order to get these valuables; or even of stealing the children themselves and murdering them.

Rule 4 says that a traveller has to be extremely careful how to hide aboard or ashore, in inns or in the plains, the valuables he carries with him; advising him to keep apart only a little for his daily travelling expenses.

Rule 5 warns against well-dressed fellow-travellers without luggage, as they are either swindlers or cut-purses. It also warns against such fellows who go and play together in order to induce the traveller to play with them, or who drug people with poisonous cakes, or even attack the ship with their comrades in order to plunder the cargo. It is also mentioned that aboard the boats in the provinces of Soochow, Hangchow and Hukwang, the boatmen place the passengers on the deck and stow away the luggage in the hold, when it may be easily stolen if the traveller is not very careful.

Rule 6 warns against an indiscriminate choice of travelling-companions. For when coming together on the road with other strangers, and being obliged to travel in the same boat or to rest in the same inn, it may happen that they are not so honest as the traveller himself, so that it is advisable for him to hide carefully his valuables, lest he be robbed of them by night or swindled of them by day.

In Rule 7 the traveller is advised to look out if the East is clear before setting out upon his voyage and leaving the inn. If the East is murky and not at all bright, one ought rather remain another night, even when the rooks are cawing. When the sun is setting in the West, one ought to drop anchor and stop for the night, mindful of the proverbs: "Trust to the morning and not to the night," and "Better be a little slow than to make a mistake."

In Rule 8 the traveller is warned not to let his things out of his room, lest thieves avail themselves of our absence to get into the room and steal them.

It is therefore advisable to keep the room well locked and to return always early when having to go out.

Rule 9 warns travellers not to loaf about at night in café-chantants and singing halls; and to be careful not to drink too much when falling in with some fellows who are carousing; to keep aloof of fellows who play or gamble; and, especially, not to go with people who have courtesans with them. For there is no danger for honest youths.

In Rule 10 the traveller is instructed to be friendly with fellow-travellers or host, and not to be overbearing and proud, lest he may get into disputes and trouble. He should treat his servants still better, and not be too exacting, that they may cherish us and exert themselves for us. For the proverb says, "At home trust to your wife and children; abroad trust to your servants."

Rule 11 warns against all sorts of swindlers, some disguising themselves as fellow-villagers and talking village-gossip, saying they have something to forward, for which they swindle you out of your money and changing the (goods) for lead and stones; others standing in the streets with articles of vertu, which they offer for a low price, as they want to sell for ready money; they entice the traveller in a by-lane and cheat him with buying them; and when he has discovered that he has been cheated, and looks out for the sellers, these swindlers have changed dress and head-gear, so that he does not even recognize them when brought face to face; and against such-like kind of tricks, against which only serious, steadfast and not covetous people are secure.

Rule 12 especially enjoins not to be stingy and mean. To eat the common fare in the inns together with the other guests; and not to take something sneakingly for yourself, or always look out for the cheapest way in everything. For by this you induce people to loathe you.

The traveller is warned to be cautious in speaking, lest people should pry too much into his affairs. For, braggarts and blusterers, not knowing to consider the past and look to the future, are hateful.

Most of these rules still hold good, not only in China, but also in Europe, where we meet in every hotel posted up a warning that the proprietor does not hold himself responsible for stolen valuables or goods unless they are confided to his own care, and where only the rich and well-paying traveller is well served.

Next follow the itineraries written in a real *Baedeker*-like style, as e.g.:—

福建省城進京, 至浙江, 杭州府, 水陸路程.

Itinerary by water and land from the provincial capital of Fuhkien on the road to Peking till Chehkiang and Hangchow.

福州府, 三山驛, 七十里, 至竹崎所.

From the city of Foochow post-house of the "three hills," seventy (Chinese) miles to Chuh-khi-sho.

五里鳳皇亭. 十里鳳山橋. 五里洪塘.

Five miles farther the "Phoenix Pavilion;" ten miles farther the "Bridge of the Phoenix Hill;" five miles farther the "Large Ponds."

The following note is appended in smaller type:—

此是旱路出西門. 昔年在此寫船至浦城. 今洪塘口沙壅, 須從東水路. 值潮滿方得出橋而行. 凡僱船出南門十里至南臺上船. 水路灣至鳳山橋有二十里, 不須到洪塘. 凡船至浦城神福三次開頭延平水吉.

This is the land-road when leaving by the West Gate. In former years boats were hired here to go up to Pu-ching (Long. 116° 16' 40", Lat. 28° 00' 30"). Nowadays the mouth of the "Large Ponds" is choked up by sand, and one is obliged to follow the eastern water-road. When the tide is full, it is possible to pass the bridge and proceed. When hiring a boat one leaves by the South Gate and reaches after ten miles the "Southern Terrace," where one embarks; the water-road winds to "The Phoenix Hill Bridge" in about 20 miles, so that it is not necessary to come to the "Large Ponds." Ships arrive at Pu-ching by the three stages of Shin-fuh,—Khai-t'eu, Yen-phing and Shwui-kieh.

Ten miles farther is the post-stage of Yü-yuan (芋原); ten miles farther one reaches the old district of Hwai-ngan (懷安); ten miles farther Pih-shih-t'eu (白石頭); ten miles farther Kan-chew (甘蔗洲); ten miles farther Chuh-khi-sho (竹崎所), where the boats are visited by the custom-house officers, and duties are to be paid (有巡司在此, 驗船貨物, 要報稅).

120 miles farther the stage "Water Mouth" (水口驛) is reached, where a salt commissioner is stationed, who examines the ships for salt. Only the salt going upstream has to pay; the salt going downwards does not.

Some travellers here hire bearers and go by land to Pu-ching: the water-road from Shwui-k'eu downwards is smooth, whilst the land-road is longer and has high mountains. Upwards from Shwui-k'eu there are many rapids in the water.

Upon the road between Yü-liang (漁梁) to Hia-nien-pah-tu (下念八都) is found the village of Kiu-muh (九牧), where a large hotel is found, where the traveller may stay (有大店可住). Thirty miles from Hia-nien-pah-tu a similar large hostelry is found at the "Pao-ngan Bridge" (保安橋, 大店可住).

Five miles from Shen-k'eu (峽口), near Su-ling (蘇嶺), is found a temple of Kwan-ti; and again 5 miles farther, near the

"Sycamore Tree Hillock" (楓樹岡), is found a similar temple. Again, 5 miles farther, in Kiang-liang-ki (江郎街), is found an eating-house (有飯店).

The last stage upon the road to Hangchow is the Peh-sin custom-house (北新關), where a hoppo is stationed, who levies duties. All goods must be declared there and none concealed, for of all the custom-houses in the whole empire no one is so strict as this one. (有戶部主事在此抽分. 凡貨物須報稅, 不可隱匿. 天下各關惟此關最嚴切).

A special tariff of duties for goods is therefore appended in the guide (北新關稅例); as also a tariff for boat-hire (北新關船例).

140 miles from Hangchow a place is reached called "The Stone Gate" (石門鎮), a place where silk-thread is extensively fabricated. The place is so called on account of a stone gate built to mark the frontier of the spot where the states Wu and Yueh quarrelled for the Hwui in the time of the Ch'un-ts'ew (人家大出絲線, 春秋吳越爭雉于此. 置石門爲限, 故名).

As we approach the North, inn-accommodation becomes scarcer. On the road from Wang-kia-ying (王家營) to Chung-hing-tsih (重興集) only one good hostelry is to be found at the latter place. From Sin-ngan-tsih to Soh-ch'ian-tien (Lat. $34^{\circ} 00' 50''$, Long. $116^{\circ} 11' 21''$) no inns are to be found upon the road; only small thatched sheds, where one can only take a frugal luncheon (自新安集至宿遷路傍無店舍. 只是小草店賣小點心而已). 180 miles hence is a place called "The Ten-mile Post-house" (十里鋪), where a ruined pavilion is to be seen, at the place where Confucius met the philosopher Ching-yen (傍有傾蓋亭. 孔子遇程子處. 程子名琰). 80 miles from Shang-kia-lin (商家林), at a place called Chih-mun (石門), we find in the village a stone tablet commemorating that the famous philosopher Tsze Lu rested there (古先賢子路宿處. 有石碑在村內).

120 miles from Pih-kiang-ho is the "Crystal River" (琉璃河), where a stone bridge is found. Travellers are warned here against the expensive food in the inn, so that it is advisable to make first an agreement with the host before entering the inn (此處主人惡飯錢, 便要講定明白, 方可入店): *tout comme chez nous*.

It is curious to note the similarity in the names of hotels and inns in China and in the West, taking their names from the localities where they are established, as:—

"The Inn of the Village Tsau" (曹村店);

"The Inn South of the Bridge of the River Wen" (汶河橋南店);

"The Koo Mountain Inn" (嶗山店);

"The South-bank Inn" (南阜店);

or, after the name of titled persons, as:—

“The Inn of the Duke of Sü” (徐公店) (B. C. 947—512):

“The Inn of the Family Li” (李家店);

“The Inn of the Family K’ew” (丘家店);

“The Inn of the Three Families” (三家店);

“The Inn of the Family Shang” (常家店).

Others are named after trees or fruits, as:—

“The Inn of the Banyans” (楊柳店 Yang-liu-tien), a corruption of the old name Yang-liu (羊流店), because it is situated in the native village of Yang-shuh-tsze of the Tsin dynasty (晉羊叙子故里), an adherent of Sze Ma-yen (司馬炎), the founder of this dynasty. (Comp. Mayers, Chinese Readers’ Manual, No. 885);

“The Inn of the Red Fruits” (朱果店).

Again, others have miscellaneous names, as:—

“The Inn of the Wheel-wrapping” (車輞店);

“The New Inn” (新店); “The Sideway Inn” (半邊店); “The Firestove Inn” (火爐店);

“The Roast-rice Inn” (炒米店);

“The Inn of All Virtues” (萬德店);

“The Advance Inn” (進頭店), also called

“The Inn of True Bliss” (真福店);

“The Dragon-flower Inn” (龍花店), commonly called

“The Pholo Inn” (婆羅店);

“The Low-sung Inn” (樓桑店) in the native village of Chau-lieh of the Han dynasty, better known as Liu Pei (died A. D. 222.) (Comp. Mayers, Chinese Readers’ Manual, No. 515), etc., etc.

In fact, the work favorably compares with our best guides for travellers published in Europe.

G. SCHLEGEL.

Ignorant and Superstitious Methods of Curing Disease in North Formosa.

BY REV. G. L. MACKAY, D.D.

1. FOR *Anæmia* is given a jelly made of the bones of a savage recently killed, which are boiled till the broth is of the required consistency. Last year, on the East Coast at the town of San-kiet-á koe, I witnessed the execution of a poor wretch of a savage. Men carried him bound in an open chair and tossed him out at the place of execution, where he fell forward trembling on the ground, then a few strokes by the executioner severed his head from the trunk. Many were standing round anxious to obtain pieces of the body for the

purpose of preparing medicine therefrom, but were prevented from gaining their wish by an order from the Mandarin. One man, however, pressed thought the crowd with two pieces of fresh ginger root in his hand, rubbed them on the neck of the beheaded savage till covered with blood, and started off (as if in triumph) for his home to use the ginger as a medicine for the above disease.

2. *Anasarca*. A young person under the disease is supposed to be influenced by a charm said to have magical effects. His charm, called "Kim Chhêng," which means golden silk-worm, is believed by some to be about the size of one full grown; others maintain it is as large as a cat, while between these two extremes various opinions are held as to its proportions. The creature is supposed to live about the house, and to be able in the night time to visit the fields, plant rice and do other work; but to harbor it is dangerous, for it will lodge in all sorts of places, often in the kettle used for cooking rice, and when one of the family becomes affected with the disease mentioned, it is believed to be in consequence of that person having eaten this creature.

The means used for cure is to take seven legs of fresh crabs and seven blades of grass, put them under the *necessary* for a whole day to steep, then eat them.

3. For *Aphthæ*, with dribbling of saliva. Cockroaches's dung is used as a medicine.

4. For *Asiatic Cholera* many trust to external applications; the skin on several parts of the body is pierced with needles and jerked until becoming quite red by the knuckles of the index and middle fingers bent at right angles. Also hair and ginger are mixed with Camelia oil and rubbed over the body.

5. Medicine for *Catarrh* is prepared thus:—After a coffin has been let down into the grave a chip is taken off by one standing by; with it a piece of the mourning clothes (which are made of hemp) and a handful of the earth dug out of the grave, or better still, from beside the coffin after it has been lowered. These three ingredients being put into boiling water, the infusion made therefrom is preserved for any suffering neighbour who may ask for it.

6. For one troubled with *Diarrhæa*. A sorcerer being summoned, with a knife cuts his own tongue, puts the blood that runs out on a piece of paper, and out of the paper a tea is made, which is given to the patient and supposed to be a sure cure.

7. In case of *Dog Bite* the tartar found around the teeth, especially from where it has been allowed to collect long and in large quantities, is considered very valuable as an antidote. *I can bear witness that this is not difficult to obtain.*

8. *Drowning*. A man having narrowly escaped this fate, and in consequence of falling into the water being afterwards unwell, the

cause is said to be due to a water-devil; that is, the ghost of a drowned man (who for some unknown reasons) came and hauled his living neighbour beneath the surface. To restore all things to their equilibrium again, a Taoist priest goes to the edge of the water and there worships with liquor, meat, vegetables, etc., and keeps turning round and calling on one of the animal spirits of the patient to return and partake of the feast—the spirit, indeed, that is supposed to have fled when the accident occurred.

9. The sallow countenance, anxious appearance and annoying flatulence of the *Dyspeptic* are supposed to be got rid of by feeding on dog's flesh, particularly that of puppies; that of the mad dog is by no means to be despised when it happens to be procurable.

10. When one suffers from *Enteritis* camphor wood chips are steeped in boiling water to make a tea, which is drunk to give relief.

11. A child troubled with *Enuresis* must partake of rat's flesh and be brought before its maternal aunt, who administers a sound scolding, which should be particularly beneficial, as the Chinese proverb says, "Good medicine is very bitter; faithful words displease the ear."

12. A common remedy for *Gastritis* is to steep the fingers in warm water or spirituous liquor; then the skin of the throat is jerked as mentioned above in the case of Asiatic Cholera.

Is this on the principle of counter-irritation?

13. For *Goitre* a beggar is ordered to point with the end of a walking stick three times to the tumour, which thereafter gradually decreases in size and eventually disappears altogether. *Wonderful! Why should Goitres still be seen near the base of mountains?*

14. To put an end to *Granular Ophthalmia* is very simple. Take seven chop sticks one by one and point them at the eye, and as that is done, put them into water. *Still they come in numbers greater than ever to the foreigner who ignores idiotic rubbish.*

15. To procure *Longevity* one need only go and purchase intestines of the mountain goat, which are to be boiled and eaten as hot as possible; then he may be sure of at least one of the five happinesses every Chinaman covets, namely, "wealth, honor, talent, posterity and long life." *Behold the Elixir of immortality! only a mountain goat; yet as the graves cry, "give, give," down go the victims one and all in rapid succession to their dark abode.*

16. For *Lumbrici*. Cockroaches are roasted and then infused as tea, which is taken daily with the expectation that it will prove a sure cure for this complaint. By the way, it seems so strange that when foreign medicine is given, parents seem in great dread lest the child should discharge *all* the worms.

17. To relieve *Ortorrhæa*. Take three incense sticks, wrap a little cotton wool round the ends, and with these clean the ears, then the incense sticks must be stuck into the first deposit of cow dung the person comes to, or as chair coolies and burden bearers invariably call it, the "o' ku," black turtle.

18. To cure *Periostitis* and *Rheumatism*. A piece of dried grass about an inch long must be wetted with saliva and stuck on the leg below the knee, then another piece of the same length stuck on the ridge of the nose extending downwards from where the eyebrows meet.

19. *Porrigio Favosa* requires chicken's dung warmed on a tile and mixed with Camellia oil to be made into an ointment and put on the parts affected.

20. *Purulent Ophthalmia* is disposed of by the intestines of a bed bug being applied to the eye, a remedy which is considered very efficacious.

21. For *Pyrosis* the urine of a child, less than a year old, must be drunk while still having its natural warmth.

22. For *Rheumatism* is prescribed a kind of soup made of the feet (not the legs) of the monkey, which are very expensive, mixed with pork and spirituous liquors; this is taken internally and is considered not an unpalatable dish.

23. *Scabies* is supposed to be counteracted by the fresh or dried flesh of the python prepared and eaten, but the eating does not cure it. And this whilst sulphur is kept in all the drug shops, and thousands are within easy reach of warm streams flowing from sulphur springs, which would certainly make them whole again.

24. In case of *Syphilis* or *Syphilitic Rheumatism*, toad boiled with pork and made into soup is partaken of by the patient.

25. When one suffers from *Sudamina* (Miliaria) some person, generally a woman, rubs both hands of the patient with the edge of a silver dollar, and also rubs along the spinal column till it is quite blue; then the parts thus treated are wetted with saliva, and a cure is believed to be effected.

26. *Tonsillitis* is attributed to the interference of a spirit supposed to have influence over the throat of a dog. To remedy the evil, take a bowlful of rice to eat and spit out the first mouthful for the nearest dog to devour.

27. *Urticaria*, the Chinese say, is due to the leprosy devil, and to overcome the disease they take an old basket of those commonly used for carrying earth, rubbish, etc., and the bamboo sticks used in the *necessarium*, and with these make a fire, through which the sufferer must pass; then with an infusion of ginger mixed with spirits he washes the parts affected.

The basket referred to, made of woven bamboo, is semicircular, open at one side somewhat like a coal-scuttle or dust-pan; and is one of a pair carried by coolies suspended from a bamboo pole resting on the shoulder.

28. If a child of the male sex be frequently ill, the friends will often call in another person, a stranger, whom for the time being they call his father. Others will have an idol, and some even a large piece of rock brought and placed in the house, which all for some time must recognize as the child's father; the boy himself being required to call it "father." Then, if he becomes stronger, his recovery is attributed to these means having been used.

29. If a female child be constantly ailing she is given away to another family as a daughter-in-law. In other cases when the child is always unwell and the parents are unwilling to part with her, they go to another family and procure some rice, soak this and give it to the girl, believing that she will thus be restored to health.

30. During confinement if everything does not go on favorably, parties are sent to search for a thistle with a white flower. This is placed under the bed, and expulsion of the placenta soon follows.

31. If the skin of a new born infant be of a whitish color, two bowls are turned with bottoms to face each other, and some one keeps on grinding one upon the other, asking every now and then if the child is crying yet, and the operation is continued till the child cries. If the infant's skin be of a black or dark color, pieces of a broken frying pan are ground together till the child is heard to cry. *One would think older folks than children might be made to scream at such performances.*

32. When children come under the influence of the monkey devil they must not utter the word "monkey," and the sorcerer beats a gong to drive the monkey spirit away. Then he goes to the nearest hill or elevated spot and uses the rattle made of split bamboo employed to scare birds from the crops, in order to chase the devil out of that region. Afterwards he places some of the child's clothes up in a tree, that the spirit may enter into them and no longer torment the unfortunate youngster.

33. To ease pain from the sting of a wasp some one must try to find its larvæ, then make a poultice of it to apply to the sore spot.

34. Painful cracks in the skin behind the ear, sometimes resulting from exposure to cold winds and rain, are supposed to be caused by the moon having been offended; the individual having dared to point towards her with the middle finger. As a remedy he must therefore face the mistress of the night, and with hands placed together as in act of worship, politely and humbly bow, confess his sins and ask forgiveness.

35. When eating rice, if there seems to be an obstruction in the throat (a matter considered very unpropitious), it is necessary for the one dining to turn the bowl of rice upside down, and with two chop-sticks held upright strike its bottom.

36. In cases such as *Asthma*, *Rheumatism*, *Phthisis* and other complaints, opium smoking is often resorted to and relief obtained for a few times; but almost immediately the unwary victim finds himself bound in its chains and cannot escape.

37. During illness of any kind it is contrary to custom to allow any visitor into the room to see the sufferer; and to avoid the necessity of telling people, a branch of the banyan tree is put up over the door as a sign. How easy it is for new comers amongst the Chinese to break in on what they consider their sacredness and make mistakes that may not be referred to publicly, but are nevertheless disliked and accounted for by the ignorance and domineering spirit of the barbarian intruder.

It must not be inferred from these instances of native cures given that the Chinese are a simple-minded people like some naked Islanders in the southern seas. The north of this Island is filled with medicine shops, and these are crammed with minerals and vegetables of every description, as well as dried animal substances; in fact, nature is ransacked to obtain materials for the trade. It seems almost incomprehensible how such a shrewd and mercantile people as the Chinese, ready as they are to cope with other nationalities in business transactions, etc., can yet be led to such a length in their slavery to superstitious nonsense. Not so very wonderful after all, for were not the most enlightened nations of Europe, less than half a century ago, also bound by the iron fetters of superstition and ignorance? Is not superstition rampant to-day in some corners of that continent in this the last decade of the nineteenth century?—*From Report of the Mackay Mission Hospital.*

Mandarin Revision.

THE Committee on Mandarin Revision extend the following invitation to others to co-operate with them in their work:—

“The revision of the New Testament in Mandarin, according to arrangements made at the Shanghai Conference in 1890, is now going forward.

“The Committee of Revision would be very grateful for aid in their work, and hereby extend a cordial invitation to all Christian missionaries, as also to others not engaged in direct missionary work, to make suggestions as to any changes required, whether with

a view to attaining greater fidelity in expressing the meaning of the Greek text, or to securing greater felicity of style and diction, or to the excellence of the version in any other respect.

"In such suggested changes the book, chapter and verse should be carefully noted in writing, with the reasons for the change proposed, and the whole sent to the Secretary of the Committee, the Rev. J. R. Hykes of Kiukiang, care of the Presbyterian Mission Press, Shanghai. All such suggestions will receive the most careful attention of all the members of the Committee."

JOHN R. HYKES,

Secretary Mandarin Committee.

In Memoriam.

A VETERAN GONE HOME.

When Dr. Talmage, three years ago, bade good-by to the friends at Amoy, he was also taking leave of the place where so many years of his useful life had been passed. It is forty-five years ago last August since he landed for the first time in Amoy. That was the day of small things. The converts might be counted on the fingers of one hand. Thus it was that he bore his share, and a large part it was, in the building up of the Church, from the early beginning to the present organized Churches represented in the Tai-hoey, or native Presbytery.

While he loved preaching, into which he threw himself with all his heart and soul, he also greatly enjoyed work in his study. By this he prepared to do a great and lasting work in the instruction and training of preachers and pastors for the growing needs of the Church. When the time came, 30 years ago, to organize a native Presbytery, he took a prominent part in this preparatory step towards the ordaining and installing two native pastors over the 1st and 2nd Churches of Amoy.

The native Christians always found in him a sympathizing and kind helper, and responded by an ever increasing respect and love. Nor was this feeling confined to the natives, but shared in by his fellow missionaries, as well as the foreign community.

Some may remember him as present at the first missionary conference at Shanghai in 1877. The general esteem in which he was held was testified by choosing him as one of the presiding officers. In this position he contributed much to the successful carrying on of the conference.

As years passed by, and his strength began to fail, he gradually left the care of the country work to the junior members of the mission. This allowed him to devote himself more carefully to theological instruction and literary work. So it came to pass that he was unknown by face to the more distant Churches. Ten years ago he made a tour of these at the Chinese New Year season. He travelled by easy stages and met the different Churches on appointed days. Everywhere he created a profound impression by his venerable appearance and his instruction and earnest words to the brethren and sisters who had gathered to see and hear

him. Since then he has never been forgotten by these Churches. Enquiries as to his condition were constantly made up to the present time, when all heard with sorrow that he had been taken away. Many inquiries were also made as to whether he would again return to China, but we have been compelled to give a discouraging answer. It was evident that his work *in* China was done, but not *for* China. For sometime before he left, he had been engaged on a dictionary of the characters in the Chinese Bible, with the character sound and meaning given in the Romanized Colloquial. After his return to his native country he continued to revise and perfect it, while he had strength to do so. But at last the pen was laid down. Now there only remained the waiting for the end of his earthly life and the beginning of the better life above. And so he passed away, just as he had completed his 73rd year, on Friday, Aug. 19th, 1892.

Thirty-one years ago he welcomed me to his Chinese home. I may be permitted to look back on those years of brotherly intercourse and communion with emotions of pleasure, as well as gratitude to God, who has so graciously given me so kind and helpful a fellow-laborer. And it is fitting that one who has so long companied with him should write these few and imperfect words of memorial.

His will be an honored name in the Chinese Church History that is yet to be written. A better memorial still will be the Church, whose foundation he helped to lay on the one foundation—Jesus Christ. He lived to see the little one become a thousand. But what is this in comparison to the Church of Jesus that is yet to fill the land. To help in this work were his best efforts given, and so he will assuredly join in the song of rejoicing in heaven and on earth, when this whole region shall have turned from idols to serve the living and true God.

LEONARD W. KIP.

October, 15, 1892.

[*From a home journal.*]

DR. GAVIN RUSSELL, OF FORMOSA.

Our Foreign Mission has again been heavily stricken. A telegram from Taiwan-foo has been received by H. M. Matheson, Esq., the Convener of the Foreign Mission Committee, conveying the sad intelligence that Dr. Gavin Russell died at Ka-gi on Sabbath morning, July 3rd. Dr. Russell was attacked by typhoid fever about two months ago in Toa-sia, the centre from which he carried on his work. He came on to Chiang-hoa, a distance of eighteen miles, while the fever was on him; and from that place he sent a telegram to Taiwan-foo telling the brethren there of his illness. Dr. Anderson and Mr. Thow at once set out to attend him. The attack at first did not seem serious, and he recovered. But there was a relapse, and from this relapse he rallied; and from a telegram received by Dr. Barbour at the end of last week we learned this, and that he was on his way to Taiwan-foo. He was only able, however, to reach Ka-gi, mid-way between Chiang-hoa and Taiwan-foo. There God took His servant to Himself. Dr. Russell went to China about four years ago. He was a rarely gifted and singularly gracious man. But he was as modest as he was gifted; and few know the heavy loss the Church has sustained in his early departure. To us who knew his fervent piety, his entire devotion and his distinguished ability, this

is a sore and heavy trial. We knew that one of the best gifts God has ever given our China mission was given us in Dr. Gavin Russell; and we looked forward with confident hope that he would make his mark in China. And the short term he has been permitted to serve leaves a sweet savour behind it of noble Christian work that cannot die. Dr. Russell was sent to China by the liberality of the late Rev. R. W. Barbour of Bonskeid. Mr. Barbour loved him and thoroughly knew his worth. They have now met in the land where joy is perfect and parting is unknown. We earnestly commend to the prayerful sympathy of our readers Dr. Russell's sorely stricken parents.

W. S. S.

Our Book Table.

Catalogue of the Publications of the Society for the Diffusion of Christian and General Knowledge among the Chinese. Shanghai: Presbyterian Mission Press. 1892.

This is a list of more than 1000 books and pamphlets, with the titles given in both English and Chinese,—an invaluable aid to those wishing to procure some of the best attainable Christian and scientific literature. Copies may be had on application to the Mission Press.

Third Annual Meeting of the Christian Vernacular Society of Shanghai. May 24th, 1892.

The Minutes give a full and clear idea of the important and difficult task undertaken by this Society. The following action, adopted by the Annual Meeting, is worthy of note: "It was *Resolved*, That we earnestly recommend that the vernacular be taught in all mission schools, including composition; in the case of boarding schools, instruction to be given in the Chinese character, or Roman letter, or both."

Official Minutes of the Twenty-fifth Annual Session of the Central China Mission of the Methodist Episcopal Church. 1892. Kiukiang: The Central China Press.

A volume of 75 pages, made up of Minutes of the Annual Meeting, Reports from the Field and Reports from Committees. Naturally much of interest is mentioned in connec-

tion with the riots of the previous year. Besides the itineration, preaching in the Chapels, medical work and publishing interests, we have valuable information of what is being accomplished by Nanking University, Kiukiang Institute, and various schools under the care of the W. F. M. S. The Deaconess Work, as represented, is becoming a hopeful feature of Christian endeavor in the Mission.

Report of the Laoling Medical Mission for the year ending 29th February, 1892. (Methodist New Connection Missionary Society). Tientsin: The Tientsin Press.

The statistics are eloquent of persistent and patient work. Returns for the year: Out-patients, 9368; Visits to patients in their own homes, 123; In-patients, 103. Total, 9594. Dr. Shrubshall in his General Report, says:—

"The Chinese soon recognize the spirit in which any act of kindness is performed, and many readily show gratitude for a benefit conferred. A few weeks ago a man having been noticed listening attentively to the short address delivered at the opening of out-patient work, was asked what he thought of the 'Doctrine.' He replied, 'It is good;' and pointing to the Hospital added, 'If it induces men of other countries to come here and give relief to the sick and needy, it must be good.'"

Minutes of the Twenty-first Annual Meeting of the North China Mission of the Methodist Episcopal Church, held in Peking, April 29-May 2, 1892. Shanghai: Presbyterian Mission Press.

Action taken by the Annual Meeting in reference to the Peking Missionary Association educational scheme, is especially to be noted. Its methods are explained to be similar to those of the Chautauqua idea in the United States, and contemplates courses of study to be pursued by native preachers after they have entered upon the regular work of the ministry: a movement that should be looked into by our live and progressive missionaries. Complimentary and appreciative action was taken in reference to the helpful work of the Rev. Frederick Brown, who is soon to take his departure for the home land. Revival services appear to have become a feature of evangelism in city and country. Superintendent Lowry makes the observation that "It is contrary to the genius of this people to permit changes to occur very rapidly in China, but certainly some of the most serious obstacles to mission work are disappearing, and opportunities for aggressive work never greater than now." Peking University is well represented by its President, Dr. Pilcher. Reports from all departments, and by every worker, are printed in full, and present a compact review of what has been accomplished for the year and of the present *status* of the Mission.

The Anti-Foreign Riots in China in 1891. With an Appendix. Shanghai: Printed at the "North-China Herald" Office. 1892.

The work consists of miscellaneous articles, correspondence, etc., published during the riotous proceedings of 1891, and subsequent to those days of excitement and peril. Great assistance was rendered in the compilation by Dr. Griffith John and Rev. Timothy Richard.

It is truly said in the Introduction that, although "only two foreigners' lives were lost, the lives of hundreds and even thousands of foreigners widely scattered over the Empire, were threatened for months by violent placards attributing all sorts of barbarous and horrible crimes to the foreigners, especially to missionaries, and calling upon all loyal, honest and good men to rise up, burn their houses and kill them clean out of the land; while hundreds of native Christians were massacred, thousands more were threatened with all sorts of horrible deaths." The writer of this Introduction makes the attempt to classify the causes of the riots according to the varied and divergent ideas published at the time. Many facts and incidents are recorded in these 304 pages, which every intelligent friend of China should have at command.

Report of the North-China Mission of the American Board, for the year ending April 30th, 1892. For the Mission, Rev. Wm. S. Ament. Tientsin: The Tientsin Press.

During one of the sessions a union discussion was held with the Chinese: subject, Native Etiquette to be observed in Schools and Churches. The interchange of views resulted in the appointment of a committee to "prepare a statement of those requirements in Chinese etiquette important for missionaries to observe, also, those requirements which native Christians should observe in their relations to one another and to their heathen neighbors and friends." Especially noticeable is the fact that a goodly number of native helpers and evangelists are engaged in different parts of the mission field without material compensation. The educational work at T'ung-chou and elsewhere is carried on with persistent effort and enlarging success. That so much is accomplished, as

well in the medical and other departments, notwithstanding that the stations are generally undermanned, is occasion of surprise and gratitude.

“Do Not Say.” *Or, The Church's Excuses for Neglecting the Heathen.* With a Statement and Appeal. By J. Heywood Horsburgh, M.A., C. M. S. Missionary in Mid-China. (Thirty Thousand.) London: Church Missionary Society, Salisbury Square, E.C., etc.

A fiery and eloquent appeal to Christian sentiment at home. Many objections to the missionary essay in China are one by one considered and disposed of. For example: “Do not say ‘The heathen are acting up to their light, why should we trouble them to change their religion? They have very good religions of their own.’ The heathen are *not* acting up to their light. They have *very bad* religions of their own. But as for troubling them to change—do you suppose we go to heathen lands ‘to get people to change their religion’? I for one would not go a yard out of England to get a man to *change his religion*. I am not unselfish enough. But I would go to China, if it were twice the distance that it is, to get a man to *receive the Lord Jesus* as his personal Saviour and friend, which is a very different thing. Religion cannot save; not even the Christian religion. But Jesus Christ can, *and does*. And, oh, how they *need* a Saviour!”

As the movement led by Mr. Horsburgh on the line of employing “cheap missionaries” is attracting wide attention in Europe, with the prospective result of bringing a large force into the field, we give a somewhat extended quotation showing the basis on which the author makes his plea for more missionaries:—

“That Christians should be so little moved by the facts they hear, and that so few should be willing

to go to the heathen, is sad enough. And then that of the few who are willing, any who are spiritually qualified (no others are wanted) should be kept back, for the lack of their passage money and a small allowance each year to support them, is intolerable. Surely the Church of Christ ought to send out not merely a few of the best educated, but *ALL* who are in any way suitable? A good education is a good gift of God to those who possess it. But with the heathen perishing before our eyes, if we keep back mature and well tested Christians until they can conjugate Greek verbs and master ‘theology,’ is it not much like Nero fiddling whilst Rome is burning? God *has* used unlearned men, all along, in the mission field. He is using them to-day. They *can* learn the language and become successful missionaries, because it has been proved that, by God’s grace, many of them do. We have been trying to evangelize the heathen with a few picked officers at great expense. The result is that, after all these years, vast heathen districts have never been touched. And at the present rate of progress (with some of us) they are not likely to be touched for generations more.

“We must have ‘men’ as well as ‘officers.’ (Women of course make excellent ‘men,’ and ‘officers’ too sometimes!) The emergency is so great that we want all who would be of any use. Seeing that the young, and the strong, and the gifted are not willing in anything like sufficient numbers (*why* are they holding back so terribly?) shall we not send out those true souls who *are* willing, even if in some minor respects they are deficient? *Give them a little training.* And then let them go and do what they can. If they cannot be as useful as others who are better qualified, yet they are God’s obedient children, and will be *far more*

useful than nobody! It is deplorable that people who would be useful are not able to go because the funds are limited, and the preference must be given to the younger or better qualified candidates. **WE WANT THEM ALL.**"

Very possibly excellent results may come from introducing to the Chinese a large number of sincere Christian men and women, who are possessed of but indifferent qualifications for teaching and preaching; but the experiment should be made with great care, and with some deference to certain economic problems upon which the experience of the older missionary societies have shed much light.

A Course of Mandarin Lessons. By Rev. C. W. Mateer, D.D., LL.D.

Students of the Chinese language may rejoice over a growing library of valuable works. During the past year there have appeared in China two notable books, one a large quarto Dictionary (Chinese-English) prepared by Herbert A. Giles, Esq., of Ningpo, and making a valuable contribution to Chinese lexicography; the other a course of Mandarin Lessons, also a large quarto of 765 pages, prepared by Dr. Mateer. This work is an important addition to Mandarin literature, and cannot fail to attract wide attention and be extensively used.

Dr. Mateer is peculiarly well qualified for the production of such a work, being a fine speaker of the Mandarin Colloquial, and having at his command a wide range of phrases and idioms. As another qualification for the work, it may be mentioned that the author has worked at these Lessons with unwearied devotion to the end. Dr. Mateer could hardly undertake any considerable work without pursuing it with intense enthusiasm and unconquerable persistence. In addition to previous work in preparing Mandarin Lessons, covering

a period of twenty years, and during which time he had gathered sufficient material to make an embarrassment *du richesse*, he has devoted the past five years almost solely to this work, gathering, selecting and arranging material, visiting various places for the comparison of dialects, making notes and translations, preparing copious indexes, and otherwise perfecting the work. Just before leaving for America Dr. Mateer wrote me, "No one will ever know what this work has cost me."

The title page suggests a prominent feature of the work of great value. Each Lesson is constructed to illustrate one or more idioms. This plan, thus stated in the Introduction, is carried through the entire work of two hundred Lessons, and wrought out with remarkable care and success. If one wishes to know the Colloquial uses of a phrase, a particle of speech, a classifier, or some combination of characters, I know of no mine which will yield so rich results as this, no book which will for a moment compare with these Lessons. A glance at the Table of Contents will abundantly verify these statements.

The author, besides being at great pains to illustrate various idioms, particles, and combinations of characters, has also enriched the work with a large amount of colloquial Chinese, much of which is not often found in books, thus making the book almost a thesaurus of colloquialisms. While, therefore, these Lessons are specially intended for the first years of study, they will also be of value to the advanced student.

In one respect Dr. Mateer had set for himself a difficult task, namely, so to combine the different dialects as to make his Lessons a text book for all learners of Mandarin. It is easy to write that in this aim he has succeeded to a remarkable degree. It comes, on

the whole, as a surprise to find that the Mandarin dialects of widely separated districts run so nearly parallel to each other, the differences being, to a considerable extent, represented by changing a few characters in an occasional sentence, and arranging the dialectic variations in two, three, or even four parallel columns of small characters. This remark applies of course to a good style and not to the lower strata of Chinese colloquial.

In order to make these Lessons a complete success, a competent teacher of each dialect should mark the sentences which are not heard in his locality. These marks may be slight and need not disfigure the book. Occasionally a sentence will need to be slightly modified. With these inconsiderable changes carefully made, the book will be of great value to us in the North, and

doubtless to Mandarin speakers everywhere. It will also possess a value to those who desire to learn the Mandarin language in distinction from a local dialect.

The definitions and various notes in the book have been wrought out with care; many of the notes being valuable as affording glimpses into Chinese life and history. A comparative chant of sounds in five dialects, is an interesting feature of the work.

Much more might be written, but we will be content to add that every one who purchases the Lessons should not fail to read the Introduction.

It is pleasant to write that, as the book is intended for all localities, so the price is low enough for all pockets.

CHAUNCEY GOODRICH.

Editorial Comment.

WE have it on good authority that His Excellency, Li Hung-chang, is highly indignant over the American Chinese Exclusion Act. He wishes to know how it is possible to reconcile such procedure on the part of the United States with the principle of common justice and of good faith in the observance of treaties. In his opinion, the Chinese government, notwithstanding its reputation in the West of being weak and inefficient, has both the will and the power to do better in respect of international obligation than the great Republic. There may be a flaw in the Viceroy's chain of reasoning, but his conclusions are such as might be expected.

Girls, Miss S. Anderson, Principal. The programme included instrumental music, singing, recitations, distribution of prizes and a cales-thenic exhibition. Rev. Hunter Corbett, D.D., presided, and Dr. Douthwaite read the very encouraging report. It is a pleasure to record another evidence of the prosperity of an institution so well located, in a health point of view, and which, more and more as time goes on, will be appreciated by missionaries and other foreign residents in China who have children to educate. Principal Alex. Armstrong and his assistant teachers, of the Boys' School, are also to be congratulated on the excellent work they are doing.

WHILE in Chefoo, the Editor had the privilege of attending the Summer Entertainment of the Protestant Collegiate School for

MUCH OF CHRISTIAN WORK in this land partakes of the nature of that seed-sowing whose harvest will be reaped "after many days." Wm.

C. Burnns, of precious memory, on one occasion delivered his message to a heathen audience in the far interior of Chihli province, with apparently no immediate results. A single thought of the speaker, embodied in Scripture phrase, made a profound impression on the mind of one hearer; and, seven years after the incident, impelled by irrepressible longing to know more of the strange doctrine, this man travelled to the nearest mission station of which he had any knowledge. At T'ung-chou he received instruction as an inquirer, entered into the light, and in due time became a most efficient preacher in connection with the American Board Mission. It is our business to sow beside all waters, in every kind of soil: who can tell whether this or that, or both alike, shall prosper?

At a recent session of the Southern Presbyterian Assembly, U. S. A., a resolution was unanimously adopted, to the effect "that a committee be raised to coöperate with a similar committee from the Northern Assembly in forming plans, according to which the two Churches may work together in foreign fields—these plans to be submitted to the next Assembly for adoption." This action is dictated by wisdom and a spirit of fraternity, and might perhaps be imitated by certain other denominations with great advantage to all concerned. The ultimate aim in China should be the practical, if not organic, union of all the missions having a common creed and identical or similar forms of government. This much at least for the near future, and possibly more when the first experiment shall have been successfully tried.

THE late Christian Endeavor Convention, held at New York, was pronounced by many the greatest

assembly ever convened in the Empire city; no less than 25,000 delegates having been present. A representative from India, the Rev. Sumantrao Vishnu Karmarkar, spoke in complimentary terms of that famous poem, *The Light of Asia*, but declared that it was not founded on fact and that its influence is such as to be deplored. He stated that there are two hundred million Brahmanists and only seven million Buddhists,—the figures doubtless applying only to India. He affirmed that Buddhism "is not a true religion; it has no God; it knows nothing of a future state. Its disciples are to attain Nirvana, which, literally translated, means to be swept out of existence." Upon the facts presented, the speaker based an appeal to the American people not to be deceived by this pseudo-religion, evidently laboring under some apprehension of its successful career in the West. Doubtless there are phases of Orientalism which possess a degree of fascination for a class of mind, maturing under the benign influences of Christianity yet unsusceptible to its higher truth, while not a few are merely interested in Sir Edwin Arnold's poetic concept. Buddhism, as we find it to-day, inert and contemplative, lacks every element of self-propagation.

THE *kahuna anaana*, or sorcerer, has reappeared in the Hawaiian Islands. This movement began when Prince Lot's agent, Kapu, issued licenses to about 300 *kahunas*, or native doctors, and has continued for thirty years under the fostering care of royalty until the accession of the present queen. Possessing little knowledge of the healing art, these *kahunas* practiced upon the superstitious fears of the people, and sought to educate and develope these fears by forming classes in idolatry and sorcery

throughout the kingdom. The effect has been to give prominence to the ancient belief that every disease is caused by the influence of evil demons, and to increase the power of the medicine men, whose incantations alone are efficacious to propitiate or exorcise the malignant spirit. The government physicians, employed at great expense, are almost helpless in the face of this kahuna domination; and hence the great mortality which prevails. There is reason to hope that a recent outbreak of diabolism, involving the violent death of three persons at the hands of a sorceress who professed to have at command a destroying spirit named *Kilikini*, will tend to open the eyes of the deluded people. Some of the native pastors are terrorized, but most of these good men are earnestly striving to resist the Satantic practice. Higher education, especially in the science of nature, and the spiritual power of a living Christ, are the only forces to be relied upon in the contest with kahunaism or any other form of pagan superstition.

A CONVENTION, known as the Believer's Conference, was held last summer at Niagara-on-the-Lake, Ontario, a rather ancient and unique town in the Dominion of Canada. Representatives of various denominations were present, together with a number of foreign missionaries,—J. Hudson Taylor being conspicuous among the latter. "The Pre-Millennial Coming of our Lord" was the most prominent topic before the Convention. Some of the speakers held, with evident approval on all sides, that it is not God's purpose to convert the world in this dispensation: the Gospel is preached, not to save men but as a witness; and as there can be no kingdom without a king, and Christ has gone into a far country, any efforts we may make to bring in

His kingdom, must be futile until He shall appear to lead on the Church militant. The believer cannot consistently offer that portion of the Lord's Prayer, "Thy kingdom come," without first praying, "Come, Lord Jesus, come quickly." A Methodist minister explained the leaven which the woman hid in three measures of meal until the whole was leavened as the leaven of unrighteousness in the Church, and received applause for his dissentient theology. Considerable interest was awakened in foreign missions, especially in the C. I. M.; and, though no open appeals were made, a quiet influence accomplished much, two gentlemen engaging each to support one of the workers of that Society in China.

THERE is no revolt in the natural mind against the doctrine of the Incarnation. That the divine nature should assume the form of man, is indeed a mystery, but no part of the human race has ever thought of it as incredible. Idolatry has for its background the idea of man's sinful and helpless condition, and his need of a god in some higher degree or manifestation than nature can provide. In the practice of idol-worship, men usually look beyond the sensuous form to some imagined deity. Self-worship, hero-worship and even the pantheistic idea, point, unconsciously it may be, to a possible union of mortality with the Immortal. It is asserted that evidences of prophetic anticipation of the coming of one who should be a saviour of men can be traced in the ancient literature of China and Japan. The Hindus, Persians and Egyptians have looked forward through their sages to this sublime event in the distant future. Among the aboriginal Mexicans, as Humboldt has recorded, there existed a belief that the Son of Heaven would yet appear upon earth to destroy evil. The same is

true of the ancient Peruvians, and we can follow this tradition through much of the Greek and Roman history. Socrates taught his disciples man's incompetency to know his whole duty, and his inability to perform what he does know of it; and he offered the fervent prayer that a universal teacher might be sent from above to enlighten human ignorance and fortify human virtue. Tacitus and Suetonius tell of the ancient and unbroken tradition that a great conqueror, who should subjugate the world, was to come from Judea. Doubtless the echo of that early promise, "The seed of the woman shall bruise the serpent's head," and "the long-drawn cry of the Hebrew prophets, now wailing, now jubilant, always as sure as life and death," made profound impress on the thought and hope of mankind; but more especially does it appear that the instinct of all races, inspired by the light which lighteth every man that cometh into the world, reaches forth in expectation of a God in visible form—the Way, the Truth, the Life—the DESIRE OF NATIONS.

MUCH has been said of the work in India about "hasty baptisms." The rite is being administered to vast numbers by American missionaries and by the Church Missionary Society, the United Presbyterian Mission, and by the Free Church and London Missionary Society missionaries. Dr. Pentecost, who has for some time been a deeply interested and a very intelligent observer of the religious life of India, says that the two theories upon which missions are conducted may be expressed in these two *formulae*: "First convert the heathen and afterwards teach or educate him;" the other theory: "First educate the heathen and then convert him." From these diverse views two complaints have arisen: "Too many baptisms,"

"Too few baptisms." It is contended, on the one side, that in too many cases where baptism is administered there is not sufficient evidence of spiritual life. To this it is replied that the Gospel has been preached in India for half a century; that the mission schools have enlightened the minds of the people in general; that the benevolent work of missionaries and the testimony of their godly lives, have been making steadily toward the great consummation; that the effect of transformed lives in the way of improved character, cleanliness and general uplift, has had its place in the moral influences that have convinced the people of the superiority of Christianity over Hinduism. Besides, have not devout men and women long prayed for an outpouring of the Holy Spirit? Why should it be thought a marvel that God hears prayer, or that, after long working and waiting, there should be a great movement of the masses toward Christianity? It is objected that these thousands are unfit for baptism and church membership. Undoubtedly there is truth in this saying; but if we read with close attention the Pauline epistles, the discovery will be made that grave imperfections were found in some of the Churches under immediate Apostolic supervision. How long we are to wait for professed converts to prove themselves Christians and not heathen by works of righteousness, is undoubtedly a question of very great moment; but it would be unwise to lay down a hard and fast rule for every missionary and for every part of the field. Probably the extreme view in either case should be avoided.

THE Society for the Suppression of the Opium Trade issues from time to time a telling tract on the evils of opium in China. A recent leaflet bears the name of Archdeacon

Moule, and it is a strong indictment of the traffic. The latest to come under our notice is one from the pen of Dr. Griffith John. The points made are, briefly, as follows:

(1) It is a fact that both the appetite and the demand for opium in China have been created by the introduction of the foreign article; (2) The opium trade has been forced by England upon the Chinese, in direct opposition to the moral convictions of the nation and the honest resistance of the Government; (3) Opium is a curse physically, morally and socially to both the nation and the individual; (4) The demand is for immediate abolition, to secure which England must bear the burden without calling upon India for a single rupee of additional taxation. Some will contend that this is the position of a radical. Doubtless; but if the above three propositions are sustained by incontrovertible facts,—and there is no room for doubt,—the fourth proposition will stand unchallenged in the high court of reason.

The Christian Church of the West, especially in the department of foreign evangelism, cannot regard this subject with indifference. Archdeacon Wolf, in whose field of labor, Fookien province, there are nearly 10,000 converts of the C. M. S., has given a remarkable testimony as to the utter hopelessness of missionary effort in localities where the people are almost universally addicted to the use of the drug. Although we have some notable examples of deliverance by Divine grace from the power of evil appetite, the unreliability of converts in general who have been opium-smokers is a well-known fact. We recoil in horror from that term now coming into use in some parts of China,—“*Jesus opium*.” And yet, these words express the almost universal Chinese idea with reference to the foreign drug. To say

that this state of things does not seriously hinder the progress of missions, is to call darkness light and evil good. It is inevitable, at least until a better knowledge prevails, that the Chinese as a people must fail to distinguish between England and Christianity; and, as Dr. John says, they “are given to look upon the acts of the British Government as the expression of Christian morality.” It is a fact of much significance that the Chinese themselves condemn opium-smoking as evil and evil only.

To those who regard the view commonly entertained by the missionary body of China as wide of the mark, we respectfully suggest that it will be found difficult to fortify the position of apologists for the trade in opium by any accepted rule or principle of ethics. Sir Lepel Griffin has given us a good example of a line of argument much dwelt upon by our friends of the other side. This gentleman, who was formerly opium agent in Central India, wrote to the *Times* that the outcry against the opium trade was “the apotheosis of cant, and Sir J. Pease its high priest.” That is significant as being an estimate of the enlightened and conscientious convictions of not a few men who are the peers of any in learning, logic and moral character; but its value as a statement of fact or process of reasoning is not so evident. The same writer declares that the opium revenue is an ideal one, for the reason that the whole of it, amounting to \$25,000,000 a year, “is paid by the Chinese consumer without taking a rupee from the Anglo-Indian peasant.” In other words, it might be wrong for British subjects to raise opium for home consumption, but as they simply raise it to be sold it is very absurd to invoke morality to destroy the traffic. Those who believe in the brotherhood of man, as taught by Christianity, can never be swayed

by this kind of logic. It is true that China was not strong enough fifty years ago to prevent the importation of opium, and she is not strong enough now to prevent its cultivation on her own soil; but these are facts that should appeal to the magnanimity and sense of justice more or less dominant among the great English people. The outside pressure once removed, and the Chinese Government left free and independent to act, possibly vigorous reforms would be inaugurated if only from the motive of self-preservation. At all events, the responsibility for existing and prospective evils would be placed where it belongs.

Respecting this reprehensible feature of commerce in the East, it is gratifying that the Vatican at length utters its voice, and with no uncertain sound. The Pope has issued a decree forbidding absolutely the use or manufacture of opium, or the trade therein, by Roman Catholics in China. "The use of opium," he says, "as existing in China, is held by the Church to be a detestable abuse, and therefore illicit." It can only be used medicinally. We also note, as one of the signs of the times, that the Hon. G. B. Dibbs, Premier of New South Wales, has declared his purpose shortly to introduce and carry through the legislature of that colony a Bill for prohibiting the opium trade. Mr. Dibbs states that a prohibitory measure will seriously affect the finances of New South Wales, as a revenue of £20,000 is at present derived from opium; but he considers it necessary, if only in the interests of the European population, among whom the opium vice is spreading to an alarming extent.

perhaps the worst calamity in the form of a shipwreck that has occurred on the China coast within the memory of the oldest foreign resident in the Far East. A valuable cargo and about 125 lives were lost. The evidence elicited by the Court of Enquiry at Hongkong, and from other sources, while indicating beyond doubt that the officers behaved gallantly, also points to the captain's error of judgment in not taking greater care to determine his exact position. Perhaps it was impossible to learn what it was so necessary to know in order to the safety of the ship; and the subtle currents, in a raging sea and in the darkness of a beclouded night, are hard to discover and full of danger. The skill of man, the utmost outreach of his experience and sagacity, are often helpless in the presence of even the ordinary forces of nature. It is almost certain that there was some neglect in the ship's equipment; at least, the storm-sails were not available when they might have been of the greatest use. Herein is a lesson for thoughtful men. In all things pertaining to our welfare and safety—as well the safety of those in any way dependent upon our action or judgment—the maxim of an old commander is practical and consummate wisdom: "*Better safe than sorry.*"

We notice with satisfaction the praiseworthy conduct of the native magistrates, a Chinese priest and the poor fishermen, all of whom treated the survivors of the *Bokhara* and the *Normand* with every kindness. The incident is suggestive of the fact that, while foreigners in China are very much dependent upon the heathen about them for safe and helpful conditions of life, there is much of kindly response on the part of men who too often are looked upon with contempt and treated with little consideration.

THE loss of the P. & O. s. s. *Bokhara*, in the Formosa Channel, is

Missionary News.

—"Figures do not tell everything," says a writer in *The Missionary Herald*, "but they do tell this: that the Chinese Christians in America give more than American Christians." The figures to which he refers are these: With a membership of 161 in the various Churches of California, the Chinese have raised, during the past year, \$6,290.40 for all benevolences, or \$39.07 for each member.

—There are nine foreign professors in the Imperial University at Peking; Dr. Martin, President.

—Rev. J. W. Wilson writes from Chung-king:—"Dr. John baptized last year two Sz-chuen men, who returned to their homes in Pa-cheo, a city distant from Chung-king perhaps twelve days' tramp. One of them, a bright-looking fellow, has just turned up in my study, bringing with him a letter from thirty others in that neighborhood, asking me to go up and prepare them for baptism. But I am tied to Chung-king until help comes."

—Prosperity attends the work on forty stations of the American Presbyterian Mission in Shantung province.

—The Methodist East Gate Chapel at Tientsin, which was objectionable from a Chinese point of view on account of *fêng-shui* and proximity to a Confucian temple, has been surrendered by the mission in consideration of the sum of Tls. 10,000 and a new and eligible site, which conditions have been fulfilled by the native gentry, and the best of feeling prevails among all parties interested.

—Rev. C. Spurgeon Medhurst is of the opinion that if the present rate of progress is maintained in Shantung, the province will be Christian in the next fifty years.

—Mr. Okabe, who has charge of Christian work among the Japanese

in Hawaii, reports 20,000 Japanese as now living at the islands. Most of them go from Hiroshima or Kumamoto, two of the strongest centres of Buddhism in the empire, but, as they leave their religion with their possessions behind, they prove very susceptible to practical Christian influences. Gospel work is carried on in seven or eight places, with some 116 Christians as the result of three years' effort.

—Native converts in Japan, with average wages of less than 25 cents a day, contributed last year \$27,000 to mission work.

—Rev. W. M. Upcraft, of Sinchow-fu, Sz-chuan, sends home the information that "all is most encouraging now. Meetings were never so numerous, hearers never so many, people never more friendly, and this in spite of the fact that just now several thousands of men are attracted to the city in attendance upon the military examination. The work among the women is advancing steadily and the medical work is in running condition. The outlook is encouraging. We are attempting country work on a large scale now, compared with our previous cramped restricted efforts."

—The wife of the Korean Minister at Washington, Mr. Ye Cha-yun, has become a convert to Christianity, and has received baptism in the Presbyterian Church.

—A valuable piece of ground outside one of the gates of Tung-chou, near Peking, has been secured for a college building soon to be erected by the North China Mission of the American Board.

—Bishop Corfe, the leader of the Anglican Mission, which entered Korea in 1890, finds Seoul, externally at least, a most unattractive place. He writes: "The squalor and filth of both the streets

and the houses of Seoul baffle description. I have a wide experience of foreign towns, and have never seen, even in China, anything to equal it. It is not the squalor of poverty (I have seen no beggars), but of acquiescence in dirt by all classes, though by a strange irony the outer clothes of the inhabitants (which are entirely white) are often spotlessly clean."

—*Church at Home and Abroad.*

—The Chinese Government has been so favorably impressed with the educational work the Methodist Missions are doing in Peking that it has promised to give positions upon the railroads or in telegraph offices to all graduates, at a fair salary. All graduates from the Medical Department will receive appointments in the army or navy.

—Dr. S. N. Hopkins writes from Tsan-hua, March 30: "We were all obliged to leave here on account of the rebellion that disturbed southern Mongolia and the northern part of the Province of Pechili in November and December, but our little force, diminished by the return of Rev. J. H. Pyke and Dr. Terry to the homeland, has returned to this station, and is trying to catch up the loose ends of the work we were obliged to let go of the 24th of November. The last of February the magistrate, deeming it advisable for us to return, sent us a written invitation couched in the friendliest language. His bearing toward us during the recent troubles has done much to make our work easy among the people. Had he withheld his protection in the past crisis, our property and probably our lives would have been forfeited. Now that the storm is past and persecution ceased, the signs are more hopeful than they have ever been before. The people in the city are readier to call me to their homes, and the country dispensaries are better attended than before the troubles. On my last visit to Ping-

ching-tzu nearly six hundred people attended the street chapel, and one hundred and sixty applied for medicine in one day."

—The New Connection Methodist and London Missions have a most promising work in Yen-shan district, south-east of Tientsin. Nearly a thousand inquirers are being led into the truth, almost wholly under the direction of native workers.

—Dr. S. L. Baldwin tells the following incident, illustrative of the sentiment of Christian fellowship: "I remember when I came to Hongkong, I was entertained there by the highest officer of the Church of England in the East. I went to his house, and he came in wiping the perspiration from his brow. 'What do you think I have been doing this warm afternoon?' he said. 'I have been going around among my parishioners to get money for a Baptist church. Isn't that pretty work?' I said, 'Well, I believe it is as good work as you could do.' The way of it was this. Miss Johnson had started a little Church and Dr. Graves had to go down every month to baptize the converts, and a number of these were from an island out in the harbour, and she had mentioned the subject of having a church out there on that island to the bishop, and he, without saying anything about it, had gone around among his wealthy parishioners and had got money enough to build that Baptist church."

—The Sunday-school work of the Methodist Episcopal Mission in Peking is the most remarkable thing of the kind we have ever seen in China. Over 400 heathen children and adults are placed under the instruction of Christian teachers. These, together with students of the college and others meeting for the same purpose at the same hour in different parts of the mission compound, reach an aggregate of about 600 Sunday-school scholars.

—The annual report of the Church Missionary Society shows that, notwithstanding the succession of serious riots in different parts of China, considerable progress was made in the spheres of missionary labour during 1891. Details are furnished of the work in each district. At Kwang-tung it is stated that the Chinese have opened a large dispensary in the town, copying the missionary hospital in respect of gratuitous distribution of medicines and following this by preaching Confucian doctrine and giving away tracts. It is interesting to note this imitation of missionary methods by the natives. Numerous baptisms have taken place in the Hok-chiang district and the districts of Ku-ching and Ping-hang.

—Dr. Ashmore, of Swatow, rejoices in the fact that his native staff of preachers are being converted from the notion of settling down as "station men" into a hearty readiness to become "field men."

—Twenty stations of the English Baptist Mission have been entirely swept away by the outbreak of the Yellow River.

—One of the eunuchs of the Imperial palace, at Peking, a personal attendant of the Emperor, is a member on probation of the American Board Mission Church of that city. On a recent Sabbath he attended all the services of the day.

—*Ch'en-pu-hsien, Sunday, 28th August, 1892.* We have had the joy to-day of baptizing and receiving in church fellowship nine additional members—seven brethren and two sisters. The baptismal service took place at the river-side, and a large house-boat was engaged for the purpose and dressing. Hitherto we have administered the ordinance of baptism in a baptistery built in our courtyard, where services were held previous to entering into our new chapel buildings. A new baptistery has not yet been built, so we were compelled to avail ourselves

of the river on the occasion. The two women were baptized first, and while they were dressing, one of our members, Lan Sz, spoke to the gathered crowd, which numbered between four and five hundred people. Then followed the men, each one confessing publicly in answer to questions put to him, his "repentance towards God and faith towards our Lord Jesus Christ," before being immersed in the name of the Triune God. Then the service continued on shore while the men were dressing, and many and earnest were the words addressed to the curious, unbelieving crowd. These new converts are the fruits principally of our country stations; two being from Ts'ao-pa-li district, in which place we hope to build a chapel this autumn. Three others come from Ting-kia-miao district, and one from Ko-kia-ho, distant 60 *li*. This last one is a woman, whose father, mother, brother, husband and son have for some time been earnest members with us; her sister-in-law and daughter we hope to baptize in the course of a few months. The remaining three candidates live in the city; two of these, an old man and his wife named Chang, are the fruits of the earnest prayers and exhortations of a blind member named Wei, and the other man, living also in the city, is almost blind and gains a livelihood by begging. He might have been received a long time ago, but he has been kept back to make sure as possible that he had no ulterior motive in seeking admission to the Church. It was very touching to see him put down his name for 100 cash towards the new chapel at the close of last year. After the service at the river-side was over we adjourned to the chapel, where our nine new friends were received and welcomed into church fellowship, and the whole service was concluded by remembering our Lord in the breaking of bread. This has been a day of special joy to

us, but our joy is multiplied when we think of the joy in Heaven,—angels rejoicing over sinners repenting and our Saviour being “satisfied” in seeing “the travail of His soul.” The church membership at this station now stands at 76; three names having been recently removed from the roll. Will friends praise the Lord with us, for “great things He hath done,” and pray that we may see “greater

things than these.”—*Geo. A. Huntley.*

—A reader of *THE RECORDER* would be glad to purchase, at the usual rate for back numbers, the vol. for 1873 entire, the numbers from June to Dec., 1872, inclusive, and May number, 1869. He has duplicates of the March and April numbers, 1881, which he would be glad to exchange for any of the above numbers.

Diary of Events in the Far East.

October, 1892.

1st.—Conclusion of the trial of James A. Frame at the U. S. Consulate-General, on the charge of murdering George Lemon, at Shanghai, May 1st. The Court found a verdict, in which all the assessors agreed, that Frame was not guilty of murder, as charged in the complaint, but that he was guilty of manslaughter. He was sentenced to imprisonment in the Consulate-General gaol for one year and six months, and to pay a fine of \$100.

H. E. Li, late Admiral of the Yangtze, after a long period of sickness, died at his house at Wuhu on the 1st instant. The deceased was one of the veterans who rendered invaluable services to the State during the troublous times of the rebellion.

7th.—Death of Tong King-sing, late managing director of the Chinese Engineering and Mining Co., and Associate Director of the China Railway Company, aged 61 years. He began life as an assistant in an auctioneer's office in Hongkong in the early days; was afterwards a colonial government interpreter, and then for many years in the service of Messrs. Jardine, Matheson & Co., and throughout his life his honor and integrity have been spotless.

9th.—Death of Mr. Jan Rhein, late Secretary Interpreter of the Netherlands Legation in China, aged 37 years. He took a hearty interest in missionary work. He leaves a widow, the daughter of the late Bishop Boone, and a young child.

10th.—Wreck of the P. and O. s. s. *Bokhara* on Sand Island, Pescadores. 125 of the passengers and crew were drowned, only 23 saved. Among those lost were Mr. and Mrs. I. A. Chain, of Denver, Colorado, whose tour of eastern mission fields was noted in last month's *Chinese Recorder*.

The bore of the Tsien-tang-kiang was seen to great advantage on the 8th, 9th and 10th, owing to the combination of a full moon at perigee with a high north declination, the sun near the Equinox, and a strong north-easterly wind outside the Hangchow gulf.

The Singapore Manager of the Chartered Mercantile Bank of India, London and China, has received a telegram advising him that in the half-yearly report issued in London on the 1st inst., his directors recommend voluntary liquidation of the Bank. At all the branches of the Bank there are ample funds to meet liabilities, and fixed deposits will be paid as they fall due.

18th.—There was a brief, but nevertheless impressive, little ceremony at the British Consulate-General, when Mr. Hannen, in the capacity of Consul-General, presented Captain John Roberts with the vellum certificate of the Royal Humane Society, for having gone to the rescue of three men who were in danger of drowning at Leueonna Island on the 21st of June, 1891. In addition to this, Captain Roberts had handed to him a particularly fine gold medal, which the

Chinese divers engaged upon the wreck of the *Holme Eden* had caused to be struck in his honour, whilst the brother of the Chinaman, who so gallantly assisted Captain Roberts, received on his relative's

behalf another Royal Humane Society certificate.

24th.—The steamer *Normand* has been totally wrecked on the Pescadores. Two survivors have been landed at Anping.

Missionary Journal.

MARRIAGES.

At the British Consulate, Newchwang, on the 3rd October, by the Rev. John Ross, Moukden, assisted by the Rev. James W. Inglis, brother of the bride, DUGALD CHRISTIE, L.R.C.S., L.R.C.P. ED., Medical Missionary of the United Presbyterian Church of Scotland, to ELIZA C. INGLIS, Moukden, daughter of the Rev. James Inglis, Edinburgh, Scotland.

At Canton, October 7th, by the Danish Consul and Rev. H. V. Noyes, Mr. CARL C. JEREMIASSEN, to Miss J. M. S. SUTER, both of the American Presbyterian Mission, Hainan.

At Tientsin, on Tuesday, Oct. 25th, by Rev. C. A. Stanley, the Rev. J. B. THOMPSON, to Miss T. D'ETTA HEWETT, both of A. B. C. F. M., Shansi.

BIRTHS.

NEAR Charlottesville, Va., on August 9th, the wife of Rev. HENRY M. WOODS, of the Southern Presbyterian Mission, U. S. A., of Tsing-kiang-pu, of a son, Samuel B., Jr.

At T'ong-hsin, Chefoo, on 14th October, the wife of the Rev. JAS. McMULLAN, of a daughter.

At Ningpo, on the 20th October, the wife of the Rev. J. C. HOARE, of a daughter.

DEATH.

At Bound Brook, New Jersey, U. S. A., on the 19th of August, Rev. J. V. N. TALMAGE, D.D.

ARRIVALS.

ON Oct 4th, Messrs. J. SKORDAL, O. M. SAMA and U. TRYFFARTH; Miss S. CLANSEN and B. VESTERVIEG, of the Norwegian Lutheran Mission, Hankow.

ON Oct 7th, Rev. GEO. CORNWELL and wife; Rev. L. J. DAVIES and wife, and Rev. FRED. W. JACKSON, for the American Presbyterian Mission, Shantung; Miss LON GRAHAM, M.D.; Dr. MALCOLM

and wife, and Rev. W. H. GRANT, for the Canadian Presbyterian Mission, Honan; Rev. BARROW and wife, for M. E. Mission, Tientsin, and Miss SARAH BOSWORTH, for Foochow; Miss EMILY BOSTWICK; Miss GLOVER, and Miss LISLE BAINBRIDGE, for Tientsin; Dr. NOBLE, wife and 3 children, for A. B. C. F. M., Pao-ting-fu; Rev. Dr. and Mrs. NEVIUS, American Presbyterian Mission for Chefoo; Rev. Dr. and Mrs. KEPLER; Rev. and Mrs. GAULD; Rev. Mrs. and Miss LOWRY; Rev. GILLESPIE.

ON Oct. 11th, an aged Friend, ISAAC SHARP visiting Missions of the English Society of Friends, for Chungking

ON Oct. 14th, Miss MINA L. CUMBER and ISAAC MASON, for Friends F. M., Chungking; Mr. D. EVANS, wife and child, of British and Foreign Bible Society, for Tientsin.

ON Oct. 18th, Rev. W. B. WHITE, Pres. (South), for Soochow.

ON Oct. 25th, Dr. E. L. BLISS, for A. B. C. F. M., Shao-wu, Fuhkien Province; Rev. GEO. F. FITCH, wife and 2 children, of the Presbyterian Mission, Shanghai, from U. S. A.

ON Oct. 28th, Mr. MARTIN E. ECKVALL; Mr. M. B. BIRRELL, and Miss O. M. EKVALL, of the International Missionary Alliance of New York, for Wuhu.

DEPARTURES.

ON Oct. 8th, Rev. STACEY A. SMITH, of M. E. Mission, Chungking, for U. S. A.

ON Oct. 11th, Rev. L. A. GOULD, wife and child, of American Baptist Missionary Union, Zao-hyin, for U. S. A.

ON Oct. 13th, Dr. B. C. ATTERBURY, wife and infant, of American Presbyterian Mission, Peking, for U. S. A.

ON Oct. 28th, Rev. R. V. LANCASTER, wife and 2 children, of Am. Pres. Mis., (South), Hangchow, for U. S. A.

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The Religious Possibilities of the World's Fair.

BY REV. JOHN HENRY BARROWS, D.D.

[The coming World's Fair is already a subject of world-wide interest and discussion. The project of holding Religious Congresses will engage the attention of Christian people everywhere. Missionaries in all lands will turn their thought, and it may be their prayers, toward the great gathering in Chicago. Not all are favorable to this movement; not all are well informed concerning it. We therefore place before our readers the following clear account of its character and scope, by the Chairman of the General Committee having the matter in charge, from an address before the late International Convention of the Young People's Society of Christian Endeavor held in Madison Square Garden, New York.—ED.]

I DEEM it a great privilege to have any part in this magnificent convention, met in this imperial city, and to address the Christian youth of many lands on the majestic theme assigned me. The Columbian Exposition and the series of more than a hundred World-Congresses which are to accompany it, will have a large influence over the social and Christian developments of the twentieth century. It is more than a local, it is more than a national, event. While the patriotic pride and wisdom of America, of New York and New England, as well as of the mighty West and South, are enlisted and pledged to make it the grandest and best of all Expositions, while it is computed that the Government, the Directory, the States and individual exhibitors, will expend more than thirty millions of dollars upon the preparation and conduct of this gigantic undertaking, nearly fifty nations, besides our own, are profoundly concerned in the coming Jubilee of Civilization. Its speedy approach causes a stir in the studios of Paris and Munich and on the pasture-grounds of far-off Australia, among the Esquimaux of the icy North and the skilled artisans of Delhi and Damascus. The workshops of Sheffield, Geneva and Moscow, and the marble quarries of Italy, the ostrich-farms of Cape Colony and the mines of Brazil, know of its coming.

The ivory hunters in the forests of Africa and the ivory cutters in the thronged cities of Japan and China, the silk weavers of Lyons and the shawl makers of Cashmere, the designers of Kensington, the lace weavers of Brussels and the Indian tribes of South America, the cannon founders of Germany, the silver miners of Mexico, the ship makers of the Clyde and the canoe builders of the Mackenzie River, toil with the eyes of their minds daily turned towards the Columbian Exposition. Over the ample site on the shore of Lake Michigan, which has been transformed into a scene of more than Venetian loveliness, fall the shadows from the Alps and the Pyrenees, from the white crags of the Himalayas and the snowy cone of the sacred mount of Japan. The buildings, planned by the leading American architects, which are to shelter not only the riches of the soil, the sea and the mine, but also the industries and machineries and inventions of the world, which are to be crowded with the jewelled and silken marvels of Europe and Asia and the floral wonders of the Amazon, which are to be made still more beautiful by the pomp of the decorator's art and by the triumphs of the sculptor's genius, are more imposing and magnificent than any which adorned the great and brilliant Expositions of London, Paris, Philadelphia and Vienna. . . .

The Exposition will not only furnish an unparalleled spectacle to the eye, it will also provide for the mind an unequalled feast. It is well known that a series of World-Conventions, representing the chief departments of human knowledge and effort, will be contemporaneous with the continuance of the Exposition. And the chief of all these, in the importance of the themes to be treated and of the interests involved, and in the period of time allotted them, will be the Congresses of Religion, extending from the closing days of August through the entire month of September. Halls and churches that will accommodate thirty thousand people will be found ready for this series of Conventions. It is expected by many of us that Sunday will be made, in certain higher respects, the chief day of the Fair from the very beginning. An Association has been formed to provide for great meetings on every Lord's day, to be addressed by some of the leaders of mankind. Noble Christian music will add its attractions and its inspirations to that day which Emerson has called the "core of our civilization." The American Churches and Sunday-schools, whose work constitutes the nobler part of our history, will be on exhibition before the thousands who will flock to us from every peopled shore. The Gospel will be preached by returned missionaries and others in Turkish, Armenian, Arabic, Spanish, Greek, Italian, Chinese and in many other of the chief languages of the world. Not only on the Lord's day but through

the week there will be tent preaching and open-air preaching near the gates of the Exposition. I have no doubt that the eminently worthy enterprise, the "Hotel Endeavor," with its great Convention Hall and daily meetings, that the Sunday-school Head-quarters and Women's Temperance Unions, and the rooms of the Young Men's and Women's Christian Associations, and the Tract and Bible Societies, will be the centres and agencies of daily Christian activity, by means of which the Gospel of our Lord will be proclaimed to the representatives of every nation. There will also be, for the first time in any World's Fair, a material exhibit, in the splendid Liberal Arts Building, of the work of religion, as shown by models, maps, pictures, statistics and selected publications of the Bible, Missionary, Tract, Denominational and Inter-denominational Societies, for which exhibit an area of twenty thousand square feet has been reserved. President Clark, as he carries the Gospel of Christian Endeavor around the world, will make known the fact that the World's Fair is not to be a mere glorification of material achievements.

More than a year ago a committee, representing fifteen denominations, was appointed under the direction of the Exposition authorities, to arrange and provide plans for a proper exhibition, by means of Congresses of the religious forces now shaping human history. . . . But the General Committee have provided also for the most unique, interesting and important feature of the Columbian Exposition, in a ten-days' Parliament of Religions, at which, for the first time in history, the representatives of the leading historic faiths will meet in fraternal conference over the great things of human life and destiny. This Parliament will be held because the Committee perceived that the time was ripe for it and the opportunity golden, and because such a host of God's noblest men and women have cordially approved it. There is a general consensus of applause to the proposition that Religion shall, in some conspicuous way, in this age of materialistic pride, assert its kingship over human life. Since religion has been one of the chief forces of progress, since faith in a Divine Power to whom men believe that they owe service and worship, has been, like the sun, a life-giving and fructifying potency in man's intellectual and moral development, since Religion lies back of Greek and Hindu literature, European art and American liberty, and since it is as clear as the light that the religion of Christ has led to the chief and noblest developments of modern civilization, why should religion, any more than education, charities, art or electricity, be omitted from a World's Exposition? The reply which comes to many minds is this, that religion is an element of perpetual discord, and should not be thrust in amid the magnificent

harmonies of this fraternal assembly of the nations. And, doubtless, the animosities of the religious world have embittered much of man's past history. The event which the Columbian anniversary celebrates carries us back to an era of persecutions and of abysmal separations between Christian and non-Christian peoples. But of late years there has been a happy drawing toward each other of the Christian Churches, as this Society so grandly illustrates, and the disciples of Jesus have been able to study the non-Christian faiths, with a desire to do full justice to all the good that is in them.

I cannot give you any adequate review of the inspiring words that have come to us from such men as Gladstone, the poets Whittier and Tennyson, from Bishops Huntington, Brooks, Whipple and others of the Protestant Episcopal Church, from Bishops Vincent, Andrews, Foss and others of the Methodist Episcopal Church and from the Presidents of our leading colleges and universities, the editors of our leading Christian journals, great preachers like Dr. Boardman, Dr. R. S. Storrs, Dr. Burrell, Dr. Behrends, the Secretaries of our missionary societies and the eminent professors in our seminaries. In Great Britain we have the coöperation of men like the Rev. Hugh Price-Hughes of London, Wm. T. Stead of the "Review of Reviews," Professor Bruce of Glasgow, Professor Drummond of world-wide fame, Professor James Bryce, Principal Fairbairn and many others. On the Continent we are aided by men like Dr. McAll of Paris, Dr. Godet of Switzerland, Dr. Prochet of Rome, the Court Preacher, Dr. Frommel and Dr. Stuckenberg of Berlin and Dr. Washburn of Constantinople. In Canada we have the assistance of such men as Dr. Withrow of Toronto, Principal Grant of Kingston, Bishop Sullivan, Dr. Macrae of New Brunswick and others. In Syria, India and China and the Pacific Islands, we have the hearty good will of many leading missionaries, and in the sunrise empire, Japan, the list of those who are favorably interested has become too long to be repeated.

The Parliament of Religions is not to be a mass meeting, but rather an orderly school of Comparative Theology, where those who worthily represent the great Historic Faiths will be invited to report what they believe and why they believe it. The programme will be determined and carefully arranged by the General Committee, most of whom are evangelical Christians, assisted by an able committee of women, and by the wisdom of the Advisory Council, numbering already more than two hundred of the leaders of religious thought.

The greatest and wisest of the Mogul emperors, Akbar, who built the Taj Mahal, loveliest of all buildings, is said to have planned such a Parliament in the sixteenth century. He was himself

willing to learn from Christian missionaries and Moslem teachers, from Hindu scholars and Parsee Scriptures. But the religion which he personally adopted had no dynamic force within it, and the Parliament of which he dreamed was never assembled. I received the other day from the land which Akbar once ruled, and from, perhaps, the leading native Christian of India, now a British Commissioner and magistrate, a cordial letter, expressing his hope of seeing our "great country and people on this special opportunity which Providence seems to have offered." He writes of his faith that this Parliament, the fulfillment of Akbar's dream, will do incalculable good, and he says, "O how grand it will be when men from East and West, North and South, meet together admitting the universal truth of the Fatherhood of God! And let us hope," he says, "that many will be led to the higher and most blessed truth as it is in Jesus." And after speaking of the failure of all other forces, he adds: "One thing is as certain as that the hot sun is shining over us this warm day, and that is, if there is any remedy to raise fallen man it is in the love of Jesus. The very best of education and civilization lies in this grand secret, love, and 'God is love.'" The chief Hindu paper of Southern India says that the "Parliament will certainly mark an epoch in the history of the human race," and a prominent Moslem scholar of Calcutta is bold enough to pronounce it the "greatest achievement of the century;" while leading Japanese Christians are enthusiastic in their praise of this opportunity of bringing the various faiths of the world into friendly comparison with the Christian Gospel.

I have no doubt that this phenomenal meeting will make apparent the fact that there is a certain unity in religion; that is, that men not only have common desires and needs, but also have perceived, more or less clearly, certain common truths. And as the Apostle Paul, with his unfailing tact and courtesy, was careful to find common ground for himself and his Greek auditors in Athens, before he preached to them Jesus and the resurrection, so the wise Christian missionary is discovering that he must not ignore any fragment of truth which the heathen mind cherishes, for, thus ignoring it, he makes an impassable barrier against conviction in the non-Christian mind. I believe that the Parliament will do much to promote the spirit of human brotherhood among those of diverse faiths, by diminishing ill-will, by softening rancor, and giving men the privilege of getting their impressions of others at first hand. We believe that Christianity is to supplant all other religions, because it contains all the truth there is in them and much beside, revealing a redeeming God. The object of the Parliament, it scarcely needs to be said, is not to foster any temper either of bigotry or of

indifferentism. Each man is required to speak out with frankness his own convictions, and, without compromising individual faiths, all are to meet under a flag emblazoned with the words, "Truth, Love, Fellowship," rejoicing in a fraternity that involves no surrender of personal opinions, and no abatement of faith on the part of those who recognize how widely Christianity is differentiated from other systems. As any wise missionary in Bombay or Madras would be glad to gather beneath the shelter of his roof the scholarly and sincere representatives of the Hindu religions, so Christian America invites to the shelter of her hospitable roof, at her grand Festival of Peace, the spiritual leaders of mankind, for friendly conference over the deepest problems of human existence. Though light has no fellowship with darkness, light does have fellowship with twilight. God has not left himself without witness, and those who have the full light of the Cross should bear brotherly hearts toward all who grope in a dimmer illumination. While the Apostle Paul denounced an idol worship, which was devil worship, he fully recognized that all heathen religion was not that of malign quality. He instructed the Athenians that he and they adored the same God, of whom all were the offspring, they in ignorance of God's full nature, and he in the blessed knowledge which Christ had given him. Rev. Thomas L. Gulick of the Sandwich Islands expresses his faith that St. Paul, who quotes heathen writers in confirmation of his own theology, would not refuse to confer with those whom he approvingly quotes.

And I believe that there will be furnished a grand field for Christian Apologetics, a matchless opportunity of setting forth the distinctive truths of the Christian Gospel. A Parliament of Christendom is to be interwoven with the Parliament of Religions, and able Christian scholars will treat of such themes as the Incarnation, the Divine Person, the Atonement, and the Resurrection of Christ, and the relations of Christians to one another. Thomas Arnold has said, "Other religions show us man seeking God. Christianity shows us God seeking man." It is on this account that Christianity claims to be the true religion, fitted to all and demanding the submission of all. Christianity alone shows us a Mediator. The Church of Christ has a unique message, which she will proclaim to all the world, giving the reasons why her faith should supplant all others, showing, among other truths, that transmigration is not regeneration, that ethical knowledge is not redemption from sin, and that Nirvana is not heaven.

I believe that the Parliament of Religions will be valuable to scholars and to young missionaries and to Christian people everywhere, by exciting a deeper interest in the non-Christian world and

a deeper respect for it. Dr. Clark, of the American Board, has well said "that a sense of superiority or indifference to men as heathen, will close the way to their hearts." I know that the worst things in pagan lands excite our horror and pity, but pagandom should not be judged solely by its worst. The more Christian a man is, as Professor Legge of Oxford has said, "the more anxious he will be to do justice to every system of religion." We have pitied the poor heathen so much that most Christians despise him and do little or nothing for his enlightenment. When the doors of China were thrown open to the missionary and also to the worst elements of European and American life, some people imagined that China, with her ancient and marvelous institutions, would succumb at once to our Christian civilization. But she did not, and, as Professor Fisher of Yale said to me the other day, "I think all the more of her for not surrendering immediately." There is tenacious and splendid material there for the future Christian Church. And, on the other hand, while it would be better for Christendom to know the full truth about pagan lands, it would be vastly better for pagan lands to know the full truth about Christendom, and that cannot be gained by reading only the "Cry of Outcast London," Zola's fictions, the descriptions of American society in English magazines, the records of our crimes and divorces, the statistics of the liquor traffic, some of the newspaper pictures of Chicago and Dr. Parkhurst's brave sermons on municipal corruption in New York. At the Parliament of Religions, the nobler and grander facts of our Christian civilization will be presented to the candid judgment of the world. And yet, in the light of the discussions which may be evoked, so-called Christian nations may, in some things, stand rebuked before the non-Christian. And I, for one, should not be sorry. The time has come when Christendom should repent in dust and ashes. Missionary progress is frightfully checked by the sins of Christian people. I need not characterize the barbarous Chinese exclusion bill; I need not speak of the rum traffic on the west coast of Africa, the whiskey and gunpowder of Christian commerce, or the forcing of the opium trade into China, or the miserable examples of greed, pride and cruelty which have disfigured the name of Christian in India and Cathay. With Christian life as portrayed in Rudyard Kipling's pictures of British character in India before him, we do not wonder that the student of the Vedas is not altogether fascinated with Christian civilization. May it not be under the blessing of God a means of pricking Christendom to the heart, to see itself rebuked in "The Parliament of man, the Federation of the world"?

But the most cheering and valuable endorsements of our plans have come to us from missionaries in the thick of the fight, and while

the Parliament will do something to promote Christian unity and bridge the chasms of separation between the disciples of Christ, it will do much, I hope, to bring the non-Christian world before the minds and hearts of a selfish and indifferent Christendom. Speaking as a pastor, living in the capital of Western materialism, with all the world knocking at our doors and thronging our streets, let me here record the conviction that the divine way of building up the Kingdom of Christ in America is to engage with fresh ardor in efforts to Christianize India and Africa, Turkey and China. The heart that is aglow with a wise Christian patriotism must plead earnestly for foreign missions. If this Christian Endeavor movement shall become alive with foreign missionary enthusiasm, if it nourishes the self-sacrificing and obedient spirit which heeds our Lord's command to "go into all the world," then we shall not appeal in vain for Christian work in our imperiled cities and on the vast and needy frontier. One chief hindrance to missionary progress is the misty unreality of the great heathen world. We scarcely think of them as our brethren. Many people's interest in them, judged by their gifts, is hardly noticeable. I believe they will soon be brought nearer to our thoughts; I believe that the coming event is to stir a mighty and wide-reaching interest in the study of comparative religions, thereby strengthening the faith of disciples and quickening their benevolent impulses. Biblical Christianity, exhibited by the side of the systems of Buddha, Mohammed and Confucius, seems more divine than ever. Those who appreciate most fully the truths of natural religion, are increasing their unselfish efforts to give to all the world the supreme and priceless blessings of the Christian Gospel. Professor Sampey, of the Southern Baptist Theological Seminary, Louisville, writes me: "Let an honest effort be made to get at the facts of religious experience, and the truth of God will take care of itself." Let no one fear that the solar orb of Christianity is to be eclipsed by the lanterns and rush-lights of other faiths!

I believe that the Columbian Exposition in the general sweep of its plans, is fitted to fill our hearts with new Christian hopefulness, to astir in our souls a new sense of responsibility, and to quicken our minds with new perceptions "of the universal action and guidance and love of God." It will contribute to the great end which Prince Albert pointed out at the first World's Fair forty-one years ago, "the realization of the unity of mankind." As I was looking the other day at the immense building for the Mines and Mining exhibits in Jackson Park, I was glad to see in the ornamentation of the grand southern portico, the words that are stamped on our national coins,—*"In God we trust."* And to the reverent mind, to him who sees God and the instrumentalities for the enlargement of His Kingdom, in the forces of material civilization,

even these displays of human progress and achievements in subduing and transforming nature will suggest inspiring and hopeful thoughts. It would be easy for the Biblical student to find appropriate Scriptural words to write on every structure in the World's Fair. Below the gilded dome of the Administration Building, the master-work of one of the architects of this city, I would inscribe the words of Isaiah: "The government shall be upon His shoulders;" over the Machinery Hall I would write: "Every house is builded by some man, but he that built all things is God;" over the Transportation Building I would write: "Make straight a highway of our God;" over the Palace of Fine Arts: "The gate of the temple which is called beautiful;" over the Agricultural Hall: "Behold, a sower went forth to sow;" over the Electrical Palace: "His lightnings enlighten the world;" over the Woman's Pavilion: "She stretcheth out her hand to the needy;" over the Horticultural Building: "I am the Rose of Sharon and the Lily of the valleys;" . . . and over every closed gate, on Sunday morning, I would inscribe, in letters of gold, for all eyes to see, the immortal statute wherein is rapt up the Christian future of America and of the world: "Remember the Sabbath day to keep it holy." . . . General William Booth sends word from London: "You have an opportunity of influencing the whole world with the spirit of our common Christianity without parallel in ancient or modern times." "The Materials," says the *English Independent*, "have been made ready for a New World Pentecost." A few years ago President Warren, of Boston, preached a sermon, wherein he imagined the assembling of a great convention in Tokio, a conference of the religious leaders of the Eastern world, the Buddhist, Brahman, Parsee, Mohammedan, Taoist, Shintoist and Confucian, met together to discuss the great problems of Faith, and to discover, if possible, the Perfect Religion. As the discussion proceeded they reached the conclusion that there could be only one perfect religion, that the perfect religion must reveal a perfect God, that it must assure man the greatest possible ultimate good, that it must bring God into the most loving and lovable relations with humanity, and that this could be achieved only by His taking upon Himself a human form and suffering for men. And it would have seemed that the Convention was talking something ideal, something which had never been actualized, had not the last speaker, the Buddhist leader of Japan, related the story of his own long mental unrest, and how, on the day before, he had learned, through the teaching of a brother who had seen many lands, that God had really come to earth, had revealed Himself through His Son, had furnished all the credentials needed by the eager intellect and the yearning heart, had centered

and glorified in Himself all the truths which Gautama had discovered beneath the Indian fig tree, and through the Cross, reared on an Asian hill-top, or Confucius in his long-wandering quest, had offered deliverance from the guilt and love of sin, and had irradiated the sorrows and incompletenesses of earth with sure and golden promises of celestial peace and unwasting joy. The reverent dream of the Christian scholar will soon be an august reality.

It will be a great moment in human history, as many have felt, when, for the first time, the representatives of the world religions stand side by side. May the Holy Ghost be the divine Apostle preaching Jesus to an assembled world! And that the fire from God may descend on these phenomenal conventions of His children, illuminating all minds and brightening all faces with gleams of that glory which shall cover the earth, should henceforth be our earnest and hopeful prayer.

"Before Jehovah's awful throne,
Ye nations! bow with sacred joy:
Know that the Lord is God alone:
He can create and He destroy.

Wide as the world is Thy command,
Vast as Eternity Thy love;
Firm as a rock Thy truth shall stand,
When rolling years shall cease to move."

Objects, Methods and Results of Higher Education in Our Mission Schools.

BY REV. J. JACKSON, METHODIST EPISCOPAL MISSION.

IT is refreshing to see that higher education in connection with mission work in China is coming to be more and more recognised as an enterprise which ought to be undertaken by missionary societies, and that it is capable of becoming a powerful factor, not only in the general enlightenment of the people but in direct evangelistic work and in building up a strong and intelligent Church. We are still far behind our brethren in India and Japan in our appreciation of the importance of this subject; and that there are prejudices against it existing in the minds of a considerable number of missionaries, is not to be denied. A missionary who gives himself or is appointed by his Church exclusively to educational work, is still regarded by many as a man who has, to some extent, departed from the proper work of a preacher of the Gospel and become more or less secularised. But that, on the whole, opinion both at home and on the field, is

now more decidedly than ever in favour of pushing forward the educational enterprise, seems to be beyond question. The multiplication of schools of higher grade during the past few years, the liberal gifts for their equipment and support, the formation of the China Educational Society for the purpose of unifying the work of these schools, all show that, right or wrong, the Church has made up her mind that this is the right kind of work to be done, and that she means to do it thoroughly: I for one think that the Church has come to a wise decision and that she will not be disappointed in the result.

There can be little doubt, therefore, that educational work is destined to a much fuller development in China during the next few years; consequently it is of importance that we ask ourselves what object we have in view in prosecuting this work? what are the best methods to be adopted for the purpose of attaining the end in view? and what will be the probable outcome of the whole? Methods, of course, will be largely determined by the object in view, and we shall discuss these two points under one head.

Objects and Methods.

When we inquire what should be the object of higher education in connection with mission schools, some will reply at once: Why, how can there be any doubt about the matter? Of course the object should be to make Christians, to be sure! What other end could any man have in view who came to China as a missionary? But this, I venture to suggest, is hardly a sufficient account of the matter. That we all desire to make Christians of those with whom we have to do, whether they be young or old, rich or poor, in the school or out of it, goes without saying. But that this should be the Alpha and Omega of school work, its sole "raison de être," is more than I should feel at liberty to affirm; that this will be an object never lost sight of by the missionary in charge of a school, that it will be a subject of constant anxiety, of earnest longing and zealous endeavour, I fully believe; but that it ought to be the sole end of a mission school, I do not believe.

First, then, I would say that the object of a mission school should be to give a good education, and that independently of the desire to see the students become Christians. This is but to fulfill an implicit engagement with those who enter our schools for the purpose of learning what we have to teach them. I do not think it is at all excusable to practise any pious fraud on this subject. We build and equip our schools and announce them to the public as institutions where Western learning can be acquired, and we should be careful to carry out our engagements in such a way as to leave no

suspicion of *malâ fide* on the minds of the Chinese. I have sometimes heard it complained that our mission schools are too secular, that too much time is taken up in teaching Western sciences. It is thought by some that as we have these youths under our immediate care, here is a splendid opportunity for making them Christians, and that the smallest possible amount of secular should go along with the greatest amount of religious instruction. In other words, religion is the pill which the students are to be prevailed upon to swallow, and secular instruction the sugar-coating to make it go down the more easily! It is certainly very easy to fall into this error. Our anxiety for the conversion of all who come under our influence will tend to cause us perhaps to consider all time as lost which is given to any other work than that which is generally regarded as strictly religious, and we may come to look upon so-called secular instruction as a necessary evil, and to content ourselves with doing as little of this as possible, and that little as only a means by which we can get a chance to make proselytes. Now, it seems to me that the secular education given in a mission school should be as thorough as possible; that just as when the sick are taken into a mission hospital the first business of the physician in charge should be the cure of the man's disease, inasmuch as the hospital is opened and the sick man taken in for this avowed object, and men come with the understanding that the best possible shall be done for the relief of their physical ailments,—even so when we take students into our mission schools it should be our endeavour to give them the best that can be given in the way of secular instruction, and to make this an *end in itself*. We cannot afford to have our schools open to the charge of giving a mere smattering of education for the purpose of getting an opportunity to proselytize.

Our methods of education should be such as to avoid unduly foreignising our students. Here is a real danger, and far from which I am afraid we have not altogether escaped. We are very liable to underrate all that is Chinese and to look upon everything foreign as so much superior to anything we find in China that we imagine the more the Chinese become like foreigners, the more they adopt of foreign manners and customs, the better it will be for them. Hence we sometimes see boys and girls in mission schools aping the foreigner, dressed in foreign hats, shoes and stockings, with very striking coloured foreign spectacles, walking the streets, the observed of all observers and the butt for the ridicule of their fellow-countrymen who find one explanation of the whole business, that this is *wai-kwoh-kwei-kü*, foreign custom. I am sure that we shall never commend either our schools or our religion to thoughtful and intelligent Chinese by any such methods. We may bring ourselves

and our religion into contempt, but I opine this is hardly what we contemplate. Far better to close our schools than send out of them a lot of conceited popinjays dressed in fine feathers and presenting a very absurd and ridiculous appearance before their fellow countrymen.

It should also be our endeavour to develop the spirit of patriotism in the minds of our students. In order to do this it is not necessary to cover over the faults and weaknesses of the present *régime*, but it is necessary while exposing these weaknesses to point out the good already existing. And surely all unprejudiced men will be able to find many things to admire, and to stir up in the minds of the rising generation a sincere desire to conserve the good and reform the evil. The crying need of China to-day is for reformers, reformers of the genuine type; not charlatans or revolutionists, but men imbued with the spirit of order and good government, possessed with a hatred of corruption and oppression, whether religious or civil. It is, to my mind, of the utmost importance that young men should leave our schools possessed with such a love of their country that they will be willing to work and suffer for its benefit and uplifting. Patriotism is not a very prevalent virtue in China, and *enlightened* patriotism hardly exists. The national selfishness has eaten away the very heart of this virtue, and the rule is, "every man for himself." It should be our endeavour to correct this in the minds of the youth who come under our influence, by pointing out the great possibilities of an empire like this, the nobility of all self-sacrifice which has in view the welfare of our country, by holding up to their admiration and urging their imitation of the examples of such true patriots as Moses and Paul, who were willing utterly to efface themselves and to become anathema if they could only accomplish the salvation of their country. We often remark that if China is to be Christianised it must be by the instrumentality of the Chinese themselves; and it is none the less true that if China is to be regenerated politically, if she is to enter upon a new development of intellectual and moral progress, the yeast must begin to work in the hearts and minds of the young educated men of China. And who can tell whether, if we are faithful in the discharge of our duty to the young in our schools and Churches, the little leaven which we put into this great mass of ignorance, superstition and corruption, shall not leaven the whole lump.

In order to the effective cultivation of this virtue of patriotism, it seems to me that education should be imparted through the medium of the Chinese language. One of the first evidences of the love of country is love of the mother tongue. How inseparable with

us is the love of country from the love of our native language! How passionately and tenaciously have races struggling for national existence or independence clung to their native tongue, and how instinctively have they felt that the loss of this was the death-blow to their national hopes! Witness the struggle of the Celtic race in modern times, of the Hungarians and of the early English with the Normans. The decay of the national language has always been a symptom of the decay of the national spirit of independence. If we wish therefore to foster love of country in the minds of our students, we can best do it by educating through the medium of their own language, and by teaching them the capabilities of their mother tongue. I know that I am here upon debateable ground and have no wish to dogmatise. But so far as I myself am concerned I have little doubt upon the subject. I speak from both experience and observation when I affirm that we can teach all that we are prepared to teach, Western science, history and theology, as effectively in Chinese as in English, and, if we undertake to do so, we shall be rendering a great service to the Chinese nation as a whole by helping them to develop the resources of their native tongue, and we shall escape the danger of so foreignising our students as to cause them to lose all sympathy with their history, traditions and national aspirations which they are likely to do (not necessarily, I grant) when they receive most of their training through the medium of a foreign language. It may possibly be easier for the missionary to teach his pupils English, than for *him* to acquire such a knowledge of Chinese as to be able readily to impart instruction to his pupils in all branches in their own language. But we shall all agree that we are not concerned with what is easiest and most pleasant to the missionary, but with what is best to secure the welfare of the people whose enlightenment we seek.

Another object to be constantly kept in view in the education given in our mission schools should be the development and training of conscience. Anyone who has had much experience in schools will bear me out when I affirm that there is a deplorable moral obliquity in many of the students when they first come under our care. That there is in China some kind of a national conscience we readily grant; but that it is an enlightened one, quick to distinguish between right and wrong, recognising the true grounds of moral obligation, few, I believe, will contend. So far as my observation and experience extend, I conclude that the Chinese decide moral questions chiefly on the ground of expediency rather than on the ground of right; and expediency means what is the most immediately advantageous from a purely selfish point of view. Chinese philosophy, when reduced to practice, is strictly utilitarian. I have

heard a definition of the three religions of China, which, though an exaggerated view, yet comes within sight of the truth. "The three religions of China are a bowl of rice and two chop-sticks." Neither do I think that we ought to be too severe in our condemnation of the Chinese for this aspect of their character. When we consider the conditions under which they live, the struggle they have to maintain to secure the common necessities of life, we ought not to be surprised, however we may deplore the fact, that moral questions are determined chiefly on utilitarian considerations, and that the conscience is governed very largely by the requirements of the stomach. The words of Coheleth are specially true in this country, "All the labour of a man is for his mouth."

The state of the case being thus, the development of an enlightened conscience, the quickening of the moral faculties, is certainly not one of the least of the objects to be ever kept in view by the Christian educationalist in this country. The task will prove to be sufficiently arduous, and when the utmost has been done, we shall have but too frequent cause for discouragement. But the greater the need, the greater should be our efforts to supply that need, though the difficulties are so great and the prospect of success not altogether hopeful. Very much may be accomplished by beginning early to train the minds of our students to feel the force of moral obligation. All departures from truthfulness, all attempts to deceive must be firmly, and sometimes severely, dealt with. Resort sometimes will have to be had to corporal punishment in order to impress upon them the sharp distinction between right and wrong. Some will perhaps demur, and say that we ought to bring about the end desired by love and moral suasion. Dr. Arnold somewhere says that boys in a school cannot be governed by love. If they were saints or angels they might, but being *boys* other methods will sometimes have to be resorted to. I have found the rod to be a very efficient agent in helping to develop the moral sense. The *argumentum ad judicium* is often applied with much greater effect after the use of the *argumentum ad baculum*. In plain English, the monitor within the breast is found to speak much more authoritatively after a judicious application of bamboo.

The study of Christian ethics is a splendid discipline for developing the moral sense. Moral philosophy as a branch of study should have prominence in all our higher schools. It is of immense advantage to a class of young men to go through a book like Alexander's *Moral Science* with the comments that a teacher will know how to make, and the discussions on moral questions which will be thereby evoked. It will be interesting to the teacher to see the gradual awakening of conscience and to observe how new

views of duty dawn upon the mind, and clearer perceptions of the obligations of the moral law are obtained. The teaching in this department should be made as practical as possible, and the abstract principles of ethics should always be set forth in their relation to every day life. Under such instruction, though the difficulties are great and the discouragements many, real progress will be apparent, which will amply repay all the efforts put forth.

We would draw attention in the next place to the importance of the Sabbath services as an educational agency in our schools. Attendance on these services will, as a rule, be compulsory, and every effort should be made to make them as attractive and impressive as possible. Special attention should be paid to the singing. It is often supposed that the Chinese have almost a total incapacity for Western music, and that it is a hopeless task to teach them to sing our Western hymn tunes well. This is a great mistake. They learn readily in our schools, where they have daily practice. In our institution at Kiukiang we have excellent singing, and the students show their appreciation and enjoyment of a good tune by the heartiness with which they sing at public worship. Good tunes should be chosen, and the singing should not be confined to little ditties, such as are found in Sankey's and other similar song-books. A higher class of tunes is greatly to be desired; are learnt as easily and sung with accuracy and effect. We have now in our mission a fairly good church hymnal, and the use of it constantly at morning and evening prayers as well as at the Sabbath services, will prove very beneficial to the students. The preacher may often impress the subject of his sermon on the minds of his audience by carefully selecting suitable hymns bearing upon his theme.

But the subject of chief importance in this connection is that of the Sabbath preaching. The college chapel pulpit, if rightly used, will impress and train the minds of the students in a way that is difficult to overestimate. There should always be a good effective preacher in connection with our higher schools, a preacher well versed in the language, so that he can use it as a ready instrument for imparting divine truth, gifted with the power of adapting himself to the special needs of young people; a preacher who will throw his whole heart and soul into his sermons, who will not think that because they are only Chinese who listen to him, that therefore it is not necessary to be very particular about making careful preparation. The young people of our schools know and appreciate a good sermon when they hear one, and they are quick to perceive whether what is being given them has been well prepared or no, and the criticisms they make upon us sometimes would rather astonish than flatter us! The Chinese, as a rule, are good and attentive listeners, and, in our

schools especially the earnest and faithful preacher will never need to complain of listlessness or want of attention.

It is difficult to exaggerate the importance of the subject we are now dwelling upon. What a mighty influence the pulpit has exercised as an educational force from the very beginning of the Christian era down to the present! How many of us can trace our first moral and intellectual, as well as our religious, awakening to the sermons we listened to in our early days! How we can trace the successive steps of our development to one and another of the devoted men of God, faithful pastors and teachers, under whose ministry it was our privilege to sit! And what the pulpit has been and is in Christian lands, what it has been to you and me, it may become to the young men and women who gather every Sabbath in our college chapels, and who look to us for mental and spiritual food. It is a great privilege, as well as a great responsibility, to be allowed the opportunity of training those who are to be the future standard-bearers of the Gospel and of Western civilization in this great empire, and it behoves us to make the most of our opportunities.

The pulpit can be made to enforce all the lessons of the classroom, and the preacher can bring all the studies of the week into a focus and make all secular knowledge burn and glow by turning upon it the light and heat of inspired truth. There will be no danger of our schools becoming too secular if we only know how to make use of the pulpit. Let us do all we can, both by precept and example, to create in our students the sentiments which existed in the mind of the inspired psalmist when he said: "Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth. How amiable are thy tabernacles, O Lord of Hosts."

Then it should be remembered, too, that we have many in our congregations whose hearts are turning towards the work of the ministry. They listen eagerly to the Sabbath sermon, and having comparatively few other helps they take the preacher as their model, treasure up his sermons, imitate his style and sometimes even his manner. All these considerations should stimulate the preacher in our college chapels to do the very best he can and make the most of the unique opportunities which God and the Church have given him.

[To be concluded next month.]

Collectanea.

JAPANESE INTELLECT AND PHYSICAL CONDITION.—In intellectual powers the Japanese will compare favorably with the citizens of any country. In general mental make-up they are not unlike the French people, though differing from them in some points. But the standings taken by Japanese students in the colleges and universities of Europe and America, as well as in their own land, show that there is in these Japanese youth good timber to work upon. The *physical* condition of the Japanese is not what one might wish, and is said to be retrograding. The average male Japanese is about five feet two inches in height and weighs about one hundred and twenty pounds, and has not a strong constitution. Between the Japanese male and female is about the same difference as between the American male and female. But the Japanese does not know how to care for his body. The missionary in Japan, whatever his special work may be, has a great duty to perform in teaching the Japanese around him how to take care of what strength they have and save further retrograding.—*Rev. D. S. Spencer, in Gospel in All Lands.*

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CHRIST AS AN IDEAL.—Mr. Larsen, in the *Dansk Missions-Blad* for June, gives an interesting account of the conferences held in Madras with educated young Hindus, Christian and heathen. Once the subject was "The Ideal Life." A young Christian read a paper upon it. Then a young heathen, an engaging person and fluent speaker, rose. He declared that one could not lead an ideal life without a visible ideal, and he could find no other than Jesus Christ. To the expostulations of his heathen companions, then and at the next meeting, he made no other answer than that, so he thought and so he must speak. To the question now, whether he is about to become a Christian, Mr. Larsen replies: "He may be not far distant from desiring baptism, though I do not believe so. But certain I am, he has not a glimmering idea what it is to become a Christian. The distance is heaven-wide between owning Christ as an ideal and accepting Him as a Saviour."

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A DEATH-BED.—Late in the summer of 1891, says missionary J. Flad, a heathen Chinese lay a-dying. When his friends observed that soon there would be "no more breath in his nostrils," they carried him into the court-yard, there to await death (in accordance with the universal custom). The relatives had already come in full force, and had begun to raise the sad and yet childish cry

of lamentation, when suddenly the half-dead man rose upon his couch and exclaimed, as he looked round on all present: "Devils many, even to the moment of death!" The son, terribly frightened, tried to pacify the dying man, but in vain. The father begged earnestly that they would fetch the Christian who lived next door, that he might come and pray with him and drive the devils away. And presently this man, a worthy peasant, came, and the crowd of onlookers wondered what comfort his presence and prayers would procure for the departing soul. All their life long the Chinese are in fear of spirits and devils.

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"**MERE WORDS**" ARE MONUMENTS.—It constituted one of the greatest achievements of Oriental scholarship to have proved by irrefragable evidence that the complete break between East and West did not exist from the beginning; that in prehistoric times language formed really a bond of union between the ancestors of many of the Eastern and Western nations, while more recent discoveries had proved that in historic times also language, which seemed to separate the great nations of antiquity, never separated the most important among them so completely as to make all intellectual commerce and exchange between them impossible. These two discoveries seemed to him to form the highest glory of Oriental scholarship during the present century. What people called "mere words," were in truth the monuments of the fiercest intellectual battles, triumphal arches of the grandest victories won by the intellect of man.—*Prof. Max Müller, from Address before Congress of Orientalists.*

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CHINA AND INDIA.—There are two countries only which really remained absolutely isolated in the past—China and India. It is true that attempts have been made to show that the Chinese influenced the inhabitants of India in very ancient times by imparting to them their earliest astronomy. But Biot's arguments have hardly convinced anybody. And as to Chinese porcelain being found in ancient Egyptian tombs, this, too, has long been surrendered for lack of trustworthy evidence. For the present, therefore, we must continue to look upon China and India as perfectly isolated countries during the period of which we are here speaking. But though in the eyes of the historian the ancient literature of these two countries loses in consequence much of its interest, it acquires a new and peculiar interest of its own in the eyes of the philosopher. It is entirely home-grown and home-spun, and thus forms an independent parallel to all the

other literatures of the world. It has been truly said that the religion and the philosophy of India came upon us like meteors from a distant planet, perfectly independent in their origin and in their character. Hence, when they do agree with other religions and philosophers of the ancient world, they naturally inspire us with same confidence as when two mathematicians, working quite independently, arrive in the end at the same results. China, one of the isolated countries of antiquity, was soon touched by the rising stream of Buddhism, and thus brought for the first time into contact with India and the rest of the world. The first waves of Buddhism seemed to have reached the frontiers of China as early as the third century (217 B. C.), and so rapid and constant was its progress, that in 61 B. C. Buddhism was accepted by the Emperor Ming Ti as one of the three State religions of China.—*Idem.*

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THE RELIGIOUS TRACT LITERATURE OF THE CHINESE.—It is well known that the Chinese are a people who write and read books. But that they prepare religious tracts and distribute them partly *gratis*, partly below cost price, may be less known to our Western public. I use purposely the word "tracts," for the very name which the Chinese give to this branch of their extensive literature shows how closely the books, pamphlets and essays which are comprised under it are related to the productions and publications of our tract societies. They call them "R'uen-shi-wên," *i. e.*, "Literature to exhort the world."

Considering the fondness of the Chinese for scribbling, the difficulty of their examinations, the great multitude of competitors, the height and frequency of the examination fever, it is not surprising that the number of their tracts is "legion." As to their size, also, the greatest variety prevails. The whole of this literature may, however, be divided into three categories. There are, in the first instance, tracts in which moral exhortations are predominant, and religion stands in the background. Secondly, there are those in which, on the contrary, religion is the main subject. To this kind belong prayers, litanies, descriptions of the Buddhist and Taoistic hell, &c. It would seem that the first class is made up for the most part by genuinely Chinese—*i. e.*, orthodox—Confucian tracts, whereas the second comprises rather productions of Buddhistic or Taoistic origin. There is a third class of tracts, in which it is just as difficult to separate the elements of the diverse religious systems extant in China as in the hearts and lives of the Chinese themselves.

As it happens amongst us that good people, but perhaps more the writers than the readers of tracts, think those the best which

contain a great many texts from the Bible strung together, so there are among the Chinese likewise "good books," which owe their existence to reverence of the classics. One book, which belongs to this class, is called "Jewelled Mirror for Illuminating the Mind," containing proverbs and extracts from the classics. Another collection of proverbs, however, is still more popular, viz., "Words of the Wise, Augmented Edition." This insignificant little book I have met with in the most obscure market-places and villages. It is the "primer" of the poor village boys, who generally go to school only during a few months in winter and spring, and hence bear the nickname "spring-frogs." The majority of the country people in China with whom I came in contact, even such as could not read, knew it by heart. Children of citizens, however, and scholars were offended to be asked about it, because it is not classical.

Three of the most important tracts are the following:—(1) "The Book of Actions and their Retributions by the Grand Supreme" (*i.e.*, the deified founder of Taoism, Lao Tzŭ); (2) "A True Scripture to awaken the World, by the Holy Imperial Prince Kwan Foo-tzŭ" (*i.e.*, the God of War); (3) "A Treatise on the Secret Law of Retribution by the God of Literature." These treatises have for their object the elucidation of the doctrine of future retribution. The good are rewarded and the bad are punished, but the reward and punishment both take place in the sphere of time, as the natural or providential results of conduct. If the reward due for well-doing and the punishment due for ill-doing were not all received by the individuals in their lifetime, there remains a floating balance of happiness and honour, or suffering and shame, hidden away somewhere, to be paid over in providence to their descendants respectively. The various editions of these three tracts are innumerable, they having appeared from time to time in almost every conceivable size, shape and style of execution. Many commentaries have been written upon them, and they are frequently published with a collection of several hundred anecdotes of the marvellous, and pictorial representations are appended to illustrate every paragraph *seriatim*.

It is a remarkable fact that the majority of the authors of these tracts, even the Confucianists, seek to give weight and importance to their moral teaching by the authority of the gods, representing them as divine revelations and inspirations. Of some of those tracts, not only the contents, but the whole book are said to be inspired; it is pretended that cover and everything else have been received from a god or genius. This is, for instance, the case with the "Divine Panorama," and appears from one of its pictures. This shows that religion is, in China, as everywhere, the backbone of morals. Considered from a broad Christian point of view, these tracts contain

many good words, even some deep truths. But by the side of these we notice sayings and exhortations which sound to our ear most ridiculous and childish, and doctrines that are obviously false and erroneous. Frequently detailed descriptions of vices are given, which remind one of the sermons preached by the Capuchins in mediæval times, or of our modern sensational novels and newspaper accounts of criminal cases. It is questionable if men are made better by any of these.—*Abridgment of a Lecture by Prof. Eichler, in the Chronicle.*

Missionary Arithmetic.

BY REV. JOHN ROSS, MOUKDEN, MANCHURIA.

“**F**IGURES can be made to prove anything.” But not if all the figures, and all the facts bearing upon the figures, be made factors in the calculation. Standing before a restaurant in a busy city between the hours of 12 and 1, you count 200 people enter. To ascertain how many patronize that house during the day your calculation would be greatly at fault if you merely multiply by 12. Equally faulty are all calculations as to the future progress of missions based on the numbers annually joining the Christian Church throughout the world, or the proportionate percentage of baptisms into the Church and of births into the world. The Secretary of the Missionary Conference in London was, I think, the first to cry out alarm because of the apparent hopelessly large increase of heathen born into the world during the present century, compared with the number of people added from heathenism to the Christian Church. The comparison is a fallacious one, which I would not have thought it needful to question but for similar statements made in other quarters not a few.

The birth rate is a quantity known with accuracy sufficient for statistical purposes. The number of people who publicly profess Christianity is not, and in the nature of the case cannot be, a quantity on which can be based estimates with the same approximate statistical accuracy. Hence reasoning from the comparative growth of both in the past century must fall to the ground. For this reasoning you must take for granted that the Power which, like the wind, bloweth where it listeth, will work in the future as in the past, not only as to method but as to extent. As to method, we are convinced that in the future the work will go on as in the past; as to the numbers known to be influenced, we are equally convinced that it will not. Indeed, it is well-known to some of us that it is working

widely and effectually where no statistics can for the present trace it. In order that such argument be worthy of serious consideration you must infer, 1st, that the number of baptized people includes all who are saved believers, and, 2nd, that the number of baptized people in the future will bear the same proportion to hearers, enquirers or preachers, as in the past. Those who are best acquainted with the workings of God's Spirit and the illuminating power of God's truth, will be the first to deny the accuracy of both inferences.

Can anyone who knows the present condition of India, and who knew its condition twenty years ago, really believe that the number of Christians in India will increase for the next generation in just the same ratio to its population or its native Church as in the past? Does it need more than the merest superficial acquaintance with India to see that the whole country is being profoundly agitated by the fermenting leaven of Christianity? What are the attempts, ever growing more numerous, made by earnest Brahmans to modify their Brahmanism into closer conformity to Christianity but so many proofs that Brahmanism in its innermost stronghold is hearing and trembling at the undermining blows of Christian truth? It cannot now treat Christian teaching with the sneering contempt of former times. The whole mass of India, and especially of young India, is, in spite of itself, being moved slowly but surely in the direction of Christianity, which may indeed there assume an external aspect different from our Western forms; but faith in the living God through the crucified Saviour will be its living soul. What then if there be millions born in India every year while only thousands are as yet baptized? For the whole mass of Indian society is being gradually enveloped in a Christian atmosphere which is growing in strength with every year. No one looking below the surface of mission work in India and understanding the force of the great changes already introduced into the country by means of Christianity, will be surprised if within twenty years hundreds will be baptized there for the units which now enter the Church. Precisely the same language and the same reasoning apply to China, where they who understand Christianity and are secret believers greatly outnumber those who have boldly made a public profession by baptism.

Twenty-one years ago, outside the Romish Church, which does not believe in preaching to the heathen and which seems in members to be stationary, there was, as far as I am aware, no one in Manchuria who knew anything of Jesus except that he was ruling king of "Westerndom" and had serious designs against the liberty of China. Within this interval, about 3000 people have been baptized into the Presbyterian Church. But, from what I learn, thousands seem to be secret believers and hundreds of thousands

know the outlines of Christianity and are respectful learners of its doctrines. Whatever then the rate of increase of population, whether by birth or immigration, even the existing Christian agencies, with their inevitable growth, will be able within twenty years to bring the Gospel within the reach of most of the millions of Manchuria.

The manner in which this work is carried on may be illustrated by an incident related to me quite recently. A Chinaman happened to be sojourning with a family in the North, who were believers but unbaptized. The stranger was here instructed in Christian truth and he became a believer. He was baptized, went to a remote region, whence he soon wrote to the missionary who had baptized him asking him to go there to baptize thirty persons who had become believers. These have since been baptized and require only further instruction to make them all workers like the man who brought them the message of God's grace. This process is continually repeated, and every believer, baptized or unbaptized, becomes a new lump of leaven acting upon his whole neighbourhood.

It is erroneous, therefore, to assume the number of baptisms in the past as the ratio of increase in the Christian Church for the future. At a constantly increasing number of points the mass of heathenism is being quietly and surely leavened by Christian truth, and is preparing for a harvest, compared to which anything that has occurred in the history of the past century will be dwarfed into insignificance. Let therefore the heathen population of the world increase by even 10 % per annum ; the Christian Church need experience no alarm. But there is the loudest possible call to discretion as to the representatives she sends forth to do her work. The most important duty of the foreigner is then to instruct, stimulate and guide the native Church to exert itself in preaching the Gospel. Not by might nor yet by numbers is God's battle to be won. He has clearly indicated that under the guidance of the earnest, believing, wise Gideons of the West He will give the victory to the "three hundred" native converts who go in His name.

How Should we Preach to the Heathen ?

A FEW weeks ago we adverted in our editorial columns, to a deliverance on the general subject of missions to non-Christian people, which was lately made by the Archbishop of Canterbury, the leading dignitary in the Anglican Communion, and its representative man, in which he had given some grave counsels to the men who are carrying the Gospel of Christ into the midst of the nations who know it not. The sum of this archiepiscopal advice to missionaries was

that they should be very respectful to the systems of religion prevalent among the people to whom they went, and should endeavor, by a careful study of these ancient forms of faith, to discover and draw forth the essential principles of all religion contained in them, and from these to lead the minds of the devotees of these faiths to that true, higher and more perfect religion which bears the name of Christ. As we remember the words of the deliverance, it was directed for the most part to the guidance of those who were to labor in the Gospel in Mohammedan countries, and who were charged to remember that many sound principles and correct moral precepts are to be found in the Koran. The tone of the whole discourse was apologetic as far as the old religions of the unchristianized nations were concerned, and dissuasive of any bold crusade against them as systems which are false and destructive to their followers.

We refer again to these counsels of the Anglican prelate chiefly for the purpose of placing in contrast with them a late utterance of another leader of Christian thought in Great Britain. They are contained in a charge given to a young man who had just been ordained as a missionary to China. It was delivered by the Rev. Principal Rainy, of the Free Church of Scotland, who may be rightly accepted as a representative man of Scotland, and whose words indicate the prevalent opinion of religious people in Scotland in regard to the methods to be used in the preaching of Christianity to men whose present religions must be necessarily and at once antagonized. Dr. Rainy suggested no half-way measures to the young minister, as at all helpful in his encounter with the various religious systems he would meet with in China. He distinctly warned him that his appearance in that land, and his first words, as a missionary for Christ, would necessarily awaken discomfort and uneasiness, passing soon into direct antagonism.

"You go to these people," said he, "to claim them in a stranger's name. You carry a message that must unsettle and perplex. It is a message of good tidings, and it would need to be so. It will prove a serious question for these men and women, how they are to deal with life on these new terms. Your message, if it is entertained, will set them at variance with those with whom they were at peace before. Life and all it contains they are to subject to a new law and a new influence. If your message is genuinely received, they must give up all, that they may receive and own One. They are to do it at the call of a stranger from an alien land, a stranger with alien ways. In this character, and on this mission, you have to deal with the rooted strength of modes of thought and feeling, which have not only grown into each man from his birth, but which pertain to a great and complex social system, ancient, far-stretch-

ing, constituting the earth, and sky, and atmosphere in which these people dwell."

Dr. Rainy did not counsel his young brother, to whom he was speaking, to ignore the difficulties in his way, or to try the poor expedient of concealing from the men to whom he preached the greatness of the change required of them. He did not exhort him to study the works of Confucius, that he might discover how much there was in his maxims, or in his moral sentiments, which agreed with the teachings of Jesus. On the contrary, he was very clear in the avowal of his belief that the words of the missionary to the people to whom he was going would mean for them a surrender to a new Master, and the sudden entering upon a new life. They would make an imperative demand upon them for immediate subscription to a Sovereign whose law would henceforth be the rule of their conduct, and to whom all present interests and possessions were to be gladly yielded as Lord of the soul and Owner of the man. You are so to preach Christ, said Dr. Rainy, that all may feel that "nobody, not the unlikeliest, had a right to reject him. He was a man for them, for the worst of them . . . He was meek, yet he spoke as a king—the King; and when we own his power, and submit to his sceptre, there should arise for us, also, a sense of Christ's right, his immediate and unconditional right to universal, thankful, trustful submission from all kinds of men. You do not go forth merely to negotiate with men about their interests, or to debate the views that may be taken of these. You are an ambassador of Christ, and bear everywhere the message of a King."

The contrast between this method of setting forth the claims of Christ upon all men and the method which is suggested in the counsels of the Archbishop is obvious. Which of them most fully resembles the preaching of the men whom Christ instructed and sent forth, and who "went everywhere preaching the Word," we think we may safely leave the readers of the New Testament to decide.—*The Presbyterian*.

The First Chinese Christian Endeavor Society in the World.

BY REV. G. H. HUBBARD, A. B. C. F. M.

THE first of September number of *The Golden Rule*, the international representative of the Young People's Societies of Christian Endeavor, published in Boston, Mass., gives an account of the formation in July last of the first Chinese Christian Endeavor Society in San Francisco. The last two sentences are: "At this meeting a society was formed of twenty-one active members, the first Y. P. S. C. E. among the Chinese in San Francisco, and it may be in the world. The first but by no means the last."

Now it may be of interest to some of the readers of *THE RECORDER* to hear about C. E. work in Foochow, especially now that the Rev. Francis E. Clark, D.D., President of the United Societies, is making a tour of the world in the interest of Christian Endeavor. Leaving San Francisco the 19th of August after visiting New Zealand, Australia and Japan, he hopes to be in Shanghai the 2nd of December and in Hongkong Dec. 25.

The first Chinese Society of Christian Endeavor was formed at Foochow, March 29, 1885, after several preliminary meetings had been held to educate our Christians up to the idea. At that time our Christians, excepting those in mission pay, were doing next to nothing in a social Christian way for the advance of the kingdom, and naturally our missionaries and native helpers were very much discouraged.

Having just come from the United States I was besought to help devise something, if possible, to arouse our members to Christian work. Papers from home were reporting the good work of societies of Christian Endeavor then being rapidly formed in the States. I had helped in the formation of a society the year before, and being in possession of a copy of Father Endeavor Clark's little book, "The Children and the Church," written to explain the formation and working of societies of Christian Endeavor, I was prepared, English-wise, for the work in China, but four months in Chinese found me still a babe in speech; however, Miss Newton had the language and the power to interpret common English into forcible and convincing Chinese.

We gathered first in the apartments of the new missionary. A desire to see and hear something new brought a goodly number together for our introductory meetings, increasing with each succeeding meeting as we urged each one to bring some other person in. So that ere long the rooms were too small, and we adjourned to larger quarters in the parlors of our Girl's Boarding School teacher's residence. In the course of a year or two these, too, were

outgrown, and it was found expedient to adjourn to the church, where the meetings have since been held. The social aspect of the meetings at the church has been materially helped on by the manner of seating. The prime order of the regular service has been broken up. The leaders are brought down from behind the pulpit rail and placed on a level with the audience, whose seats are arranged in a semicircle about them. The president occupies the seat on one side of a small table and the leader is seated on the opposite side.

It would require too much space to print a copy of the constitution in English. Those who wish can get a copy for five cents by sending to the Pub. Dept. U. S. C. E., No 50 Bromfield Street, Boston, Mass., U. S. A. Twenty-five other leaflets on various subjects relating to Endeavor work, are ready and can be obtained for a slight sum (60 cents). We found it difficult to decide upon a proper name for the society in Chinese—but have done fairly well with the one used, 鼓勵. Very likely a better name can be devised. We have divided the members into three classes—Active 實之會友, Associate 學習 and Honorary 客籍. The honorary members are those who would like to take the full pledge to attend regularly, but cannot on account of age or living at a distance or other hindrance. This class of members is not provided for in the home societies so far as I know. Our officers are: a President 會長, a Vice-President 副理 and a Secretary 書記. Of committees we have but four: the Prayer-meeting Committee 祈禱之事, the Look-out Committee 鑒察之事, the Relief Committee 問安之事 and the Flower Committee 採花之事. Officers and committees are elected for six months. We have had but three persons on each committee. For a badge and reminder, a little picture frame with instructions was given to each member of the committees. The names of successive committees have been written on the back of the frame.

We have now three flourishing societies in Foochow city and suburbs, and a junior society in the Girl's Boarding School. At our out-stations so few church members live near to our chapels, the few societies started have not as yet made great advance. As the membership increases near at hand, evening meetings bring as many as ten Christians together. Christian Endeavor methods of conducting meetings are the best, to my knowledge, both for church members and enquirers. If this brief and very incomplete presentation of Christian Endeavor methods but enlist the attention of the readers of THE RECORDER so that those who have begun on similar lines may be led to give their experience for the benefit of all who are seeking for good, better and best methods in soul-saving and soul-culture, the writer's object will have been attained.

In Memoriam.

THE LATE REV. J. W. LAMBUTH, D.D.

It is a cause of devout thankfulness to God that to this his servant was granted the privilege of labouring nearly forty years in Eastern lands. He arrived in China in 1854, and, with the exception of two furloughs, toiled constantly and actively in the missionary field. His father and grandfather were both Wesleyan pioneers, the latter visiting the scattered settlements in the Mississippi valley, and the former preaching to the red men of the forest and afterwards ministering to a large Church in the city of Mobile. The subject of this sketch was born in Alabama, March 2, 1830, and graduated at the University of Mississippi in 1852. All of his professors have passed away, save the celebrated educator, the Rev. J. N. Waddel, D.D., LL.D. Teacher and pupil ever maintained the highest mutual sympathy and esteem. His father's house possessed all the comforts of a Southern home with the added attractions that wealth bestows. The forests of the tall long-leaf pine around the plantation abounded in game, and many a fine deer fell at the crack of young Lambuth's rifle. After leaving college he studied law, when suddenly there came to him a "voice from Heaven." It was an appeal of Bishop Andrews in behalf of China. He immediately offered his services and was ordained in 1853 at the Mississippi Conference and commissioned to go to Peking!!! Before embarkation he was married to Miss Mary Isabella McClellan, a relative of ex-President Cleveland, and started on a voyage of six months around the Cape. He resided 33 years in Shanghai and witnessed the rise and growth of this Eastern metropolis. In 1862 he returned to the U. S. A. on furlough and saw his beloved father once more in the flesh. He heard the bombardment of Vicksburg, and, as the successful army under General Grant was approaching, he returned to China, having lost his little daughter Nettie by scarlet fever while at home. His other furlough was in 1880-81, when from a too protracted residence in a malarial clime, he was physically so weak that he could visit few of the Churches, and therefore experienced only in a limited degree the joyful welcome tendered the returning laborer.

Few missionaries have been called upon to stand as he did, alone on a heathen shore with no help or assistance from his native land. An impoverished Church, owing to the reverses of a cruel war and a Board embarrassed by debt, left him to struggle for years with no financial aid from home. His true and faithful wife supported the family by teaching school and taking boarders, and left him free to devote himself to "prayer and the ministry of the word." These twelve or fifteen years stand prominent as an illustrious example of heroic self-sacrifice. The Methodist Church in Kiangsu was planted by those who endured hardness as good soldiers of Jesus Christ. With the toils and the trials, mercies and blessings were richly intermingled.

When the young evangelist was first starting to China, a venerable preacher said to him, "Those other strong men (of the party) will stand the climate; you are too weak." The "strong men," decades since, went back to their native land. The inquiry comes, How could one of feeble constitution carry on an active ministry in a trying climate for so long a time? The answer is, By rigidly observing the laws of health. Mrs. L. always saw that the table was provided with a great variety

of nutritious and inviting food. He never started on a trip without several changes of raiment. His foreign house-boat was comfortable in the most inclement weather, and he ate warm and pleasant food when on his journeys. In a word, his long missionary life was due to the care of his good, sensible wife, who looked well to the ways of her household, stretching out her hands to the needy, having strength and honor as her clothing, her children rising up and calling her blessed and the heart of her husband safely trusting in her.

In their house the stranger was always welcome. Our departed friend was truly "a lover of hospitality." Years ago there were no "Missionary Homes" in Shanghai, and those from other places embarking or disembarking often tarried under their roof. The beloved home received the benedictions of hundreds of faithful workers. I am sure the Northern Methodist Mission will give a hearty "Amen" to what is here said. Once, on account of the illness of Bishop Wylie, the Central M. E. Conference convened in their house. Fond memories linger in the hearts of many laborers throughout the eighteen provinces. The sick from the interior always had a welcome, and angels ministered at the *Chen-ka-moh-gyiao*. The writer speaks of that which he knows, as four of his children there first saw the light, and from the home of the Lambuths the first born was borne to the cemetery. It was here we enjoyed the fruition of the hundred-fold promise to those who go far hence to the Gentiles.

The key to the life of this pioneer Wesleyan was the conviction that Christ sent him "to preach the Gospel; not with the wisdom of words, lest the cross of Christ should be made of none effect," and that "it pleased God by the foolishness of preaching to save them that believe." He never failed to testify against the worship of "stocks and stones." He once was heard to say, "If I have only a few minutes to preach at a place I tell them not to worship idols." His earnest manner impressed the heathen, and his gentle persuasive voice touched many a heart. His preaching was essentially evangelical, dwelling upon the necessity of the new birth of Christ dwelling in the heart by faith and of growth in grace by the power of the Holy Ghost.

Bro. Lambuth's nominal residence was Shanghai, but with the boat for his home, he visited the cities and towns of this great plain; on the canal bank speaking to those who passed by, pitching his tent in an open space in the town and holding all day services, or going from house to house, distributing tracts and exhorting the people. Once near Soochow he met near 100,000 T'ai-pings on boats, each soldier with a flag—an army with banners, but they passed him without molestation. By means of the itineracy two of his most efficient preachers were brought to know Christ. While preaching once along the Grand Canal, a native who had heard street preaching on many occasions, came forward and advocated the truths of Christianity. To those in feeble health he always prescribed *itineration*.

He was instrumental in planting the Gospel in many cities and towns, in some of these after years of continued effort. In Naziang, Kading, Wongdu, Tsingpu, Sunkiang and Quensan he built chapels. After Gordon drove the rebels from Soochow, he obtained the use of a room with a clay floor, near the Ink Pagoda, and here regularly held services and administered the ordinances. Within a *li* of this spot his mission now has a church, two hospitals, a college and a girls' school, and six foreign residences.

Dr. Lambuth was an "all-round-about" missionary. He was the translator of an astronomy and a work on theology. His Christian books in Chinese number about twenty. He started in Soochow as a Boarding School what is now a flourishing college. When at home he daily held religious services in Mrs. L.'s girls' school, from whence so many Christian women have gone forth. His most successful work, however, was in selecting and training twelve or fifteen native preachers, one or two of whom preceded him to glory, the rest now ministering to their own people. These men look up to him as children to a father, and we have never heard more touching tributes than fell from the lips of these native brethren at a memorial service held at the recent conference.

It was a bitter trial to leave the land of his adoption and long residence, and at the steamer part from a weeping group of Chinese clergy, but at the call of the Church he cheerfully went forth to a new field. To Bishop McTiere he wrote: "We thank you for the determination to open work in Japan. We shall go, leaning on the Omnipotent arm of God and seeking the guidance of the Holy Spirit." The receptivity of the Japanese delighted him, and, though reduced to the necessity of speaking through an interpreter, he never ceased to teach and to preach. He was invited by families of wealth and rank to go to distant places, and on arrival would find a large congregation assembled like that in the house of Cornelius. He was blessed in seeing the Southern Methodist Mission established in many of the important centres along the beautiful Inland Sea.

Turning from this work to the man we can only speak of two of the leading traits of his character. One of these is meekness. He was the most distinguished exemplar of this grace that it has ever been our privilege to meet. All the lovelier traits of the Christian were manifest in his daily walk and conversation. He was "gentle, shewing all meekness unto all men." "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" were the fruits of his holy life. A Chinese minister in a public gathering mentioned two instances which happened years ago. One was when he himself had the key to the chapel in the city; he was a half hour late, and found (when he reached there) the house full of people listening to preaching, and learned from a neighbor that Mr. L. had to climb in through a window. Another time, having an appointment to meet him at nine o'clock at a village chapel, he overslept himself and found on arrival that the Presiding Elder had walked for a length of time up and down in front of the door and finally had to leave the place. In both these instances for days afterwards he expected a reproof but none came. The undershepherd, however, never failed to reprove sin. In the house of God he was a rigid disciplinarian.

Truly like Barnabas he was a good man. At his regular times for abstaining from food he came to the table and joined in cheerful talk, never appearing unto men to fast. He prayed and did not faint. He was a devout student of the word, and delighted specially in the devotional parts of the Bible. To engage in religious conversation was the *habit* of his life, and seemed as natural as sipping a cup of tea. One day two heathen were walking behind him. One said to the other, "Do you know who that is?" "No." "That is Mr. Lambuth, and whenever you meet him he talks about Jesus." The pagan took knowledge of the company he kept. As would be supposed he was ever bright and cheerful, and no clouds shut out from his soul the beams of the Sun of Righteousness.

The other characteristic we will mention was his patient continuance in well doing. He was never idle. The secret of his great success lay in

his indefatigable industry. His home was a Gospel blacksmith shop, where the stroke of the hammer never ceased to be heard. As an able-bodied young missionary in Japan said, "O! *he* can do the work of three men!" Our friend was no genius; simply a regular, steady, plodding missionary, always at it, hard at it, long at it. A faithful servant, faithful unto death.

He was much blessed in his family. His youngest son, Captain Wm. Lambuth, and family, reside in Atlanta, Ga. He there bought a home for his father, which the latter never occupied. His only daughter, Mrs. Park, is the wife of the "beloved physician" at Soochow. His eldest son, Rev. W. R. Lambuth, M.D., labored years in China, was the Superintendent of the Japan Mission, and now at home on account of the health of his wife, is acting as Field Secretary of Foreign Missions. A beautiful group of grandchildren played around his knee and received his loving attentions.

At a meeting of the Quarterly Conference at Kobe he was taken with a chill, and, though urged to retire, remained till its close. It was the beginning of an attack of pneumonia, which ended his life April 28, 1892. The death-bed scenes corresponded with the tenor of a consecrated life. Two days before his departure (after a trying night) he greeted a brother minister: "God has been so good to me." He soon after quoted the words, "When I am weak, then am I strong." "Strong in faith?" was asked. "No, strong in Christ," the reply. To the native Church he sent the message: "The Lord is with me all the time; be faithful unto the end." To his absent brethren he sent word, "Whether I see them or not, it makes no difference; they are all the same to me. I want them so to live that the Lord will be with them to the last day of their missionary life."

As his children in China were on an itinerant tour, the cablegram failed to reach them, and they arrived just a few hours after their father had fallen asleep. While his physical strength was rapidly failing he remarked, "This is a time when I should like to have the children with me" but the Lord caused his faith to triumph and he sent the message, "I have been waiting for you and expecting you, but if I do not see you, all is well. Whatever the Lord sees best, it is all well." To the dear partner of thirty-nine years he whispered, "I leave you with the Lord. He will take care of you. Yes, and I will be waiting and watching for you and the children."

He often exclaimed, "Jesus is here," "Jesus has come: He is right here, and I know it is Jesus." He was not led through the dark valley, but stood on Pisgah's top and caught views of the Heavenly Canaan. The last day, he said to his wife, "I have views of things that are indescribably beautiful: things that are opening up before me, coming and going, growing brighter and surer." These glimpses of the New Jerusalem did not cause him to be forgetful of the Church Missionary. For two score years the man of Macedon had stood on the Pacific shore and cried to the South-land for help. With his latest breath he calls to the people of God, "I die at my post. We have a great work to do; send more men." Let my last end be like his.

HAMPDEN C. DUBOSE,

*Southern Presbyterian Mission,
Soochow, China.*

Correspondence.

QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In a book, "The Reign of Christ on Earth," by Daniel T. Taylor, I have come across the following passage (being part of an extract of a sermon by Robert Hort, A.M.):—

"Virgil in his fourth eclogue describes the renovation both of the physical and moral world, in a manner very little different from the Sacred Writings; and the Chinese philosophers entertain the same notions concerning the corruption and the future renovation of the world."

Is such the fact?

Yours faithfully,

ENQUIRER.

FACTS AND FANCIES.

DEAR SIR: I fear that exaggeration in mission literature is a growing evil in our day. One would think that sober, matter of fact statements and descriptions of circumstances and scenes were no longer palatable to the Christian public. There must be a constant straining after *effect*. You must create a sensation in order to get a hearing. Your imagination must supply what the eyes do not see and the ears do not hear. Now, attractiveness in writing is as desirable and imperative as beauty in painting, but there is a wide difference between facts and fancies. A comparatively recent book by a young lady member

of the largest Society in China, is a sample of the class of literature I complain of. It breathes an exceedingly fine spirit and is written in a most exquisite style, and is therefore a credit to the talented authoress, but it is not always true to fact. To take only one of the many examples: it mentions a number of provinces which are either in whole or in part without missionaries. The young authoress is only partially to blame for this exaggeration, because it is part of the stock and trade of the missionary society to which she belongs. I have no animus against this Society. I highly honour much of its work and respect many of its members, but I question the motive which magnifies darkness and minimises light, which draws down your neighbour's blinds and says the house is empty, or ignores your neighbour's existence because he has not got a big brass plate on his front door and a flag-staff in his back yard. It is only because the statement has been made *ad nauseam* by the above Society that I trouble myself to correct it. Now what are the facts? One of the provinces in question has 18 *male* European missionaries, about 30 stations and sub-stations, about 60 native agents and a Christian community of over 2000. As these statistics are within the reach of every missionary in China, ignorance of them is inexcusable. It looks like willful trading upon a credulous public.

Yours, etc.,

TRUTH.

MORE ABOUT ANNOTATED SCRIPTURES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The appeal for an Annotated New Testament, which appears in the Oct. No. of THE RECORDER, brings a matter of great importance before the missionaries of China. There can be no doubt that the earlier Shibboleth—"The Scriptures without Note or Comment"—is heard less frequently than formerly. The inductive method here, as in many other spheres of life, has compelled some of us to examine the assumptions that have been our heritage, and many have come to the conclusion that the general distribution of unexplained *Portions* is not so productive of good as we had hoped. Of course considerable good must be effected. Recently a Chinaman who has a general knowledge of Christianity, and who says that "he read books for thirteen years," came into my Sunday afternoon Bible Class. We were reading Rom. xii. in Dr. John's version. The way in which he explained his verse was very suggestive—of mistiness. More than once he missed the point and meaning in a single verse, because, though he could read well enough, he could not catch the particular meaning of the words in this place. *

Nor can the new translation which, when completed, will be the *magnum opus* of the recent Shang-

hai Conference, for a moment make it less imperative that we have an Annotated Bible for our people. Indeed, it is probable that we shall need it as much as at present. If the new translation will give us an accurate rendering of the *Hebrew* and *Greek* into idiomatic Chinese, it will indeed be a noble work, and a work much needed, too. A careful study of the more difficult parts of the Old Testament—and the more difficult parts are of most value to our Churches—makes it quite clear that such a translation is needed. Take any verse at random—say the last clause of Psalm xiii. 3, 我必死
免於死
亡兮。 One version renders this beautiful clause, 免於死亡兮; another, 免我寐於死之寐兮。 Is either an exact rendering of the Hebrew text? I trow not. *Hupfeld* renders it literally, "damis ich nicht schlafe den Tod," and then paraphrases it, "damis ich nicht *enschlafe* in den Tod." *Cheyne's* translation is, "lest I sleep unto death." But the translation, eagerly looked for, be it ever so exact and rythmic, cannot explain difficulties, of which there are many; cannot indeed always reproduce the admirable brevity, throbbing thoughts and veiled allusions of the original. It cannot and will not take the place of an Annotated Bible. We still need this for the use of our people and for distribution among non-Christians.

Yours very truly,

C. BONE.

* See remarks under Editorial Comment.—ED.

Canton, October 22nd.

Our Book Table.

Medical Work of the W. F. M. S. of the Methodist Episcopal Church, in Chinkiang, July 1891 to July 1892, by Miss Lucy H. Hoag, M.D., is a brief but interesting account of much good accomplished "in His name."

Calendars for the New Year, of superior design and well printed, containing a variety of reading matter, are issued by the British and Foreign Bible Society (\$5.00 and \$6.00 per 1000), the Central China Tract Society, Hankow, the Central China Methodist Episcopal Mission Press, Kiukiang (\$2.00 per 1000), and the Chinese Religious Tract Society, Shanghai (\$3.00 per 1000).

The Ministry of Christ (恒爲我僕). Translated from the English of C. H. M. Hongkong. An eloquent and tender appeal, the key-note of which is contained in these words: "In laboring for Christ, we should not stop to think how hard it is to serve men, but rather think how Christ has served us."

The Holy Church of Jesus Exhorting the Age (耶穌教聖公會勸世良言), by Rev. C. H. Judd. *Jesus First* (先有耶穌), by Rev. D. N. Lyon. Two sheet tracts, excellent specimens of metrical composition, issued by the Chinese Religious Tract Society, Shanghai.

Minutes of the Seventh Session of the China Mission Annual Conference of the Methodist Episcopal Church, South, held at Soochow, Oct. 5-10, 1892. Shanghai: Presbyterian Mission Press.

Statistical information embraces the following: number of churches 9, value \$22,816, parsonages 14, value \$47,760, colleges 2, teachers

13, pupils 256, day-schools 14 teachers 15, pupils 316, number of school buildings 2, value \$66,730. Of the Woman's Board, there are—girls' boarding schools 3, teachers 8, pupils 56, day-schools 33, teachers 33, pupils 671, school buildings 4, value \$19,790, contributions by foreign missionaries \$677.96, by native members \$257.54—total \$935.50. The Secretary of the Board of Education says in his report: "The reports of progress all along the line of our school work is a cause of great gratification. We recognize this work as the right arm of the Church. We dare not say that it is first, for it is the Gospel of Christ that 'is the power of salvation.' But especially now while we are laying the foundation for future conquests, we must look to our mission schools to give us trained men to stand in the forefront."

Woman's Work in the Far East. November, 1892. Vol. XIII. No. 1. Presbyterian Mission Press, Shanghai.

A variety of topics, interesting and practical, come under review in this number. The writers, for the most part, are persons of experience, and their thoughts are presented in attractive garb. One and all may learn something of value in the discussion of Station Classes and the Best Method of Conducting Them, The Betrothal and Marriage Customs of China, Day-schools, Foot-binding, etc. The magazine is calculated to be very helpful to all lady missionaries and informing and suggestive to gentlemen who are at the pains to give it their attention. We hope to see its usefulness greatly increased, which will necessarily depend upon a material enlargement of the subscription list. Price, 50 cts. a year for the two numbers,

with 10 cts. added when mailed to England or the U. S. No better investment of the fraction of a dollar could be made than to order this publication sent to individual friends or some missionary society at home.

爲斯理傳, *Life of Wesley*. By Mrs. S. Moore Sites. M. E. M. Mission Press, Foochow, 1892.

This is a carefully prepared history, in very readable Wên-li, of the founder of Methodism. The Chapter Subjects include Wesley's ancestry, his life as a child, public school-boy, student at Oxford, preacher and reformer, together with many incidents of his remarkable career. The author has supplemented sketches of some of his more distinguished fellow-laborers: George Whitfield, Thomas Coke, Francis Asbury, Adam Clarke, John Fletcher. The work is an excellent specimen of biographical literature; and we believe that there is need of a multiplication of books of this kind, illustrating by example to the native Church much that would never be learned from any other source. The volume is printed on white paper and has a number of fine illustrations. We understand that an edition has been published in the colloquial.

Report of the Hangchow Medical Mission in connection with the Church Missionary Society, for the year ending 1890-91. Shanghai: Printed at the American Presbyterian Mission Press. 1892.

More than half the expenses of carrying on the hospital is sustained by subscriptions and donations. The department of evangelistic work receives constant and effective supervision. Notwithstanding the popular excitement caused by the dissemination of anonymous placards which characterized the year 1891, among the best friends and protectors of the medical work were mandarins and soldiers from Hunan,

and the Report says: "We are glad of the opportunity of testifying that all Hunan men are not inimical to foreigners." The physician has never found a man bold enough to defend the use of opium, although perhaps one in every six or eight employs the drug. When the duty of "loving others" is preached, the people respond, "Who sends opium into the country?" or, "Where is your benevolence when you import such a drug?" The confirmed opium-smoker possesses almost no resolution or will-power, and lives in very great fear of death. The physical effects consequent upon the habit, especially among the poor, are obvious and baneful.

Transactions of The Asiatic Society of Japan. Vol. XX. Part I. Yokohama, Shanghai, Hongkong, and Singapore: Kelly & Walsh, Limited. June, 1892. Price, \$2.00.

Previous to the recent introduction of Western literature and science, there were three periods of intellectual development of the Japanese: (1) The period of Shinto and of pure native thought; (2) The introduction and prevalence of Buddhism, together with the Chinese civilization; (3) The period of Chinese philosophy as interpreted by the scholars of the Sō (Sung) dynasty in China. The school of Chinese thought, or the "scientific philosophy," met with no mean antagonist in the person of Rikūsōsan, who sought to substitute an idealistic intuitionism, insisting that his own nature and not the past should be the chief object of man's study. As Socrates was succeeded by the illustrious Plato, so this philosopher had Oyōmei for his first great follower. Born in the year 1472, A. D., Oyōmei achieved renown through his conduct of military affairs, but most of all for his fine literary style and profound philosophical speculations, closing his earthly career in 1582. He

taught the existence of "ki" and "ri," spirit and law, his conception of the former corresponding to the Stoic doctrine of "pneuma." Ki is described as the essence and inner power of all things; not exactly a spiritual force, but comparable to the air. Ri is the principle of nature, a real entity; also the "Way" or Reason. It is a little surprising that Japanese scholarship has never produced an original and valuable commentary. Devotees of the orthodox philosophy have been content to accept unquestioningly politics, ethics and metaphysics as explicated by their foreign teachers. Two supplementary volumes are made up of materials for the study of Private Law in Old Japan. Numerous variations in theory and practice, according to locality, are noted, the laws not being exactly the same in all the provinces. In Totomikuni, when a man becomes bankrupt he goes into retirement and places his family in charge of his relatives. The local officials, after selling the property, distribute the proceeds among the creditors; but the homestead is left untouched, so that the family name may not be cut off. A bankrupt may live in his former home, but he goes out only by night or in disguise. His family is given in charge of his relatives; and even if a turn of good fortune comes, he is never allowed to fill any office involving authority over others. In respect of Vicinage, it is customary in towns to allow the foundation close up to the boundary, and where a window has existed since old times a neighbor cannot claim to have it closed, even though it overlooks his land; but an over-looking window cannot be newly made without paying to the adjacent owner a sum of money called "window-opening money." A tree must not overtop the roof-ridge; and if one grows higher the owner must pay "shade-money" to his neighbor.

Journal of the Peking Oriental Society.
Vol. III. Number 2. Peking: Pei-tang Press. 1892.

The first paper is by Rev. W. S. Ament, subject, "Marco Polo in Cambaluc: A Comparison of Foreign and Native Accounts." Much of interest to the student of Chinese history is here wrought out, and the editorial impulse is to quote largely; but we will be content, at least for the present, to give a single extract, as follows: "While in Peking, Polo came in contact with Nestorian Christianity which had entered China as early as 636, A.D. Jesuibas of Gadala was, at this time, their Patriarch. (Legge.) Never did Christian missionaries have more unequalled opportunities for success. The Scriptures were translated, says Dr. Legge, in the very palace of the emperor. But even after more than five centuries of glorious privilege, they were now on the decline and soon were to pass away leaving hardly a trace behind them. Polo speaks of only one Church in Peking and three in Chin-chiang Fu. Their Christianity had become paganized, and extinction was the result." Rev. H. Blodget, D.D., gives a strong paper on "Ancestral Worship in the Shu King." At the outset our attention is directed to an incident attending the accession of Shun, which, according to the common chronology, appears to indicate that Ancestral Worship was an established cult almost at the threshold of Chinese history. It should be noted, however, that there is a difference of opinion among commentators as to whom the Emperor Shun paid his act of worship. The "Accomplished Ancestor" may have been the ruler from whom Yao received his throne, or, possibly, some other personage. There is a lack of definiteness in the reference to this act of worship, although Dr. Blodget regards it distinctively in the light of paying divine honors to

a deceased human being. In the next mention of Ancestral Worship, it is said of the Emperor Shun that "When he returned to the capital he went to the temple of the Cultivated Ancestor and offered a single bullock." In reference to this, Dr. Blodget remarks: "If the question be raised why, in addition to the announcement of his departure and of his return made in the ancestral temple, must a bullock be offered in sacrifice, the answer would naturally occur to the Chinese mind, 'We wish to show the same attention to our progenitors when dead as when living. When living, we supplied them food; when dead, we show, by this offering, our willingness to do the same.'" Coming down to modern history, we are told that such of former emperors as had not incurred the reprobation of succeeding rulers, were, up to a late period, still worshipped by reigning emperors in the *Ti Wang Miao* (帝王廟). "There are in this temple, as it now stands in the western part of the city of Peking, shrines for the worship of one hundred and eighty-eight emperors

and kings, and seventy-nine renowned ministers of all past dynasties of China." The Ancestral Worship of the Shu King is mostly the worship of deceased emperors; and the worship of princes, magistrates and of the common people is hardly referred to, but it is a reasonable inference that this rite was practiced among the common people, who, to the best of their ability and as far as it was lawful, followed the example of their rulers. "The Chinese Conquest of Songaria," by Ch. Denby, Jr., concludes the volume. The events leading to the downfall of Songaria—a section of country within the bounds of Ili, bounded on the north by the Altai range of mountains and on the west by the desert—occurring in the 19th year of K'ien Lung, 1755, are treated in detail and with a good degree of skill. The narrative reminds one of the fact that wars and rebellions make up a large part of Chinese history. The repression of rebellions among their Mohammedan subjects by the emperors of China has been marked by great cruelty and utter disregard of human life.

Editorial Comment.

[Referred to from p. 580.]

THERE is and can be no difference among missionaries respecting the need of a brief and comprehensive Scripture commentary, a recognized standard work, for the use of native Christians who desire to be students of the Word. But we are convinced, after much deliberation and comparison of views, that there is room for at least a questioning attitude toward the related topic of annotated Portions for circulation among the uninstructed heathen. We are surprised at the large conclusions drawn from certain

very limited and inconclusive facts. Are there not people in the West, sitting stately under able pulpit ministrations, with the best modern "helps" in hand, who hold opinions and give interpretations of Holy Writ which partake of the nature of "mistiness"? Any amount of commentary on the sacred text, and of oral teaching, would fail to impart clear ideas on certain lines of thought to some people who nevertheless understand the essentials of saving truth. It would not be strange if phenomena of this kind were repeated among the Chinese

people. Rev. S. Chapman, the eloquent Australian preacher, in a recent discourse in Masonic Hall, Shanghai, showed in a startling manner that sometimes even cultured Christians and Christian ministers have vague and inadequate ideas of what is meant by "the Gospel." The real question before us is, not how shall we make all grades of mind understand with equal precision all manner of doctrine and belief, but (1) How can we reach the heathen with our message? and (2) How may we further instruct them? All are agreed to the importance of preaching as an evangelizing agency: we now speak of the printed page as one method of propagating the Gospel and preparing the way for the living witness. A writer in *THE CHINESE RECORDER* for the month of October (p. 481), remarks that he could give many illustrations to prove that tracts of certain authorship are more likely to do good in the hands of an uneducated native than the "Word, pure and simple." The one example with which we are favored certainly does not amount to a demonstration. It may be that an ordinary tract can be better understood, at an off-hand reading, than the first chapter of Matthew or some other portion of the New Testament; but who can give us the assurance that the information thus acquired will invariably, or in the majority of cases, have the same desired effect as knowledge imparted directly from Scripture, even though meagre and fragmentary? We are persuaded that the Bible—an Oriental book—is far better understood by the thoughtful, inquiring Chinese mind than many of us have imagined; while the essential product of a Western brain, however learned or luminous according to our perception, too often receives a different sort of hospitality. We do not find in facts of this nature anything

to discourage the preparation of scientific and Christian literature, for the reason that while many of the natives at first will not understand a form of ideas cast into other than the conventional mould, not a few are certain to comprehend, more or less, and the conditions exist for a growth of intelligence, and there will be increasing demand for light and knowledge. At the present stage of the missionary enterprise in China, a requisition on the Bible Societies to reverse their time-honored policy would, in our judgment, be premature and wholly unwarranted by any known exigency. Annotated Scriptures for the heathen have not as yet, it is true, had the opportunity of achieving results; but that is an excellent reason why the experiment should be made with care and deliberation. By all means let the Tract Societies publish annotated Portions, such as can be prepared with the approval of a duly appointed and representative committee. Meantime, why not cordially recognize the fact that there is a sphere, and a wide one, as well for Bible circulation by present methods as for the ordinary tract work?

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AN American judge recently stated that there is nothing perennially interesting but religion. The history of mankind will abundantly sustain this proposition. To the ancient Greek and Egyptian, as to the 19th century citizen of every nationality, whether critical, unbelieving or devout, there has been no topic—not even politics and still less science—on which men have expended so much of thoughtful inquiry. The modern missionary movement is the logical outcome of religious conviction, and it is but natural that some men should pass upon it their animadversion. Our critics are compelled to think, and the result of their excogitations will, on the whole, redound to the

advantage of the cause we serve. Only let us be sure to do our own thinking with a fidelity that learns wisdom from all sources, even from those who find fault with our motives and our methods.

PROF. MAX MÜLLER, as quoted in "Collectanea" of this number of THE RECORDER, affirms that not until the first waves of Buddhism touched its borders—217 B. C.—did China come into contact with India and the rest of the world. It is undoubtedly true that a degree of obscurity attends a question of this kind; and yet, there are a number of fairly established data that would seem to controvert the assertion of even so learned an orientalist as the author of "Science of Language," "Anthropological Religion," "Biographies of Words," &c. Various implements and arts which have existed from the earliest historic times, are common to the countries of great antiquity: to imagine that all these are so natural and easy that each nation might have separately fallen upon them, is hardly a scientific or satisfactory conclusion. It is more consistent with reason and Revelation to suppose that they, for the most part, were invented only once, before the separation of the early tribes on the plains of Western Asia. It is probable that the Chinese acquired their first practical ideas of astronomy from the West long before the Christian era. The appearance in Sze Ma-tsin's history of the Calippic cycle—a method far in advance of anything known before in China, which was familiar to Aristotle, whose pupil, Alexander, carried his conquests as far as the Punjab, B. C. 328-325,—and the common expression, *chih ching*, or "the seven directors," referring to the sun, moon, and five planets, and applied to days, point out the Chinese as imitators of the Hindus or Bactrians; and the Hindus cer-

tainly, in their turn, borrowed from the Greeks. The art of manufacturing iron, to a great extent if not altogether, according to Chalmer's "Origin of the Chinese," was imported by a warlike race which invaded China from the West, bringing with them iron armor, war chariots and round metal coins. While it is entirely probable that the *Seres*, mentioned by Horace and other Latin writers, were not the Chinese, but another people of Asia, there appears sufficient evidence to indicate that Arrian when speaking of the *Sinæ*, or *Thinæ*, referred to a people in the remotest part of the Asiatic continent, "by whom were exported the raw and manufactured silks which were brought by the way of Bactria (Bokhara) westward." (*Vide* "The Chinese," by Sir John Francis Davis, vol. i, p. 18.) It is fair to suppose that if, as early as the 17th emperor of the Han dynasty, in A. D. 94, an envoy was sent from the Imperial Court to seek direct intercourse with the Western world, there must have been for long periods a commerce of ideas between the Occident and the Far East. The prophet Isaiah, who wrote 706 B. C., uses the expression, "and these from the land of Sinim." Although the early interpreters held that reference was had to the southern extremity of the known world, the weight of modern authority makes the word Sinim identical with the classical *Sinæ*, i.e., the inhabitants of the southern part of China. There is every probability that traffic was maintained on the frontier of China between the *Sinæ* and the Scythians, very much the same as we see followed to the present day by the Chinese and Russians at Kiachta.

It has been asserted that the Shoo King is for the most part a history of patriarchal men presented in Chinese garb. If this theory is correct, we have the interesting:

fact that the gods and ancestors of the Chinese lived in the Kingdom of Nimrod, or, perhaps, at a time previous to the confusion of tongues, and may therefore be identical with prominent characters in our Bible history.

THE cry sometimes heard from the good people at home, "Show us converts," is apt to be a misleading one. The history of "The Lone Star Mission" among the Telugus is an illustration of this. For a number of years the results were so small that a demand arose for the abandonment of the Mission. Yet, two years ago, there were more than 10,000 natives baptized, and the number of converts is now over 70,000, which means a Christian community of several hundred thousand people. For nearly ten years, in Fookien province, the work went on without a single convert: to-day the success in that part of the field is pronounced and conspicuous.

THE question has been asked: "Can we hope to conquer the heathenism of our own time with missionaries of inferior qualifications?" If we compare the work now before us in the Far East with the conditions that confronted the first teachers of Christianity, it will be found, in some respects at least, that the more difficult task is encountered in this day. As to culture and intellectual grasp, the people of China, India and Japan are not inferior to the Romans, while in conceit and fixedness of social and civil institutions, they are more than a match for the imperial race of ancient Europe. Moreover, the Apostolic missionaries labored, for the most part, in a climate similar to that in which they were born; and they knew comparatively little of "the oppositions of science falsely so called," and absolutely nothing of the reprehensible features of a commerce popularly accepted among the heathen as a part of the Christian

civilization. The missionaries of the present day, as a class, possess intellectual and literary qualifications at least equal to men of the other learned professions; and if we speak only of acquired ability received through the instruction of the schools, it is fair to say that they have the needed gifts and qualifications. But there remains a still more important consideration. Nothing can take the place of what may be called a spiritual or divine equipment for service. There is a tendency among Christian scholars to eliminate the supernatural from Christianity, and foreign missionaries are largely influenced by this tendency. As one candid writer puts it: "In the doctrine of inspiration, in the doctrine of miracle, in the doctrine of prayer, in the doctrine of prophecy, in the doctrine of regeneration, and in the doctrine of resurrection, how, more and more, in the teaching of the learned, is the divine element minimized, and these transactions reduced to natural processes." If it should come to pass that the doctrine of the supernatural shall cease, or to a very great extent shall fall into discredit, among the more learned Christian workers in heathen lands, it will surely find a home among the single-hearted ones who "will make bold to pray for rain in time of drought, to pray for healing in time of sickness, and to pray for regeneration in time of ruin." We are persuaded that the faith element in missions needs a higher stimulus, in the direction of reliance on a simple Gospel and the assurance that the divine phenomena of our holy religion are at once most rational and most necessary in a God-instituted scheme of salvation for the human race.

THE Bishop of Exeter, on the occasion of his recent visit to Japan, wrote a letter to the English public giving his impressions on the subject of Christianity in the Island

Empire. He conveys the idea that it is not the forces of Shintoism and Buddhism which most of all will have to be combatted, but rather scepticism and agnosticism. The history of the advance of Christianity and Western civilization in Japan is entirely unique, and we have no precedent by which to judge of the probable outcome of a nation precipitately adopting not only a new *regime*, but also showing decided tendencies to take with the Christian religion whatever antagonizes it in the name of scientific criticism. We may expect that, under the guiding hand of Providence, some new element of human progress will be evolved, or at least a new emphasis will be given to some old truth that the nations will more than ever need to learn.

MUCH has been said of the educational system adopted from European models by the Japanese Government. It now appears that there has been a very imperfect development from the original generous plans. The Imperial policy looks to the increase and better equipment of the army and navy; 50,000 young men are kept under arms; over *one-fourth* of the total revenue is expended on forts, torpedo boats, steel warships and army munitions. This passion for soldiering must seriously interfere with such a fostering of the educational idea as would bring forth widely beneficent results in the life of the nation. The school work in Japan, as carried on by the representatives of an aggressive Christianity, does not wholly meet the expectations entertained for it some years ago. A local journal, called *Missionary Tidings*, recently published very suggestive school statistics. Though confessedly incomplete, they are probably correct as far as they go. They report forty-five mission schools, employing 160 foreign teachers and 287 natives. The pupils enrolled number 4274. In sixteen

out of these forty-five mission schools, the Bible is not a required study. The number of students converted last year is given as 270, and the number up to date for the present year is 166. The value of school grounds and buildings is given as \$545,150, which large sum represents scarcely more than one-third of the money invested annually in this work of education. These mission schools are passing through a critical contest. Possessed by the "national" spirit, and in their desire for independence, the Japanese Christians are demanding that the name "Christian" be dropped from the schools, and that the Bible shall be excluded from the course of study, in order to more effectively invite the popular interest. In one instance the Board of Trustees voted that the Bible should no longer have a place in the prescribed studies, whereupon the missionary teachers very properly resigned. Many thousands of dollars of missionary money are being expended in Japan in secular education, and the outcome, so far, is not altogether reassuring.

IN a brilliant review of James Gilmour's book, "Among the Mongols," which appeared in the *Spectator* some years ago, occurs the following: "As for danger, he had made up his mind not to carry arms, not to be angry with a heathen happen what might, and—though he does not mention this—not to be afraid of anything whatever, neither dogs, nor thieves, nor hunger, nor the climate; and he kept these three resolutions." The Apostle of Mongolia was indeed a brave man; but there was much more than mere courage in his attitude toward the degraded men and the trying conditions about him for so large a part of his life. The resolve not to be angry with a heathen, no matter how great the provocation, bespeaks a philosophic and Christian temper which is above all praise.

Missionary News.

—Rev. Geo. S. Mason writes about his late experience in Che-kiang province:—

“I returned from my last preaching tour greatly encouraged by the work done by the native preachers, and by the generally receptive attitude of the people. There is no particular eagerness for the Gospel, but there is less apparent aversion to the missionary than formerly. I had with me the pastor of the city Church and a graduate from the Biblical School occupying one of the city preaching-rooms. I allowed them to have chief voice in the selection of the towns we should visit, the preaching-places in the towns, the hours of speaking, and the lines of argument to be pursued. The plan worked admirably. It developed independence on the part of the natives; it fostered fraternal feeling between all concerned. At times the preaching of the men was simply magnificent. I was impressed more deeply than ever before with the fact that the time is coming when the Chinamen will be able to take the work into their own hands, and only need the missionary for guidance.”

—The new foreign-built portion of Ichang is being fast occupied; and most of the missionaries are in their new houses.

—Rev. W. S. Moule, of the Ningpo Training College, C. M. S., has been spending a part of the college vacation moving about in the hill district with his magic-lantern. Writing to friends at home, he says: “For prudence’ sake” (the weather was very hot) “I keep indoors all day till five p.m. or so, and then start for some near village for a lantern-preaching. We have always been able to gather from 200 to 400 people, and they listen quietly and well.” On one occasion, at a village called Zong-

dzing, he had a large audience in the Ancestral Temple, who listened attentively for more than an hour. The next night, at a village called Stone Pass, Mr. Moule was received most warmly, and had a large audience.

—Rev. E. C. Nickalls, of the English Baptist Mission, thinks the people in the Yellow River region have lost all faith in the integrity and capacity of their officials.

—Rev. J. B. Graham in *The Missionary*, illustrates the value of the printed page as an evangelizing agency. He says: “A couple of months ago a man came into the guest room to call on us. He was from a city some fifty miles to the north of Tsing-kiang-pu. He had never seen foreigners before, but on talking with him I found that he had read some of the Old Testament, in fact knew the whole story of Genesis by heart, and when telling one about it he became so interested that he could hardly stop. Knowing the history of the Fall was an excellent foundation for preaching the Gospel of the ‘rising again’ to him. He had never heard of the New Testament, and we told him about it; he immediately proposed to buy it, which he did, along with several Catechisms which contain a very clear exposition of the great points of the Plan of Redemption. Since then six or eight men have come in here at different times from that same city, asking to buy copies of the New Testament and Catechisms; as soon as it cools off a little I wish to go up there and spend a while working up the city. One day not long ago a soldier who had been dropping into the street chapel pretty often, picked up a copy of Matthew, which was laying on the table by me and became engrossed in reading it. When he arose to leave, as I knew him, I told him

to take the book along with him and read and return it. He did so, and the next time he came as I was preaching about some fact in Christ's life he spoke up and said he had read that in the book I had lent him. I asked him some questions and found he had read intelligently the whole Gospel and could tell all of Christ's miracles and parables, etc., and he also said that most of the soldiers in his company had also read it. So the Gospel is becoming known throughout 'the guard.'

—Notwithstanding the inadequate force of workers, and despite the revival of Buddhism and the prevailing political and social agitations, the cause of Christianity is making steady progress in the empire of Japan.

—Rev. Moir Duncan, of Shensi, regrets to announce the death, from concussion of the brain, of the man hired to serve him on one of his trips in the country. The fatal accident from a fall from a mule, caused much trouble. The place was on the hills seven miles from any magistrate's office. The poor fellow died in about two hours. No one would render any assistance whatever. Mr. Duncan applied all the remedies at his command, but in vain. Narrating the incident, he proceeds to say:—"Death being declared, and the hope of making money being evident, a crowd assembled. By-and-by they insisted on my leaving. To remonstrate was useless, and I shut my door and bolted myself in. At early dawn I walked to the magistrate's office—no one would hire me an animal or lead the way. On arrival I urged the necessity of an inquest, and the urgency of the case. Till 4 p. m. one excuse after another was urged as reason for putting me off, and all sorts of promises advanced. I was firm, and demanded to see the old official. At last he awoke to the seriousness of the situation, and sent orders for a

deputy, &c., to proceed at once. I returned to the inn, and found an enormous crowd waiting." The situation was perilous for a time, but the final appearance of the magistrate and his decision in the case, afforded long-sought relief.

—There is one Indian missionary who has "never been thoroughly well all his life, and yet has preached for fifty years." On one of his visits to England, he suffered from sunstroke.

—Dr. J. E. Clough thus relates a phase of his early experience as a missionary among the Telugus:—"I added a few texts each day, and soon had a purely *textual* sermon half an hour long. After a while I noticed that the people who saw me would put their fingers in their ears and run away. My escort said, 'They believe you are sent from God, and fear that if they hear you and do not obey, some calamity worse than the cholera will come upon them, and so they are determined not to hear you.' A Hindoo priest, of much influence at one place, for many days closed his door in anger against me. Finally this man came to my house and said he had read the Gospel of Luke which I had given him, and had come to the conclusion there was nothing in idolatry and gave up his idols, which he brought with him, and asked for the whole Bible. A few weeks later he was baptized, and till his death was an efficient colporteur. During a year and three months at that place, perhaps twenty were converted and received by the Church."

—Thousands of converts in India who openly confess their faith in Christ, are not returned in tables of missionary statistics because they have not received baptism.

—The South China Mission of the American Board, heretofore called the Hongkong Mission, has transferred its centre to Canton.

—During the great revival conducted by Mr. Mills in San Fran-

cisco, the Chinese residing there were not forgotten. On a Saturday afternoon, the evangelist preached in the Chinese Presbyterian Church to an audience of 1200 Chinese. Drs. Masters and Condit, the Rev. Ng Poon-chew and other missionaries, participated in the service. A powerful impression was made. Many Chinese testified that they had found Christ, and 149 of them signed the cards, expressing a desire to begin a Christian life. It must mark the beginning of a new era in "China-town," and shows that the Holy Spirit honors the use among these people of the same methods used among Americans.

—With great difficulty, and only after years of prayer, missionaries of the C. I. M. managed to secure a house in Shuen-king, Sz-chuen province. In a few days opposition was aroused, and they were told to leave the city: this they refused to do. As a next resource, the people took the roof off their house, and they were obliged to sit through heavy rains, with mackintoshes and umbrellas, being quite determined not to yield. Next they were boycotted, and finally, though they strenuously resisted, they were dragged out of the city—dragged out by their hair and bundled into a boat, suffering much insult and indignity. Rev. Mr. Horsburgh, writing of the incident, remarks: "It looks like a great big victory for Satan, but the ways of the Lord are right. God will conquer in the end. The fight is very keen. Those of us who have never experienced it cannot tell what it means to be thus defeated after years of prayer and work, just when the victory seemed secure. We all felt that this, along with all the rest that we heard, was a call to us to wait much on God, and to seek from Him the power we need for such a work. 'Our hope is in God.' He is not defeated."

PRESIDENT CLARK'S ITINERARY.

Rev. Francis E. Clark, D.D., originator of the Young Peoples' Society of Christian Endeavor, is now on a tour compassing the world in the interests of Christian Endeavor. He sailed from San Francisco Aug. 19 and plans to be at the places named below at the given dates:—

Honolulu,	Aug. 26.	Sidney,	Sept. 14.
Brisbane,	Oct. 15.	Kobe,	Nov. 8.
Shanghai,	Dec. 2.	Hongkong,	Dec. 25.
Singapore,	Dec. 30.	Colombo,	Jan. 7.
Madura,	Jan. 9.	Calcutta,	Jan. 27.
Bombay,	Feb. 7.	Cairo,	Feb. 22.
Jaffa,	Feb. 26.	Beirut,	Mar. 3.
Messina,	Mar. 9.	Constantinople,	Apr. 10.
Athens,	Apr. 22.	Rome,	May 2.
Sansebastian	May 23.	London,	June 3.
Auckland,	Sept. 9.		1893.

THE WORK IN MANCHURIA.

The statement has been repeatedly made in public speeches and in print that Manchuria is beyond the reach of missionary agencies, or is "without a single mission station." As private corrections have been unavailing to stop that mistake, I write you a few facts which should once and for all put an end to this error.

In Manchuria there are 17 foreign missionaries, 19 congregations, 43 out-stations, 57 native preachers, 12 colporteurs. On 31st Oct., 1891, there were 2037 members. Last year there were baptized 490* persons. This year's statistics are not formulated, but the baptisms cannot be less than last year's.

The missionaries are all Presbyterians, all university men, and all carefully selected partly by the United Presbyterian Church of Scotland and partly by the Irish Presbyterian Church.

In most of the large cities we have stations, and in most of the others we are taking steps to start them; in all the Gospel has been frequently preached; and I am not aware of the existence of any considerable village even where the Gospel has not been proclaimed and

* Including only a period of seven months of the Irish Presbyterian stations.

books offered for sale by means of the admirably conducted colportage system of Manchuria, where every colporteur is an itinerant evangelist. Our congregations begin at the port of Newchwang and extend northward to the neighbourhood of the Songari. Tsi-tsi is a province without population to speak of.

The native preachers are men of a fair amount of learning and constantly trained in Christian truth. They are set apart only after they have proved their fitness for the responsible work they have to do. There are men in the hospital whom we expect to utilize their many opportunities of preaching; and we count on at least a thousand of our members to be preachers of the Gospel to their acquaintances. We look to these and not to the foreigner for the evangelization of the country. If the native Church does in the future what it has been doing in the past there is no reason why every inhabitant of Manchuria should not in the next twenty or thirty years have an opportunity of *understanding* the Gospel.

We have hitherto been free from the unseemly divisions which the introduction of different societies into the same field inevitably produces; and which instead of furthering retard by the scandal of unavoidable difference the progress of the Gospel. The mission here is one and the Church is one. There are two foreign Churches engaged in the work; and they who have already accomplished far the hardest part of the work are both able and willing to provide whatever help is required from foreign Churches. If every country is as well provided for as Manchuria, it is time for the Churches to hold their hands as far as numbers of men are concerned and send forth a few able to train the natives to become abler ministers of the word of God. It is surely not needful to add in the pages of

THE RECORDER that you can largely increase the number of foreign agents without adding an iota of efficiency to the work.—*Rev. John Ross.*

THE PRESBYTERY OF SHANGHAI.

The Presbytery of Shanghai met at the South Gate chapel on the 14th of October. It was attended by eight ministers and four elders, representing 3 Churches at Shanghai and one at Soochow. Among the important items of business transacted we note the following: A committee of five was appointed to meet with a similar committee of Ningpo Presbytery and perfect arrangements for a theological school for Central China. These committees have since met, and arrangements have been made to open the school at Ningpo early next year. After three months the students are to receive further instruction at Shanghai. In this work the Southern Presbyterian Church has been invited to co-operate.

Important action was taken regarding the use of tobacco and wine. No licentiate or student for the ministry is to receive aid or employment who indulges in the use of either wine or tobacco, and hereafter none are to be licensed or ordained who do not promise abstinence. It is worthy of mention that this action was warmly advocated by one of our Chinese pastors and supported also by a native elder. Those only who know how intimately are the use of tobacco and wine associated with Chinese customs regarding polite treatment of guests, can appreciate the moral courage required in this course by our native brethren.

Another important step was the appointment of a Home Missionary Committee to supervise and assist in the work of evangelization; to secure collections from the Churches for Home Mission work

and ministerial education; to urge increased contributions to the Lord's treasury; to exhort to more faithful attendance upon all the meetings of the Church, and to urge the propriety of abstinence from the use of tobacco and all intoxicants.

The statistical report shows a total of 244 communicants in our four Churches—an increase of 19 during the year. Our ministers number fourteen, of whom four are Chinese. There are also four licen-

tiates and four theological students. The Sunday-school membership was 571. The total enrollment of scholars in our three boarding schools was 52 boys and 31 girls; day-schools, 490 boys and 138 girls—a total of 711 enrolled during the year in all our schools—628 of whom were at Shanghai and out-stations. The Churches raised \$219.99 Mex. for Home Mission work and \$518.17 for congregational and other expenses—a total of \$738.16 Mex.

Diary of Events in the Far East.

October, 1892.

19th.—The commission which was appointed to enquire into, and settle, the claims arising out of last year's riot at Ichang, has come to an abrupt end, without anything being done.

—The *Peking Gazette* contains the following appointments. All three officials named are members of the Tsung-li Yamèn:—

Hsü Yung-i to be Senior Vice-President of the Board of Civil Office.

Liao Shon-hêng to be Junior Vice-President of the same Board.

Chung Yin-huan to be Senior Vice-President of the Board of Revenue.

November, 1892.

—The repairs to the Nanking city walls have been completed and thirteen new watch-towers have been added to improve the aspect of the city. The Viceroy was to inspect the work on the 6th instant, beginning from the South Gate.

Owing to the vastness of the city, which is 90 li in circumference, the task of keeping out miscreants and bad characters is not an easy one, so in order to increase the efficiency of the present staff, a couple of detachments of the Viceroy's troops will be assigned this duty to help the existing forces.

1st.—Arrival of Mr. Rockhill, the Tibetan traveller. He has had a most successful journey in Tibet, having covered about 3000 miles, of which not 500 have been previously explored by a European. He was stopped about 150 miles east of Tashilumbo by want of food, the lamas only allowing him to receive supplies day by day on condition of his returning to China. He was treated everywhere with great civility, the local officials regretting that they were obliged to act as they did under orders from Lhasa.

9th.—Steamer *Hangchow* collided with steamer *Feima*, and the latter was sunk on the Woosung Bar. No lives lost.

—An order has been received by the Shanghai City Magistrate to close up the small pawnshops within his jurisdiction. The Mixed Court Magistrate and the official of the French Mixed Court are also requested to see to the closing of these shops in their districts.

10th.—H. E. Fu-k'un, an Imperial clansman who has filled a large number of high posts at Peking, and is a Minister of the Tsung-li Yamèn, has been appointed a Senior Grand Secretary and ordered to take charge of the Board of Revenue.

—Since the commencement of autumn there has been a great scarcity of rain in Kuangtung, a state of things which has rendered cultivation exceedingly difficult. The consequence has been, that

there have been many disputes between farmers arising out of their anxiety, each to monopolise what little water there is to irrigate the fields. The inhabitants of two villages in the Panyu Hsien came to serious conflict on this

score, and each side attacked the other with fire arms. The district authorities, however, have appealed to the provincial magnates for troops to go to the scene of the disturbance to suppress the clan fight.

Missionary Journal.

MARRIAGES.

At the Cathedral, Shanghai, on 26th Oct., by the Rev. H. C. Hodges, M.A., Mr. A. DUFFY, to Miss S. J. STEDMAN, both of C. I. Mission.

At the Cathedral, Shanghai, on 28th Oct., by the Rev. H. C. Hodges, M.A., Mr. H. N. LACHLAN, M.A., to Miss K. B. MACKINTOSH, both of C. I. Mission.

At the Cathedral, Shanghai, on 31st Oct., by Rev. H. C. Hodges, M.A., Mr. T. W. M. GOODALL, to Miss E. M. JOHNSON, both of C. I. Mission.

At the Cathedral, Shanghai, on 22nd Nov., by Rev. H. C. Hodges, M.A., Mr. JAMES ROWE, Wesleyan Mission, Hankow, to Miss CLARA E. WILLIAMS.

At the Cathedral, Shanghai, on November 26th, by the Rev. H. C. Hodges, M.A., WILLIAM PRIDIE, L.R.C.P. & S., Edin., &c., to JANIE HOOD, daughter of C. Haitley Burn, Esq., Arbroath, Scotland.

At the Cathedral, Shanghai, on November 26th, by the Rev. H. C. Hodges, M.A., the Rev. WILLIAM DEAN, Church of Scotland Mission, Ichang to WILHELMINA, daughter of Henry Scott, Esq., Midgehope, Ettrick, Scotland.

BIRTHS.

At Pagoda Anchorage, 8th Sept., the wife of the Rev. G. H. HUBBARD, of a son (NORMAN SQUIRES.)

At Chinkiang, on Thursday, 3rd Nov., the wife of Rev. W. J. HUNNEX, S.B.M., of a son (ANTOINE ALFRED).

At Chou-ping, Shantung, 5th Nov., the wife of the Rev. E. C. NICKALLS, of a son.

At Hankow, on the 23rd November, 1892, the wife of the Rev. H. SOWERBY, of a daughter.

DEATH.

At Chinkiang, 14th Nov., CARL F., son of the Rev. C. F. and L. K. Kupfer, aged 8 months.

ARRIVALS.

At Shanghai, on 29th Oct., Mr. and Mrs. BAGNALL (returned); Misses M.A. EMSLIE, FANNY LLOYD, E. M. BAILLIE,

C. ANGVICK, B. MULLER, H. M. BLOOMBERG, A. ERICKSON and A. HULLANDER, for China Inland Mission.

At Shanghai, on 5th Nov., Messrs. H. C. BURROWS, T. J. HOLLANDER and THOMAS URRY, for C. I. M.; Rev. MARK B. GRIER, for Am. Presbyterian Mission (South), Tsing-kiang-pu; Rev. and Mrs. E. N. FLETCHER, for Baptist Mission Union, Huchau, and Rev. and Mrs. E. E. AIKEN, Am. Board (returned), Tientsin.

At Shanghai, 12th Nov., Mr. and Mrs. DYER, B. and F. B. S. (returned); Mr. and Mrs. JAS. WARE and family (returned), for Foreign Christian Mission, accompanied by Miss GATRELL.

At Shanghai, 21st Nov., Mrs. S. R. HODGE and child (returned); Miss M. A. PARKES and Miss CLARA E. WILLIAMS, for Wesleyan Mission, Hankow.

At Shanghai, 25th Nov., Rev. Mr. and Mrs. STEVENS and family, for Union Church, Shanghai.

At Shanghai, on 26th Nov., Misses JANIE H. BURN and MINA S. SCOTT, for Church of Scotland Mission, Ichang.

At Shanghai, on 29th Nov., Miss L. COFF, for Women's Union Mission, Shanghai.

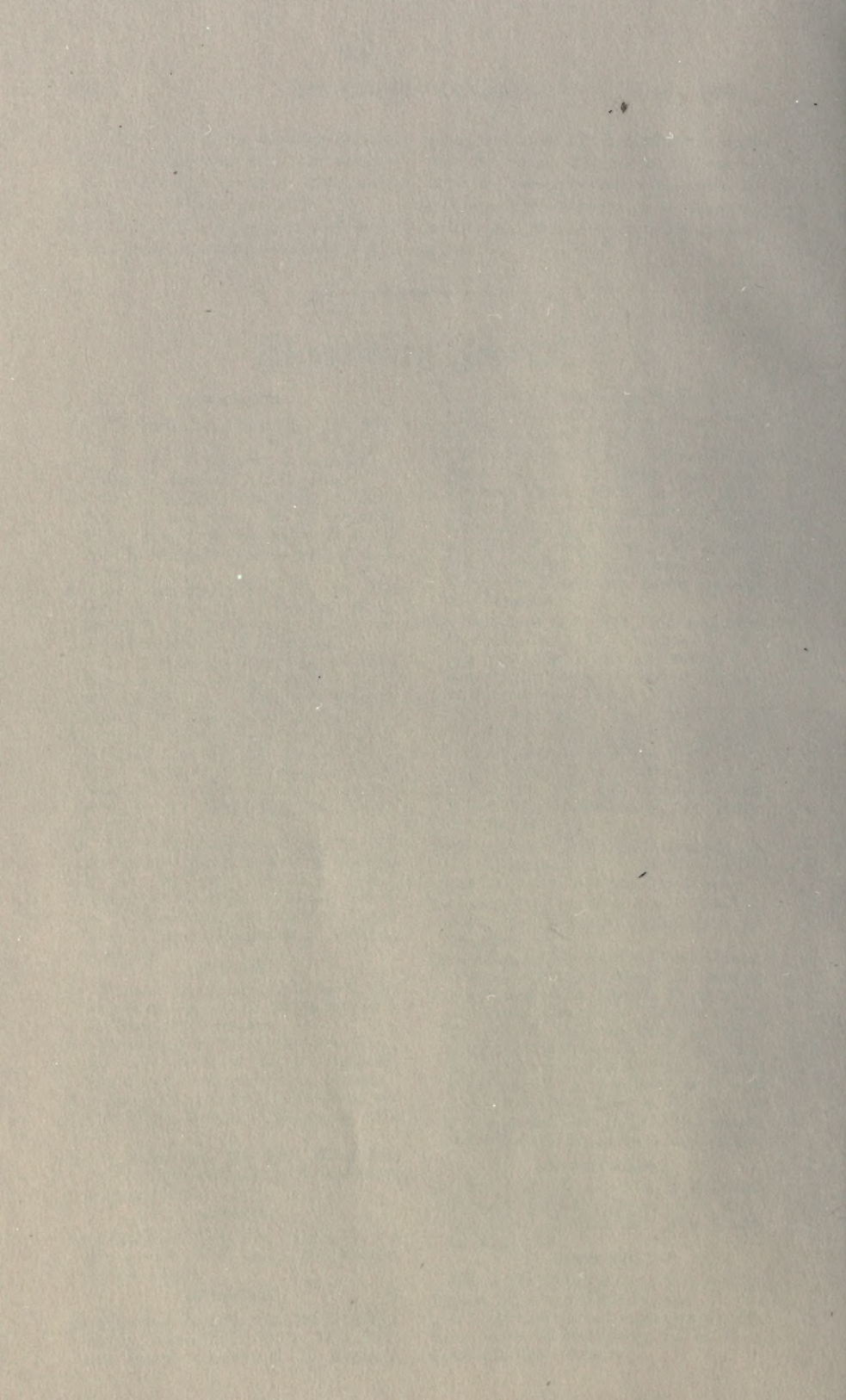
At Canton, to join the Am. Presbyterian Mission.—24th Oct., Miss E. M. BUTLER (returning); Miss RUTH C. BLISS, M.D. and Miss GERTRUDE THWING; also Mrs. E. P. THWING, who is doing mission work at her own charges. (Dr. E. P. THWING arrived a little later.) 26th Oct., D. A. BEATTIE, M.D. and wife. 2nd Nov., Rev. E. W. THWING and wife and Rev. P. W. MCCLINTOCK and wife (who are en route for Hainan.)

DEPARTURES.

On 19th Nov., Mr. and Mrs. C. POLHILL-TURNER and two children; Mrs. HEAL and three children and Miss JONES, for England.

VISITING.

Rev. J. B. GOUGH PIDGE, D.D., of the Baptist Church, Philadelphia, U. S., spent a few days in Shanghai on his way from Japan to Hongkong, India, Holy Land and thence home.



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The Chinese recorder

